

LUCIFER.

THE LIGHT-BEARER.

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WHOLE NO. 1002

TOWARD THE LIGHT.

This old gray world weary of the struggle and the strife,
The short-lived battle and the waste of human life;
And the ironies of power center at the begotten Mass,
She shudders when he thunders of the canyon throbs the air.

This old gray world weary of the arrogance of might,
Of wealth that blind men captive, and knows no law of right;
Of millions of her children born to misery and toll—
Rubbish by deeds and charters of their birthright to the soil.

This old gray world weary of the ignorance that rules,
That robs mankind of liberty, and makes men helpless tools;
She is weary of intolerance, the bigotry that blinds,
The feet of scorching science, and the eyes of Reason blind.

But the list'ner at the portal of the new-born century hears
A whisper and a promise come drifting down the years—
The whisper of a promise, a promise of peace,
When men shall be no brothers, and war's red wrath shall cease.

The dreamer looks far-sighted across the sea of Time;
He sees the end of ignorance, the abolishment of crime;
He sees the golden dawning of a better, brighter day—
Mankind no longer shackled beneath a despot's sway.

Then, grand old world, be patient; you've struggled through the years
Toward the day that's glimmer, through bloody sweat and tears;
Behind the distant hillsides the sun of Freedom gleams,
With comfort for children, with healing in its beams.

Robert T. Whelan's.

THE THREE QUESTIONS.

It once occurred to a certain king that if he always knew the right time to begin everything, if he knew who were the right people to attend to and who to avoid, and, above all, if he always knew what was the most important thing to do, he would never fail in any of his undertakings.

And this thought having occurred to him, he had it proclaimed throughout his dominions that he would give a great reward to any one who would teach him how to know the right time for every action, and who were the most necessary people, and how to be sure what was the most important thing to do.

And learned men came to the king, but they all answered his questions in different ways.

In reply to the first question, some said that to know the right time for every action one must draw up, in advance, a table of the days, months and years, and strictly follow this table. Only thus, said they, could everything be done at its proper time. Others declared that it was impossible to decide beforehand the right time for every action, but, not letting oneself be absorbed in idle pastimes, one should always attend to all that goes on, and then do what is most needful. Others, again, said that, however attentive the king might be to what was going on, it was impossible for one man to decide correctly the right time for every action, but that he should have a council of wise men who would help him to fix the proper time for everything.

But then again, others said, there were some things which could not wait to be laid before the council, but about which one had to decide at once whether it was or was not time to begin them. But to know that one must know beforehand what is going to happen. Only magicians could know that; and, therefore, in order to know the right time for every action one must consult the magicians.

Equally various were the answers to the second question. Some said the people the king most needed were his counselors; others, that he needed the doctors most; while some said that the warriors were the most necessary.

To the third question, as to what was the most important thing to do, some replied that the most important thing in the

world was science. Others said it was skill in warfare, and others again that it was religious worship.

All the answers being different, the king agreed with none of them and gave the reward to no one. But, in order to find the right answers to his questions, he decided to consult a hermit widely renowned for his wisdom.

The hermit lived in a wood, never went out anywhere and received only common folk. So the king put on simple clothes, and, before reaching the hermit's cell, dismounted from his horse and, leaving his bodyguard behind, went on alone.

When the king approached the hermit was digging some beds in front of his hut. Seeing the king, he greeted him and went on with his digging. The hermit was thin and weak, and each time he stuck his spade into the ground and turned a little earth he breathed heavily.

The king went up to him and said:

"I have come to you, wise hermit, to ask you to answer me three questions. What time must one use and not neglect, least one repent? Who are the people one must needs? To whom should one, therefore, pay most attention and to whom least? And what affairs are the most important and should be first attended to?"

The hermit listened to the king, but answered nothing. He just spat on his hands and recommenced digging.

"You are tired," said the king. "Let me have the spade. I'll work a while for you."

"Thanks," said the hermit, and, giving the spade to the king, he sat down on the ground.

When he had dug two beds the king stopped and repeated his questions. The hermit again gave no answer, but rose, stretched out his hand for the spade and said:

"Now you have a rest. Let me work a bit."

But the king did not give him the spade and continued digging. One hour passed, and another. The sun began to sink behind the trees and the king at last stuck the spade into the ground and said:

"I came to you, wise man, for an answer to my questions. If you can give me none tell me so, and I will go home."

"Here comes some one running," said the hermit. "Let us see who it is."

The king turned round and saw a bearded man come running out of the wood. The man held his stomach with his hands, but blood was flowing from under them. When he reached the king the bearded man fell fainting on the ground and only moaned feebly. The king and the hermit unfastened the man's clothing. There was a large wound in his stomach. The king washed it as best he could and bandaged it with his handkerchief and with the hermit's towel. But the blood would not stop flowing and the king again removed the bandage, soaked with warm blood, and washed and rebandaged the wound. When the blood at last ceased to flow the man revived and asked for something to drink. The king brought fresh water and gave it to him.

Meanwhile the sun had quite set and it grew cool. So the king, with the hermit's help, carried the wounded man into the hut and laid him on the bed. Lying on the bed, the man closed his eyes and was quiet. But the king was tired with his walk and with the work he had done that he could not remain on the threshold and also fell asleep on a bench that he slept all through the short summer night.

When he awoke in the morning it was long before he could make out where he was or who was that strange bearded man.

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lying on the bed and gazing intently at him with glittering eyes. "Forgive me!" said the bearded man in a weak voice, when he saw that the king was awake and looking at him.

"I do not know you and have nothing to forgive you for," said the king.

"You do not know me, but I know you. I am that enemy of yours who swore to revenge himself on you because you executed my brother and seized my property. I knew you had gone alone to see the hermit and I resolved to kill you on your way back. But the day passed and you did not return. So I came out from my ambush to find out where you were, and I came upon your bodyguard, and they recognized me and wounded me. I ran away from them, but should have bled to death had you not dressed my wound. I wished to kill you and you have saved my life. Now, if I live, and if you wish it, I will serve you as your most faithful slave and bid my sons do the same. Forgive me!"

The king was very glad to have made peace with his enemy so easily, and not only forgave him, but said he would send his servants and his own physician to attend him and promised to restore his property.

Having taken leave of the wounded man, the king went out into the porch and looked round for the hermit. Before going away he wished once more to ask for an answer to the questions he had put. The hermit was outside on his knees sowing vegetable seeds in the beds that had been dug before.

The king approached him and said:

"For the last time, I beg you to answer my questions, wise man."

"Why, you have been answered," said the hermit, crouching on his thin legs and looking up at the king, who stood before him.

"Answered? What do you mean?" asked the king.

"Why, of course," replied the hermit, "if you had not pitied my weakness yesterday and had not dug these beds for me, but had gone back alone, that man there would have attacked you and you would have repented not having stayed with me. So the most important time was when you were digging the beds, and I was the most important man, and to do me good was your most important business. Afterward, when that man ran to us, the most important time was when you were attending to him, for, if you had not bound up his wounds he would have died without having made peace with you. So he was the most important man, and what you did for him was your most important business. Remember, then, there is only one time that is important—now. It is the most important time because it is the only time when we have any power. The most necessary man is he with whom you now are, for no man knows whether he will ever have dealings with any one else. And the most important affair is to do him good, because for that purpose alone was man sent into this life."—Leo Tolstol.

THE UNIVERSALITY OF NATURAL LAW.

In regard to nature, events apparently the most irregular and capricious have been explained, and have been shown to be in accordance with certain fixed and universal laws. This has been done because men of ability, and, above all, men of patient, untiring thought, have studied natural events with the view of discovering their regularity; and if human events were subjected to a similar treatment, we have every right to expect similar results. For it is clear that they who affirm that the facts of history are incapable of being generalized, take for granted the very question at issue. Indeed, they do more than this. They not only assume what they cannot prove, but they assume what in the present state of knowledge is highly improbable. Whoever is at all acquainted with what has been done during the last two centuries, must be aware that every generation demonstrates some events to be regular and predictable; so that the marked tendency of advancing civilization is to strengthen our belief in the universality of order, of method, and of law. This being the case, it follows that if any facts, or class of facts, have not yet been reduced to order, we, so far from pronouncing them to be irreducible, should rather be guided by our experience of the past, and should admit the probability that what we now call inexplicable will at some future time be explained. This expectation of discovering regularity in the midst of confusion is so familiar to scientific men that among the most eminent of them it becomes an article of faith.—T. H. Buckle.

DEPORTATION FOR POLITICAL HETERODOXY.

By the arrest and threatened deportation of John Turner, an Englishman who is alleged to entertain Anarchistic notions, the "act to regulate the immigration of aliens," which became a law on March 3, 1903, has been brought prominently into public notice. The law in question provides that no person who disbelieves in organized government, or who is affiliated with any organization entertaining or teaching such unbelief, shall be permitted to enter the United States; or if an alien have landed the law directs that he may be deported within the period of three years thereafter in case the Secretary of Commerce shall be satisfied that such alien has entered the country in violation of the act. The method of procedure prescribed is a secret inquiry by a board of three immigration officers, and the decision of the majority is final unless reversed by the secretary.

This process is identical with the "administrative process" of Russia, the "lettres de cachet" of ante-revolutionary France, and the "star chamber" practice of the Tudor and Stuart regimes in England. No appeal to a court of law is allowed. In a case arising under the contract labor law in 1894, the court held that it had no jurisdiction; a writ of habeas corpus was issued, but though the prisoner was found innocent of the crime of being a contract laborer (or an unbeliever in organized government), the court could not discharge him or give him his liberty because this statute gave exclusive authority to review such cases to the Secretary of the Treasury.

If for no other reason than that it introduces a tyrannical method of procedure, abhorrent to the spirit of our institutions, the law ought not to stand. Its arbitrariness recalls that of the fugitive slave and the early sedition laws. Its enforcement must inevitably be unequal. How is the government to ascertain the truth about the hundreds of thousands of aliens who came to the United States in the course of the prescribed three years period of limitation? Are all of them to be detained until the boards of inquiry shall have passed upon the orthodoxy of their political beliefs? If not, prosecutions must necessarily be sporadic and taken against selected victims; and such selections would usually be influenced either by the malice of informers or by the whims of the inquisitors.

And how are the beliefs of men to be ascertained? With regard to a few persons of international repute we know their opinions on government through their published writings. In the case of a Tolstol or a Prince Kropotkin proofs would not be needed, for such men would admit the heterodoxy of their views on the existing order of society; it follows, then, that the law would be most effective to exclude some of the best of the human race—men of unblemished lives, who would not hurt a fly. Unknown scoundrels, however, who would not scruple to swear falsely about their political opinions, would be admitted. The law thus punishes veracity and puts a premium on lying. By a singular slip the law excludes from its operation persons convicted of murder or other felonies if it appear that the crimes have been done from "political" but not otherwise immoral motives, even though the offenders be Anarchists. On the other hand, any alien, whatever be his beliefs, though they be the most strictly orthodox, may be denied entry if the inquisitors be satisfied that he is affiliated with a society of unbelievers. If such a one were discovered reading Proudhon's "Property is Theft" at any time within three years after landing, and this discovery should satisfy a board of official ignoramuses of his affiliation with Anarchists, he might willy-nilly be deported from this country!—Philadelphia Record.

RELIGION AND WAR.

Whatever religion may be in the ascendant, the influence of its ministers is invariably strengthened by a long and dangerous war, the uncertainties of which perplex the minds of men, and induce them, when natural resources are failing, to call on the supernatural for help. On such occasions the clergy rise in importance, the churches are more than usually filled, and the priest, putting himself forward as the exponent of the wishes of God, assumes the language of authority, and either comforts the people under their losses in a righteous cause, or else explains to them that those losses are sent as a visitation for their sins and as a warning that they have not been sufficiently attentive to their religious duties; in other words, they have neglected rites and ceremonies, in the performance of which the priest himself has a personal interest.—Thomas Buckle.

THE DEIFICATION OF THE STATE.

The newest deity turned out at the god foundry is organized government. We have not attempted yet to make his cult universal, but that will come later. We are trying it now on foreigners, and are hopeful of results that will warrant its extension to include the native-born. Already one man is in jail for denying the government god; and a man in jail, I apprehend, is a sight calculated to encourage every worshiper of the deity and all supporters of the law. The unthinking may ask why it should be more necessary to compel belief in organized government than in organized charity, organized labor, organized religion or any other form of organized graft. I make no such inquiry; I don't need to, for I recognize the tendency of mankind to deity institutions and enforce conformity by the strong arm of the law, and one institution answers the purpose as well as another. Organized religion has had its day in the pantheon; organized labor is getting there.

Some Freethinkers, in hectoring the believers in a state-defended religious creed, ask why the creed needs protection of the law against denial and ridicule provided it be true; and they (the Freethinkers) argue in derision that so safeguarding the multiplication table has not been found essential to keeping it whole and unreviled. But let them wait; the multiplication table may yet have its innings. If the day comes when all other creeds are exploded, the belief compellers will cheerfully unite on the legally crystallized dogma that two times one is two. And doubt not that scoffers will be found. I am myself already prepared to launch a heresy against it, and declare the statement that "two times one is two" to be rank nonsense and calculated to provoke "inextinguishable laughter." For why, the real truth obscured by this absurdly phrased formula is that one two times is two. It is futile to minify the differences in the two ways of stating the proposition; they are irreconcilable. And now if the error of Servetus, who held Jesus Christ was son of the eternal God, while Calvin declared that Jesus was the eternal son of God, was grave enough to bring the heretic to the stake, when it is probable that Jesus Christ was neither the one nor the other—if that slight disparity of statement could lead to fatal results, why should there not be a penalty attached to contumacious reproach of the multiplication table?

Mr. John Turner is "detained" for deportation because he does not believe that organized government is the best thing that will ever happen. The law could not hold men of Mr. Turner's mind if its framers had not astutely inserted the word "organized." Everybody believes in government—self-government—and Mr. Turner, professing that belief, might have floored his inquisitors by quoting the old Anarchist who let loose the thought that the man who rules himself is greater than he that taketh San Juan hill and Santiago. It was the adjective "organized" that caught him, although, adopting the argument of Huxley in his "Administrative Nihilism," he could have maintained with success that the individual is quite as much an organism as the State.

It is as natural that official persons should wish to exclude Anarchists as that a priest should hate an Atheist. Writers whose judgment we may trust in have told us that the first government was probably set up by some ancient patriarch to protect the worship of a family or tribal spook. It is inferred that in the process of time the descendants of that patriarch were made familiar with the fact that governing a people, apart from looking after the interests of the spooks, was something of a snap in itself, and hence they became as sensitive to criticisms of government as their ancestors had been to disparaging comments leveled at the tribal deity. That feeling, which nowadays is a rather livelier sense than any anxiety that secular rulers feel about maintaining religion, has given us our beneficent statutes against treason, sedition and disbelief in organized government. So the State becomes a deity, and its overshadowing of the Church has bred a variety of parasitic deities—to wit: the holy-day god, the holy-book god, the holy-man god, the sex god, and so on; and out of its loins spring also the metal god which must never be defaced, the paper god that may not be imitated and the bunting god that cannot be insulted with impunity. State and Church are the parents of all the divinities except the Goddess of Liberty, which appears to be of more obscure origin.—G. E. M. in the Truth Seeker (New York).

Many who are sundered by God are united by clergymen.

LETTER TO THE AUTHOR OF "LOVE TRIUMPHANT."

William Platt—Respected Comrade:

I have read your books with much pleasure and horror—pleasure at the lofty tone, nobility and purity of your love ideals; horror at your ghastly pictures of blood and death.

"The Child of Love and Death" is certainly the most horrible nightmare that ever galloped rampant over a poet's pillow. I would not suppress freedom of thought, however expressed, but I would feel I was doing a kindness to one whom I could persuade not to read that mad clatter of your mad Pegasus.

In spite of this, however, your books contain much that is beautiful. I am glad you wrote them, even though I cannot follow all the way. Your pathway, like the Christian's road to heaven, is too straight and narrow for ordinary feet to follow. You make no allowance for mistakes, ignorance, inexperience or human folly. Your lover is too merciless and unforgiving when he says:

"When once a man or woman has cast his or her fate with another woman or with another man—when once the twain have gone as one flesh, heart to heart—then in taste, decency and honor is all other flesh forbidden to them. . . . All spirituality cries out to us that if we have failed we have failed—there must be no continuation of experiments."

If the attraction felt between a man and woman were an infallible evidence of the love that endures we might more reasonably oppose a continuation of experiments. But it is not. The first passionate attraction, however strong it be, may prove the very opposite of love, and the real soul mate or "twin soul" be found in mature years after many "experiments" perhaps. You prove this quite conclusively by having your lovers meet and express their love only in death, or they die before discovering their mistake, as in "That Rare Thing—A Marriage." You show much wisdom in not putting them to the test of life.

For my part, I do not wish to found a religion based on love, sex, passion, woman or motherhood. These are all facts in Nature's forces more or less beautiful, but they are facts—nothing more. Some of our enthusiastic worshipers of sex, passion, etc., would reestablish a sort of phallic religion. I will have none of it. What do we—rationalists, who have, presumably, outgrown worship of all gods, wooden or divine—want of a religion or worship of any kind?

Regard women as human beings and motherhood as one of the joys of life, but look upon neither as divine or glorified. I think "It is sweet to see a mother suckling her child." The pains of maternity are more than repaid by its joys. But let us not build altars or burn incense at the shrine of motherhood.

You carry your ideals so high they topple over of their own weight, falling from the sublime to the ridiculous. It may be sublime to suffer for one we love when the loved one is benefited thereby, but I think any sensible girl would have more respect for the lover who would light a lamp or candle when he wishes to gaze upon her pictured charms in the night, instead of burning a whole box of matches, letting each one "scorch his fingers." If a lamp or candle is too prosaic he might use the light of the moon or stars. He could hurt his eyes by straining them and it would be more romantic.

Constancy in love is an admirable thing, and if a man chooses to live unmarried for the memory of a girl who once "cuffed him on the head," no one should object, but I would not recommend it as a principle or a standard of love.

With best wishes for your happiness and prosperity and the Triumph of Love, I am respectfully yours,

LILLIE D. WHITE.

Lake Charles, La.

THAT EDITORIAL "WE."

Stranger (to the hotel clerk)—"Can you give us a comfortable room and a good dinner? We have traveled all day and are very tired and hungry."

Clerk—"Certainly, sir. But where is the other party?"

Stranger—"Other party? Why, we have just registered our name. There is no other party."

Clerk—"Oh, I beg your pardon, sir, I didn't know you were an editor."—Ex.

Peace bath her battlefields where they who fight win more than honor, vanquish more than might, and strike against a fiercer foe than one who comes with battle-ax and bow.—Edwin Arnold.



THE LIGHT-BEARER.

MOSES HARMAN, EDITOR AND PUBLISHER.

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LUCIFER: ITS MEANING AND PURPOSE.

LUCIFER—The planet Venus, so called from its brightness.—Webster's Dictionary.

LUCIFER—GIVING LIGHT; REFLECTING LIGHT OF THE MIND OF DISCOVERY.—Bacon.

LUCIFER—Producing Light.—Bacon.

LUCIFER—Having the form of Light.—Bacon.
The name Lucifer means Light-bearing or Light-bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Ignorance—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

THIRD SERIES. VOL. VIII. NO. 1.

"LOVE IN FREEDOM; WOMAN AND LAW."

My fourth lecture in San Francisco was thus entitled. The following paragraphs are taken from the introductory to that address:

The word most worthy of honor in the English language is Freethought, and the next most worthy of honor is Freeloze.

Freethought takes precedence simply because the more inclusive, the more general.

Roger Bacon—I think it was—said: "Cogito, ergo sum." (I think, therefore I am.)

The best proof if not the only proof that we live is that we think.

"As a man thinketh, so is he," saith the proverb. Thought is the man; thought is the woman.

To be useful, to be effective, thought must be free—free to express itself in word and in act. Thought that is denied free expression in word and act is barren thought, bound thought, enslaved thought, aborted or abortive thought—thought strangled in the womb or before birth.

Robert Ingersoll, the great agnostic Freethinker, said: "Failure seems to be the trademark of Nature. Why? Because Nature has no design, no intelligence. Nature produces without purpose, sustains without intention and destroys without thought. Man has a little intelligence and he should use it. Intelligence is the only lever capable of raising mankind."

"True, O King!" But I would like to ask if man himself is not a part of Nature, and if human intelligence is not a part of Nature's intelligence?

Man is said to be a microcosm, the universe in miniature, and that whatever exists in the macrocosm, Nature, exists also in man, the microcosm. If "Nature has no intelligence," where does man get his intelligence? Where do the beaver, the ant, the bee get their intelligence?

Whether there be "design" in Nature or not, there certainly is adaptation—adaptation of means to ends. The chief end or purpose in Nature, so far as we can see, is "to keep the ball of life rolling"; to keep alive the genera and species of animate and vegetable forms, with less regard for the fate of the individual units. Hence Nature is lavish in the production of life germs; countless millions of these germs are produced that

fall to get themselves organized—millions to one that lives long enough to reproduce its kind.

Why such waste of productive energy? Why so many failures and so few successes?

On the surface it would appear to be lack of thought, lack of intelligent design, lack of prevision or intelligent looking ahead.

This lack of Nature in its cruder forms, the amorphous rock, the crystal, the vegetable, the simpler animal forms, is now supplied, or corrected, to some extent by human intelligence, by natural intelligence incarnated or materialized in the human brain—as witness the improvement in vegetable and animal forms by artificial selection and by limiting the number of germs produced by each parent organism.

BOUNDARIES OF FREETHOUGHT.

Two weeks ago in this hall I listened with much interest to a lecture upon "Bishop Montgomery and Rationalism." This was the first of a series of lectures entitled "Freethought," by Arthur Morrow Lewis, an English Freethinker of the materialistic or "Positivist" school. This course of lectures is designed, so far as I can understand, to show the antagonism existing between theology as taught by the champions of the Church, Catholic and Protestant, and the deductions of physical science as taught by Darwin, Huxley, Tyndall and others.

At the close of this well-reasoned lecture, when questions were in order, I asked the speaker:

"What are the limitations of Rationalism or Freethought? Does Freethought exclude Spiritualism and Theosophy? Does it exclude the land question, or freedom of unoccupied land? Does it exclude the money question, or freedom to issue one's own notes of credit? Does it exclude freedom of trade? Does it exclude freedom of the affection, involving freedom of motherhood?"

In his reply Mr. Lewis said it would require several lectures to answer these questions, and intimated that some of them were not pertinent to the subject of the lecture just delivered.

It was because of his failure to even attempt an answer to these questions that this series of lectures was planned. If Mr. Lewis had adhered to the traditions of Freethought and had made his platform free to affirmative criticisms, then this lecture course, of which today's lecture is the first, would probably not have been considered necessary.

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As I see it, there are no limitations to Rationalism—no boundaries to Freethought. Its scope includes all subjects of human interest. Freedom of thought involves and includes all other freedoms, such as are free land—freedom to use unoccupied land; free money—freedom to issue notes of credit or coinage by the individual citizen, without penalties of any kind so long as no deception or fraud is used; free trade—freedom to trade with all the world without danger of fine or imprisonment for so doing; free manhood, and especially free womanhood and motherhood, since without free womanhood and motherhood we can never have free manhood.

Men are as women make them. "Like mother like son" is more often true than "like father like son." When the son is more like the father than like the mother it is because, by psychic impression, the mother has built him so—or, perhaps, because with the mother's assistance the child has built itself thus.

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The first and chief mission of Rationalism or Freethought is to destroy ignorance and superstition, by which word I mean belief in the supernatural. Of all superstitions the worst are those that cluster around sex, because it is through sex that human beings are born into the world.

"Sex contains all," says Whitman.

Sex contains all forms of organized life, as the acorn contains the oak.

Sex reform is the basis, the chief cornerstone of all other reforms, because men make and unmake institutions. Institutions do not make men. The way to get better institutions, then, is to get better men. To get better men we must have free, intelligent, self-respecting, self-reliant, self-responsible motherhood.

Herbert Spencer, lately deceased, said of the English reformers: "Most Liberals are simply Tories of a new type." While this may have been said mainly of the English political reformers, might it not apply with equal pertinence to reformers

on all lines of thought, and to American radicals as well as to their British cousins?

As between the materialism of Mr. Lewis, of Robert Ingersoll, of the English, French and German physiologists, on the one hand, and the materialism of the Roman Catholic Church (so ably combated by Mr. Lewis), and of the many Protestant sects, I very much prefer the former. It is largely owing to the work of materialistic French thinkers that persecution for disbelief in dogmatic theology has gone out of fashion. But while freely and gladly acknowledging the good done by this phase of modern Freethought, I must protest against the assumption made by some of our radical reformers that materialistic Freethought is all there is of Rationalism. I am not willing to accept materialistic agnosticism as the whole of Freethought. In the philosophic or scientific sense I claim to be a Materialist myself, but I recognize that the materialism of agnosticism is, in the first place, a somewhat violent reaction against the materialism of *agnosticism*. First and foremost it is a revolt against the materialism of those who claim to know all about material hell and heaven in the unseen world by those who are inclined to deny the existence of such heaven, with its jasper walls, its gold-paved streets, its golden thrones, harps, etc., and its hell of literal fire, fed by material brimstone, its "never-dying worm" and all the rest of horrible inventions of ignorant primitive men. And while I claim to be a Materialist, this philosophy is not with me a finality. Materialistic science is comparable, I think, to the primary school, the kindergarten, the parlor or ante-chamber to the cosmic university.

As the name indicates, materialism deals with things material, things physical, things that appeal to the physical senses—the eye, the ear, the touch, the taste, the smell. To me the things that are seen, heard, tasted, smelt and felt through the medium of the five physical senses are few and small as compared with the things that do not appeal to these senses, but are cognized by what may be called the psychic senses—telepathy, clairvoyance, clairaudience, intuition, psychometry, etc.

At this stage of human evolution, however, I think it rash and unphilosophic to formalize. I claim to be an inquirer only, an investigator, a pupil in the primary classes or grades, and honestly confess that I know very little in any line of thought or discovery. Hence I earnestly court criticism from all who, like myself, confess they do not know it all.

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These may not be the exact words of the introductory remarks at last Sunday's meeting, but they represent fairly well the ideas. After talking an hour or more on the subject of "Love in Freedom and Woman and Civil Law," the audience was invited to ask questions, to which brief answers were given. Six or seven short addresses, mainly in sympathy with the main address, were made. More of these short addresses would have been made and replied to, but the janitor refused to give us light, claiming that the afternoon meetings were not entitled to electric lights in that building. Next Sunday the subject will be, "Motherhood in Freedom—Woman, Man's Savior." Evidently much interest is felt in this line of reform by many earnest and cultured women and men in San Francisco.

San Francisco, Cal., Dec. 31, 1902.

M. HARMAN.

THE FINAL OUTCOME OF POSTAL CENSORSHIP.

Lucifer is feeling the beneficent hand of government laid heavily upon its shoulder, one of its recent editions having been excluded from the mails, while second-class rates have been taken away from it altogether. If things go on at this rate the leading function of the postoffice will soon be that of preventing the transmission of the mails.—*American Free Society.*

HOW TO HELP TO CIRCULATE LUCIFER.

We hope the friends of Lucifer will do all they can to extend its circulation. For this reason we make the price of \$2.25 for two copies to one address. The extra 25 cents merely pays for extra time, trouble and paper.

"Nora: A Doll's House," and "Ghosts," by Henrik Ibsen, bound together in olive cloth, with red lettering. Containing sketch of the life of the author. 108 pages. With Lucifer one year, \$2.25.

LAW-DEFYING OFFICERS OF THE LAW.

All the civilized world knows that on Wednesday, Dec. 30, there occurred in Chicago one of the most terrible theater fires on record, in which 582 persons perished. But many will be surprised to learn that this great loss of life was due to the gross neglect of precautions against fire by the theater management, a neglect sanctioned by the officials who were paid by the people to see that all possible means of safety were secured to spectators in theaters. It transpires that all the theaters are offenders, and therefore all the inspectors of theaters were guilty of neglect of duty. If reports are correct, the disaster might as easily have occurred in the Auditorium or any other of the alleged fireproof playhouses. Of little avail is it to the dead, the injured and their mourning families that the structure was sufficiently fireproof to preserve the building and the seats when the blaze from the combustible material on the stage was sufficient to burn and stifle all the occupants of the theater. A more sweeping indictment of the officers of the law could not be made by any Anarchist than that contained in the following editorial from the Chicago American:

"In this city of Chicago, in the third year of the twentieth century, it is calmly testified by the Commissioner of Buildings that there is in the whole city not one theater that complies with the provisions of the law intended to secure public safety. Not one theater of the total of thirty-six; not one of the theaters that nightly entertain somewhere near 40,000 people.

"He says this deliberately and adduces the proof. There it stands in this most amazing document, with the specifications in the case of each law-breaking theater, officially certified to. Nor is it in one particular only that these theaters violate the law; not one nor two, but from six to a dozen in each instance—absolute violations of the law that imperil every night thousands of lives. He says it, this commissioner, and he has visited every theater and made tests and examinations, and he officially declares the truth of his statement.

"What do we have law for? What do we have officers of the law for? What do we have government and courts for?"

"In thirty-six places 365 nights in the year the law is openly and defiantly violated, and the Commissioner of Buildings walks about and says it is so and has been so this long time.

"If the public officers that year after year we elect in our blind confidence and good nature will not enforce these laws are there any laws they will enforce, or is there any duty they will perform, or have they any use in the world except to draw their salaries?"

Since the above extract was printed the Mayor has confessed that all the theaters of Chicago are unsafe by ordering them closed until the appliances for safety are provided.

Well may we repeat the question, "If the public officers that year after year we elect in our blind confidence and good nature will not enforce these laws, are there any laws they will enforce, or is there any duty they will perform, or have they any use in the world except to draw their salaries?"

There can be no excuse for the existence of government better than the necessity of protecting life. And if the elected officers fail, as in the matter of the theaters of Chicago, of what use can they be anywhere?

LILLIAN HARMAN.

LUCIFER UNDER THE BAN.

Our contemporary, Lucifer, which lately has been annoyed considerably by the postal authorities, is now suffering additional persecution. The issue of Dec. 17, the first three pages of which contain a report of the John Turner meeting at Cooper Union in New York, and in the rest of whose pages are only two very short articles on the sex question, has been denied the mails, and the second-class mail matter privileges of the paper have been taken away altogether.

If the publishers of Lucifer are prosecuted for this issue it will be hard to find a judge or a jury who will be able to detect any obscenity in it, and only a diseased and perverted libertine could perhaps find the articles "suggestive" and "lascivious." Nevertheless, the radical press is hampered by the tyrannical whims of meddling and arrogant officials, who with impunity trample upon the so-called constitutional right of free speech and press. How such despotism is to be resisted so long as the "American sovereigns" look with equanimity upon the gross encroachments of government we do not know.—*Free Society (Chicago).*

We will give a copy of Dr. Foote's "Home Cyclopedia," price \$2, with Lucifer one year for \$3. This is a family guide book of medical, social, and sexual science, containing 1,248 pages, with 100 pictures, eighty in color. Send for circulars.

A CO-OPERATIVE LABOR CURRENCY.

Glad to see in Lucifer of Nov. 19 a short article on "A Mutual Credit Currency," taken from the Cincinnati, my old-time Grange and co-operation friend. Their plan is excellent and is helping along like dozens more springing up here and there, all going to prove that, as to buying money of the banker, "we don't have to." A Rochdale store has just been established here in San Diego, with over 200 members. This, too, helps to open eyes and fill pockets.

However, the ultimate must be found in a strictly just and even co-operative exchange of goods and labor such as I established in Denver, Feb. 4, 1886, before "Looking Backward" came out and three years before the promulgation of De Bernard's "Labor Exchange." The child was too feeble to live alone in the cold world, which insisted it had been born fifty or a hundred years ahead of its time. Yet had its originator been untrammelled so as to give the infant proper care it would have grown faster. Three months only could be given it then, during which many intelligent people, farmers, housekeepers, printers and editors, took hold and used the beneficent idea of an exchange of our surplus without legal tender. However, no one was found courageous enough to adopt the founding when its mother was obliged to leave the city for her farm home. Afterward, at Loveland, Colo., more than \$1,000 worth of business was done, as shown by the books, but on Dec. 4, 1894, a home-made money, based on labor and its products, was issued to keep account of values and no books were kept. Business was brisk among the members until overwork again removed the manager, and all was still.

Since, in the intervening years, business has been done wherever depositories could be had and the manager was able to be at the front; in Denver and in Fort Collins, and now this last summer in San Diego. A little paper was started, called Co-operative Exchange. Four depositories were established in a small way, teaching exchange principles as we went. Again overwork has brought illness—nerve exhaustion—and enthusiasm has to be held in check. Illness laid its hand on all the workers, and we wait, meantime, having had fruits, clothing and services at our command sufficient to convince the skeptical that courage and perseverance will yet allow us to provide one another with the comforts of life without "bankers' money," or "rent, interest and profits."

The public mind is opening fast to the generous propositions derided twenty years ago. The logic of events none can withstand. The editors of Lucifer were among those who gladly espoused the idea of exchange, and even yet are using with me whenever possible the labor tender. Health is coming my way again, the people are learning, and, "in honor preferring one another," we will soon be "keeping store" far above the merchant's motto, "Buy cheap and sell dear." Let us, once for all, secede from the competitive grab-game for dollars and co-operate as producers and consumers.

ALBINA L. WASHBURN.

1461 Sixth street, San Diego, Calif.

THE FAILURE OF PROHIBITIONS.

Shallow people, possessed with zeal for any particular cause, make it a great merit to run to and fro after special prohibitions that shall fix the case and emasculate sin out of our houses and streets. Alas, gentlemen, the civilized world has been overwhelmed with prohibitions for many hundred years. . . . The true friends of the Sabbath and its purifying and elevating influences, and of the many excellent physical and other reforms that mark the present age, are not necessarily those who complacently put themselves forward and seek to carry the good through by penalties and stoppages and arrests and fines. The true friends of elevation and reform are the friends of the fullest rational liberty. For there is this vital and antiseptic power in liberty, that it tends forever and ever to strengthen what is good and erase what is bad.

For the city or State to become the overseer and dry nurse of a man and coerce him, . . . into how he must behave himself, and when and whither he must travel and by what conveyance, or what he shall be permitted to use or dispose of on certain days of the week, and what forced to disuse, would be to make a poor thing of a man. . . . The citizen must have room. He must learn to be so muscular and self-possessed, to rely more on the restrictions of himself than any restrictions of statute books or city ordinances or police.—Walt Whitman.

FREETHINKERS AND CREMATION.

The late editor of the Free Thought Magazine was a good type of a certain class of Freethinkers who have mentally evolved to a well-defined point and then suffered from a species of arrested development. George MacDonald in the Truth Seeker gave a well-balanced and, on the whole, impartial sketch of the man who has recently passed from among us. Mr. Green's action in cutting Lucifer from his exchange list showed very plainly that he was not keeping up with the procession, so to speak. And in the last scene of all he evidently preferred to follow the orthodox fashion of earth burial in preference to cremation, for if it were otherwise he would have left a hint to that effect.

In the matter of cremation Mr. Green did not materially differ from quite a number of those who hold radical social and economic views, but who on this subject are neutral. It goes to show what a grip ancient and time-honored custom has on so many people and what a large number among us are yet loath to discard the Christian custom of earth burial for the now unquestionably better method of cremation.

No doubt two-thirds of the heterodox are believers in this reform, but they all should be. That they are not arises from the fact that during life we are too busy to think of death and the aftermath; too many die who have never uttered a wish one way or the other, and as a necessary consequence the nearest of kin, often orthodox Christians who are following the dead hand of custom, consign the body to the grave and to the worms without a moment's deliberation. This should not be the case. We should all bestir ourselves and see to it that our Liberal friends and neighbors are on record in black and white on this subject.

It might not be out of place to mention that all the cremation societies of the United States issue certificates on the partial payment plan which are good everywhere; that is to say, if some one in Chicago held a paid-up certificate for one cremation, and should die in Portland or New York City, it would be honored for one cremation at either of those crematories.

WALTER BREEN.

"WHO IS THE ENEMY?"

Hugh O. Pentecost writes thus to Edwin C. Walker about the latter's new work, "Who is the Enemy: Anthony Comstock or You?" "Your pamphlet is a strong discussion of the question at issue that one could give to a conservative friend with some hope that he might read it through."

Dr. H. W. Shufeldt, biologist, author of several scientific works and of more than seven hundred articles on medicine, travel, science, sexual problems and other subjects, writes to E. C. Walker: "I thank you very much indeed for the copy you sent me of your valuable pamphlet, 'Who is the Enemy: Anthony Comstock or You?' I have read it from cover to cover with the utmost satisfaction and unqualified approval. It is one of the best and strongest things you have put out, and I am with you solid in both the letter and spirit of it. I prize the copy most highly." Ask for table of contents and specimen pages of "Who is the Enemy?" or send 20 cents to this office for the pamphlet.

MISCELLANEOUS.

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WANTED—100 women to study medicine or midwifery. Next term begins January 1, 1904. College of Medicine and Surgery, 245 Ashland Blvd., Chicago, Ill. DR. FLORENCE DRESSLER, Secretary. (Dept. A.)

VARIOUS VOICES.

We are always glad to receive calls from friends visiting the city. Take the Lake street elevated, stop at Ashland avenue, walk one block east, then one block north. Or take Fulton street electric car west and stop at St. John's place, alighting in front of our house. The Lake street electric and Paulina street cars also pass within a block of our residence.

Carl Nold, St. Louis: It looks as if free press and free speech will receive many a blow yet before that sleeping giant, Labor, will wake up and do some kicking.

Philip G. Peabody, Boston, Mass.: Of course, I am willing to pay \$2 a year for Lucifer, and think your intention to raise the price is wise. What kind of transportation would we have if such persons as run the postoffice were given power to run the railroads?

A. A. Cowles, Cleveland, O.: I have not received the last two Lucifers. As my subscription is paid till next May, I cannot divine the reason of its non-appearance. I sincerely hope you are not in trouble. If I had more time I could write a great deal in favor of Socialism. Surely the abolishment of the profit system and the turning of competition into channels other than an unequal contest for the things which are necessary to life and comfort will be a blessing to all mankind. Some forms of tyranny may appear, but we shall be better able to cope with the tyrant after the advent of the co-operative commonwealth. And in that glad time the teachings of Lucifer will bear fruit prolifically. All hail the co-operative commonwealth.

Philip G. Peabody, Boston, Mass.: I write to say that Lucifer for Dec. 10 is the last number that has reached me. The advertisements in Lucifer, concerning which there has recently been some discussion, have not the slightest interest for me; but the reading matter I greatly desire and need. I am a college graduate, having spent four years at Columbia College, in New York, where I graduated in 1877. I am also a lawyer and have studied medicine, although I never practiced as a physician; but I consider myself to have received more useful, valuable and intellectual education and moral improvement from your wisdom, as so generously dispensed in Lucifer, than from four years of tiresome and costly foolery in Columbia College. If Harvard is any better my son, recently graduated there, should get the benefit of it; but I fear colleges are all much alike; so far as useful tendency toward honor and real manliness is concerned; and as regards due respect for the rights of others, I fear all colleges, certainly Harvard, are worse than useless, judging from the conduct of their students. As I say, I desire greatly the literary part of Lucifer and respectfully ask for an extra copy of the number of Dec. 17.

J. M. Crane, New York: I have just received your letter telling me that Lucifer has been held up at the postoffice as "unmailable" and that second-class rates have been denied to it because it contains advertisements of books sold by its editor and publisher. To declare it unmailable, it seems to me, is not only unjust, but also is in violation of the spirit of the constitution, which professes to guarantee a man security for his life and property and deprive him of neither without a trial by jury. I do not think a jury has decided that Lucifer is unmailable. It is at present the only paper for which I pay subscription. I have taken it for many years and I regard it as a powerful engine for the uplifting of humanity. No other paper has done so much to enlighten the people on the most important of all social problems, the sane and rational relation of the sexes. The suppression of such a paper is a blow at the welfare of society and of generations yet unborn. Some way surely ought to be open to secure a reversal of the tyrannous and retrogressive ruling against it. The excuse that it contains too much of the editor's own advertising, it seems to me, is a mere pretext to deprive it of second-class rates. Many of the magazines of the country contain a greater proportion of advertisements of the private business of their editors. The paper must not stop. It is too valuable to lose. I will gladly pay the extra cost of postage to get it regularly as before, and I think almost every other subscriber will be glad to do likewise. In this world of darkness let us rally around the Light-Bearer.

Liberty, which is the nurse of all great wits.—Milton.

WHO IS THE ENEMY?

Well, who is the enemy? You have done a great deal of fussing about Comstock. Why not fuss a little about yourself? Walker presses the question where it belongs. Why should Comstock answer? You should answer. Comstock is only the fat on your neck. It is waste time worrying about Comstock the man. Get after Comstock the symptom. But Comstock the symptom is you. You might as well think you can destroy a theology you hate by swearing at a church steeple as think you can get rid of Comstock by making him the target of your impolite vocabulary. Comstock is stuck tight there in your own negligence, in your own obtuseness, in your own indisposition to nurture the liberties of your inheritance. You went to a meeting the other night to see Comstock. What good did that do you? You might have stayed at home and seen yourself and known the real Comstock better. The foundation fault is yours. You think sex is dirty. You rarely allude to it except in averted phrases. When you have got to say something about sex you look around for some word that will not say it too clearly. That is the Comstock in your own blood. That is the Comstock upon whose degeneracy the Comstock of the Sunday school and the mails relies for his sanctions. Before you can get rid of Comstock you have got to get rid of that thing in yourself.—Horace Traubel in the Conservator.

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WHOLE NO. 1003

THE FUGITIVE WIFE.

PART FIRST: MARRIAGE.

The following excerpts are taken from a booklet by Warren Chase entitled "The Fugitive Wife: A Criticism on Marriage, Adultery and Divorce," published in Boston in 1861. Probably but few copies of this work are in existence at the present time. In a later issue, possibly next week, we will publish more from the same source.

It may be well to introduce this subject by a poem; and I have none by me more appropriate than the following from the pen of Dr. Watts, the inspired psalmist, written in the year 1701, and, I believe, one of his most truthful and sacred psalms.

Say, my Love, and teach my song, To whom my sweetest joys belong, And who the happy pairs, Whose yielding hearts and joining hands Find blessings twined with their hands, To soften all their cares?	Logs of green wood, that quench the coals, Are married just like stone souls, With orders for their hands.
Not the wild herd of nymphs and swains, That thoughtless fly into the chains, As custom leads the way; If there be bliss without design, Ivies and oaks may grow and twine, And be as blest as they.	Not minds of melancholy strains, Still silent, or that still complain, Can the drag bondage break; As well may heavenly concerts spring From two old lutes, with never a string, Or none besides the base.
Not scold souls, of earthly mold, Who, drawn by kindred charms of gold, To dull embraces move; So two rich mountains of Peru May rush to wealthy marriage, too, And make a world of love.	Nor can the soft enchantment hold Two jarring souls of angry mold, The rugged and the keen; Samson's young foxes might as well In hands of cheerful wadlock dwell, With firebrands tied between.
Not the mad tribe that hell inspires With wanton flames; those raging fires The purer bliss destroy; On Etna's top let furies vent, And sheets of lightning dress the bed, To improve the burning joy.	Nor let the cruel fetters bind A gentle to a savage mind, For Love abhors the sight; Loose the fierce tiger from the deer, For native rage and native fear Rise and forbid delight.
Not the dull pairs, whose marble forms None of the melting passions warm, Can mingle hearts and hands;	Two kindred souls alone must meet— Tis friendship makes the bondage And feeds our mutual loves: (sweet, Bright Venus, on her rolling throne, Is drawn by gentlest birds alone, And Cupids yoke the doves.

In the June of 1859 the scribes of Chicago furnished the daily papers of that city with an interesting item of news by announcing that a fugitive wife escaped from one of the villages on Lake Superior. In Michigan, had been legally seized and returned with the officer, via Detroit and the next boat, to her legal and proper owner. The papers stated that she had left her home and husband and several small children and fled on the steamer to that city, where dispatches had arrived before her, enabling the officers to be in readiness to arrest her on the arrival of the boat; that she had come in company with a gentleman of her acquaintance, and probably at his expense, which rendered her crime, and his for assisting the fugitive, extremely aggravating. I felt confident that most persons who read this item of the city news were pleased with the report of the capture of the fugitive and the one who assisted her, and of their return, via Detroit, to the place from which she had fled. I never heard of the persons or the circumstance after, and soon forgot the names, but the incident opened to my mind a broad field for reflection and instituted a search after justice, consistency and rights.

I knew we had a national fugitive-slave law, which was considered by most people in the free states to be very cruel and by many unjust, and only defended and justified by its friends by the necessity for it and the demands of the constitution; but I did not know we had state fugitive-wife laws, by which they could be caught and returned to their owners as chattel slaves

are, although I knew many wives were as effectually enslaved and controlled as the black chattels of Georgia. I knew most humane persons considered that a negro who displayed sufficient skill and energy to escape from slavery and reach a free state or Canada was entitled to his or her liberty, and that it was almost or quite barbarous to return such persons; but I was hardly prepared to believe the people so heartless, cruel, almost barbarous as to return a woman of their race and color to a tyrant who had treated her so cruelly that it had forced asunder the strongest ties in her nature and compelled her to leave even her children and flee for life to escape the grave, as I know some have. When a mother leaves her children it is prima facie evidence to me that the cause was more potent than a mother's love and must be nearly equal to death itself; for even death seldom does it. I can perceive how a woman might leave her husband for want of love on his or her part; and, if none but the two were interested, this would be good and sufficient reason for separation. But when she leaves children, and leaves them with the man she could not live with, and trusts him to select another to govern and guide them, certainly there must be a power stronger than that maternal love which God has planted deepest in the woman's nature. It is simply ridiculous to talk of psychology, seduction, free love or fascination as a cause. These are all insignificant. It must take years of cruelty and suffering to produce such effect and result. It seems to me more and more, on reflection, that a law is more cruel that returns a wife to her master than that which returns a slave to the owner. In each case death will be a release, and oftener a desirable one to the wife than the slave; and we have more suicides by wives than by slaves to escape cruelty.

Had the case above referred to been a solitary one, or even one of a single hundred, and never to be repeated, I would have taken no notice of it, but devoted my time and pen to other subjects, perhaps not more congenial to the public mind than this. But, while we of the free states are complaining of being compelled by Congress to execute cruel fugitive-slave laws, and are enacting such as no constitution of state or nation requires to return the wife who escapes from a cruelty often as brutal as that of most slave masters, it is certainly a fit subject of criticism.

It is true we have statutes in most of the states to protect the wife against physical abuse of the husband, with the whip or fist, but none to protect her against a personal abuse, often worse than a severe whipping. Our marriage laws and public opinion put the body of the wife into the care and keeping of the husband, provided he does not beat her, and leave her no escape from the worst of cruelty but to run away, and then we catch and return her. The very crimes (for they are crimes) which thousands of husbands perpetrate weekly or daily upon their wives would, any one of them, if perpetrated upon a single woman who could defend herself with the law, send the man to the penitentiary for a term of years, if not for life. Yet, when she complains, she gets no sympathy from her church or pious neighbors, except "Wives, submit to your husbands." The law has no remedy, and all that is left is escape, if she can, and be caught if she must.

I know very well this is not the condition of all wives, but only those who are merely legal wives. There are many whose lives are mated to their husbands and who physically and mentally harmonize and blend with them and join voluntarily in all the relations of social and sexual life; but, by long and extensive

observation, I am compelled to believe that these are the exceptions and that the rule is the other way, and that a majority are unhappy often when their husbands are contented. It has long been well known that hundreds of young wives go annually to the graveyards, as effectually killed by their husbands as if they had been pounded to death, many of them leaving no word of complaint or even of warning to their old companions.

There is scarcely a neighborhood in the Christianized part of our country that has not been visited with cases of domestic trouble within the last few years—deaths as above, separations, runaways or suicides; and, instead of condemning and punishing to prevent, the wise legislators should search for the causes and try to remove them. Add to these the terrible effects of forced relations, of unhappy marriages, in producing and bringing up children, and we have a picture that ought to make any Christian blush or hide his head in shame, if he or his religion has sustained the barbarous features of our present marriage laws to this time. The scribes of the press and the pharisees of the pulpit are continually harping upon the beauties and blessings of marriage and married life, and thus alluring and enticing the young and ignorant into it; but they seldom give the other side and thus warn them against the terrible risk and danger of an uncongenial mating. The jokes and jests, ridicule and contempt of old and young, rich and poor, run freely against the single who reach or cross the age of thirty; and if there is one thing more odious in the public mind than another at this time it is free love; and yet, if it has any legitimate meaning, it must be the love of single persons or those not bound by law or church to love any one. The love of all single persons, if they have love at all, must be free, and they are free lovers, except so far as the church may claim a right to direct their love to God or Jesus. Fanaticism and public prejudice take great liberties with language and often pervert it to their uses, as they have in the use of free love, applying it to the sexual passion, which man has in common with animals, if not with plants, and which we never think of calling love when it prompts the male to pursue the female among the deer, sheep or swine, and which is no more appropriate among our race than theirs. If I can understand the term love and apply it to manifestations of feeling I cannot find it below the human kingdom, nor ever manifested in that kingdom in or through the sexual passions. I suppose both men and women love each other; if so, it is not the same that draws only the opposite sexes together. Some persons talk of several kinds of love—some good, some bad, etc. I know nothing of it.

"I would not call that love
Which could be poisoned, marred, or stained.
Which could be by any wealth be bought,
By any power be chained."

To me "Love is to the human heart what sunshine is to flowers." I have no fear of it in or out of marriage, free or not—if, indeed, it could be other than free, which I doubt. I wish every man loved every woman as well as the most loving husband does his wife, and every woman loved every man as well as the most loving wife does her husband; then we should have a world of love and loving beings, and certainly no one would knowingly injure any other; for love worketh no injury.

HER WOMAN'S HEART FOR ME.

Oh, like a queen's her happy tread,
And like a queen's her golden head;
But oh, at last, when all is said,
Her woman's heart for me!

We wandered where the river gleamed,
'Neath oaks that mused and pines that dreamed,
A wild thing of the woods she seemed,
So proud and pure and free!

All heaven drew nigh to hear her sing,
When from her lips her soul took wings;
The oaks forgot their pondering,
The pines their reverie.

And oh, her happy queenly tread,
And oh, her queenly golden head!
But oh, her heart, when all is said,
Her woman's heart for me!

—William Watson.

Marriage is a lottery in which men stake their liberty and women their happiness.—Mme. de Rieux.

THE DAILY DREADFULS.

The absolute unreliability and dishonesty of the daily press was demonstrated again last week.

A shell manufactured for the use of the United States navy exploded at the Midvale steel works, and the newspapers straightway discovered and announced an Anarchist plot to destroy the guns of our ships by so preparing the shells that they would prematurely explode. The impossibility of tampering with such closely guarded munitions of war was no check on the imaginations of the reporters, and the carelessness of a workman was promptly turned into a gigantic conspiracy to demolish the guns and war vessels of the nation. Columns were written, with sure heads, ingenious theories were spun, and "innumerable" "it is said" and "it might be" and "it is probable" were used to give the whole tissue of lies an air of plausibility. The impression was conveyed that the country is full of desperate criminals calling themselves Anarchists, united in secret societies and plotting to kill and burn and destroy everything and everybody. The columns of lurid slush were telegraphed over all the land.

The next day the chief of ordnance at Washington, Admiral O'Neill, denied that there was any suspicion of a plot, declaring that such tampering with shells was out of the question and the allegations preposterous, and placing the responsibility where it belonged—on the heedlessness of workmen.

To offset their columns of lying reports the press gave to the denial three inches of space in obscure corners, where not one out of a hundred readers of the papers will see it. The unthinking will conclude that the country is in danger, that the anti-Anarchy law is necessary to the perpetuity of our institutions, and that the best thing to do is to send Mr. Turner back to England and allow a law to remain on our statute books which denies freedom of thought and entrance at our ports to such men as Herbert Spencer, Count Tolstol, Elisee Reclus, Auberon Herbert, and others who believe that government of man by man is immoral. Had it not been for the Chicago theater fire, which occupied their space and provided a fresh horror, the newspapers doubtless would have persisted in their villainous course of exploiting an Anarchist plot to make piquant reading in the daily cent's worth of sensationalism.—Truth Seeker.

WOMAN AND THE RELIGION OF THE FUTURE.

The problem which both Roman Catholic and Protestant churches in this country face now with respect to their women is, Will the women continue to be conservative? For they are receiving the scientific education which Maurice saw that they must have before they could ever be anything else than religionists of an emotional, mystical type. Higher criticism of the Bible is taught at Smith and Bryn Mawr, as well as at Harvard and Johns Hopkins. Nothing that is destructive of the old and constructive of the new in matters of philosophy, theology and ethics is wanting now in the curricula of the best women's colleges. To imply that the influence of our educational institutions for men or for women makes against essential religion or against the spiritual life would be unfair, but no one aware of the facts of to-day can deny that there is a gulf between the universities and colleges, on the one hand, and the churches, on the other hand, viewed broadly, in their attitudes toward the origins and ultimates of life, literature and liturgy. The point is that when the ecclesiastical and conservator of the traditions and the customs of the past comes to deal with the educated woman of to-day and to-morrow he may not find her the unreasoning, credulous adherent of institutional religion and orthodoxy that he has found woman in the past to be.—Harper's Weekly.

"WHO IS THE ENEMY?"

Hugh O. Pentecost writes thus to Edwin C. Walker about the latter's new work, "Who is the Enemy? Anthony Comstock or You?" "Your pamphlet is a strong discussion of the question at issue that one could give to a conservative friend with some hope that he might read it through."

Dr. E. W. Shufeldt, biologist, author of several scientific works and of more than seven hundred articles on medicine, travel, science, sexual problems and other subjects, writes to E. C. Walker: "I thank you very much indeed for the copy you sent me of your valuable pamphlet, 'Who is the Enemy? Anthony Comstock or You?' I have read it from cover to cover with the utmost satisfaction and unqualified approval. It is one of the best and strongest things you have put out, and I am with you solid in both the letter and spirit of it. I prize the copy most highly." Ask for table of contents and specimen pages of "Who is the Enemy?" or send 20 cents to this office for the pamphlet.

TRAINING A CHILD TO THINK FOR ITSELF.

The following story of experience in child-culture is given by "A Stepmother" in Good Housekeeping. Very few stepmothers are equally patient and thoughtful; and the same is true of mothers. Indeed, many are so overwhelmed with housework and the care of numerous children that it would be impossible for them to devote much time to the development of the expanding mind, as did this stepmother. Yet there is much that can be learned and utilized in the way of training our children to think and to act for themselves, and it is encouraging to find such articles as this in the conventional magazines.

The care of a "seemingly deficient child" devolved upon me when he was three years old. Up to that time he had not been taught even the most elementary points in the care of his body or personal cleanliness. He would sit for hours silent and motionless, not so much from imbecility as from mental indolence, apparently.

My first effort was to arouse the brain. He "needed to be talked to," one observing old lady said. I talked to him; told him incidents; called his attention to anything likely to interest him, and at last decided it was a case of prenatal influence which could eventually be overcome by patient and persistent effort.

As he grew he seemed to be wholly devoid of moral perception, absolutely ignorant of the difference between right and wrong. He had no desire to be bad, fortunately, but if he had had such tendencies, he had no restraining conscience. Lacking this, there was danger of his leaning too heavily on my dictum, and leaving all responsibility on my authority. Hence, there was need of guarding myself as closely as I watched him, and I was especially careful never to give an express command, but in all cases to say, "I think a bit, would it be best to do this way?" This I did to develop a power to judge of the relation of cause to effect.

When he went to school I obeyed my invariable rule never to criticize a teacher in a child's presence, and when he complained, as he sometimes did—though I was overjoyed to see that he thought enough to care—I would say, "Your teacher never means to be unjust, and is mistaken perhaps." He grew to be reasonable in that way.

Once I observed him sitting quiet and growing alarmingly pale. I waited to learn the cause. He was a nervous child and sympathy or questions would often make him sick when otherwise he would have been quite well. So I always waited, but without his cognizance watched him very closely. Suddenly he said, "Do you think it fair for teacher to mark me a dead failure in arithmetic when every example gave a correct answer?"

"No," I replied, "but do you think your teacher really intended to be unfair?"

He answered promptly, "No, I don't really think she did, but I think she was wrong."

"So do I," I said. "Now let's try to think it out."

So he told me this, "I did every example and got the right answers, but I did them by your method and because the class used a different method she marked me a failure."

Instantly I got my clue and suggested to him how the mistake might have occurred. He was so reasonable he acquiesced at once, and when I said, "I'll explain to your teacher," he was perfectly satisfied. The result was the teacher saw it as we did, was convinced of her mistake and paid him a high compliment.

In his school I kept him back one year in the intermediate department, and after he went into the grammar school was also able to duplicate a year in one of the rooms, but I did not do this without his consent.

I said, "I'd rather you should stay back a year if you are willing, but I know how attractive promotion looks to you boys, and I won't insist." He stayed back, and one night after consulting me concerning a puzzling problem in his arithmetic, he closed his book, saying, "I think I can safely say I understand every example as far as I have gone, and now I'm glad I duplicated this year."

Not being familiar with the then current method of "doing examples," I had no temptation to do the work for him. I could only point out the principle; and he, grasping that, could apply his own method. Thus it happened that at final examinations he ranked No. 1 in his room and came to me in wondering amazement, saying: "I don't understand it! I've never ranked higher than fourth in my class during the term, there being three pupils

who always stood higher than I, yet now in final examination I get ahead of those three."

"Well," I replied, "you now see the advantage of my constantly 'dinging' at you to think."

"Yes," he said, "I guess that's the explanation." And it was. Had he been what we call a "bright boy" I naturally should have trusted to his native intelligence as most people do, but realizing his mental needs, I struggled toward the development of dormant faculties.

When the time came for him to go into "the master's room," finding myself unwilling to subject him to the influence of a man whose moral character did not command my respect, I moved out of the district, and he passed to association with a noble man who advanced him rapidly, and finally advised him to "jump a year" and enter the high school. This he did, ranking fourth in a class of seventy. Yet he was what is usually called a dull boy, and but for careful development would probably have been actually what many called him—imbecile. He was not, in any sense, bright, active or quick-witted. Neither was he fond of books.

In his earlier childhood I spent hours playing hide-the-thimble, or toss and catch, with him, because when looking for any lost article he seemed absolutely incapable of judging what might be a possible place for it, but drifted about vaguely and gazed at the ceiling for what was probably on the floor. I shed tears of joy the first time I ever saw him play with playthings. He was then eight years old and was led into it by an older boy, but he was really playing. He seemed to lack the power of imagination which made toys interesting. He'd get his toys out when told to do so, but no play was spontaneous. Therefore, I have said, I played with him, and believing that "catching" was one of the best ways to develop a quick eye and promptly responsive muscles, I played toss and catch with him.

Such was his habit of silence that he once said to me, "I wish I had the 'gift of gab.'" Then I told him to cultivate it, and told him how. His success may be guessed when I say that in a western town, before he was twenty-one, he figured as "the boy preacher" in a denomination famed for rejecting written sermons.

But the one thing I like best to remember, now that he has "passed on," is this. When past thirty, he said to me in the presence of others, "I can never thank you enough for not allowing me to carry my hands in my pockets." His mature judgment approved seeming intolerance and his manly, voluntary avowal was a source of great pride and gratification to me. My "non compos" boy was now a man, and one friend who knew him from the first said, "You'll never call your life a failure when you look at that boy."

A QUEST FOR LOVE.

My soul wants love. My soul reaches for it and demands it. But my soul never gets it, not just the love it wants. And I am glad. For if it did my soul would stop growing and working and living. For growth and work and life are all a quest for love.

My mind wants love. The best there is, it wants. Nothing is good enough for it. Always there is something to be desired in every love it gains. And so, in divine discontent, it searches further, further, always further. And I am glad, for search means growth and work and life.

My body wants love. Just as my mind and my soul do—the best love. And I do not say no to my body any more than I do to my mind and my soul. I work, knowing that all the love I make my body beautiful enough to gain I may have. Love comes, just the love I wished to come. And my body dies. But I do not cry. It has served its purpose in living. It has given to the world the children of my mind and soul—the children of my body.—Grace Potter in the Conservator.

Every great reform which has been effected has consisted, not in doing something new, but in undoing something old. The most valuable additions made to legislation have been enactments destructive of preceding legislation; and the best laws which have been passed have been those by which some former laws were repealed.—Thomas Buckle.

Sunday school teacher: "Well, who was sorry at the return of the prodigal son?"

Little girl: "The fatted calf."—Ex.

LUCIFER.

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MOSES HARMAN, EDITOR AND PUBLISHER.

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LUCIFER: ITS MEANING AND PURPOSE.

LUCIFER—The planet Venus; so called from its brightness.—Webster's Dictionary.

LUCIFEROUS—Giving light; affording light or the means of discovery.—Same.

LUCIFIC—Producing light.—Same.

LUCIFORM—Having the form of light.—Same.

The name Lucifer means Light-Bearing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

THIRD SERIES. VOL. VIII. NO. 2.

WHAT OUR SUBSCRIBERS SAY.

A friend in New York writes:

"The paper, paying third-class postage, should be issued not oftener than fortnightly. As a weekly, your folding, wrapping, and stamping work is double what it would be if the paper were a fortnightly, and your postage bill is doubled."

This opinion has been expressed by others also. The expense of mailing is quite small, but the item of postage is very large. It was impossible to consult the editor, he being so far away, before settling the questions of price and frequency of issue, and it was necessary to take decisive action. But I knew that nothing short of absolute necessity would induce him to consent to giving up the weekly issue. And only failure of attempt to continue the weekly publication would demonstrate its impossibility. As a matter of fact, the only objection he had to my management, when last heard from, was my failure to issue the paper the week succeeding the official seizure of No. 1000. He could not approve the non-appearance of even one issue. When Lucifer fails to make its weekly appearance it will be because its editor, Moses Harman, is convinced that it is impossible to continue its publication.

Continuing, our friend says:

"You would not have much trouble in getting 5 cents per copy if it were an eight-page fortnightly, but you practically cut off retail sales when you charge 5 cents for the old four pages. Even as it is, you have not graduated evenly. Two dollars a year is an increase, of course, but \$2.25 is a decrease. You are telling your readers that you must double your price because you have to pay third-class postage, but in the same breath you say that if two of them are so fortunate as to live near the same office you will actually reduce the subscription."

It is hard to suit all parts of the country in regard to price of paper. We are told by news dealers in San Francisco that they cannot sell a paper for less than 5 cents a copy. As to the price of \$2.25 for two copies to the same address, it simply did not occur to me that two subscribers would economize by having their papers sent to the same address, and so far none have done so. My idea

was that some of our friends might be willing to help to circulate sample copies of the paper if they could get an extra copy at a small increased cost. Several have already ordered an extra copy for that purpose. It has been our custom to send out several hundred free sample copies each week, but with the greatly increased cost of postage we can send out but few, so we wish to let those of our friends who are willing to help circulate the paper have copies for that purpose at as low a price as possible. A western subscriber tells of his work in distributing literature as follows:

"You will find inclosed \$2.25, for which please send me two copies of Lucifer for a year, and begin with this week's edition, so I will receive three copies. I have a list of names and addresses, and as soon as I read my papers I wrap them in one-cent wrappers and send them to these addresses. I have been doing this for years. So far as I know, neither Lucifer nor Free Society nor The Demonstrator have got a subscriber from this source, but I am not discouraged, for I know by experience that you have to punch a farmer pretty hard in the ribs if he is dead asleep before he will awaken. I have just bought one dollar's worth of 'Realism in Literature and Art,' by Clarence Darrow, and am sending them to these addresses. You see, I am trying all kinds of schemes to awaken these people who are 'dead asleep in Jesus.' Religion, no matter what name you call it, has been and is to-day the greatest curse of the human race. I had the blues when I felt almost certain that Lucifer had been denied the second-class mail privilege, and I think a good many of your other subscribers felt about the same way."

A. A. Cowles, of Cleveland, writes:

"I am willing to pay \$5 a year if necessary to keep Lucifer afloat. I think most of your subscribers feel just as I do; all of which goes to show that it does not pay, financially, to be a radical. But the radical cannot help being as he is. He cannot be conservative till his opinions have been accepted by the majority and have become conservative."

A friend writes from Connecticut as follows:

"I am sorry and indignant because of the action of the post-office department; but suppose nothing can be done to change it. You may count on me as long as you publish the paper, and I am able to pay the price, whether it be one, two, three, or more dollars. And in order to help as much as possible in the matter of postage you may send me all the papers at one time that you can for 1 cent. Of course I want the paper, but if you can send four papers for 1 cent, just wait until there are four successive issues and send them together. I mail all my papers to different friends, after reading, and if any of them want it they can subscribe for themselves. I sincerely hope that the paper will be kept going by those who like it, without any help from those other persons who cannot appreciate the value."

It would cost two cents to send four copies, so we will mail fortnightly to this friend.

* * *

We hope that our subscribers will bear in mind that we want to hear from them as soon as possible; those who cannot pay the added subscription price, as well as those who can. It is essential that we should know as early as possible what we can depend on.

As has been previously stated, there is no surplus in the business of publishing Lucifer to pay the increased cost. If all our subscribers, or even the greater number of them, feel that it is worth while to pay double what they have paid heretofore, the paper will live and grow. The enemies of the paper were in a position to know, through their inspection of Lucifer's cash-book, how difficult it would be for us to continue the paper. But they did not realize, perhaps, that it might be possible for the friends of Lucifer to keep it alive in spite of the obstacles thrown in our way. We do not know who these enemies are, for certainly not all who are connected with the postoffice department are its enemies—we have reason to realize the contrary. But it is also evident that some person or persons have determined that Lucifer shall be suppressed. Lucifer's editor has given his time, at publication office and in prison, for twenty years, that Lucifer might live. Will its friends help him to sustain it now?

LILLIAN HARMAN.

THE STROKE OF THE CENSOR.

SAN FRANCISCO, Cal., Jan. 5, 1904.

For all that happens to us, all that occurs to us, there is an adequate, a compelling cause. Nothing happens, in the old meaning of *chance-work*, and while we ourselves would have ordered things differently we recognize the folly of complaining—the waste of time, of strength and of temper that would be involved in a wordy controversy with the agents of the Modern Inquisition called the postal censorship of press and mails. With like training and with similar hereditary leanings we, too, would be suppressors of thought, of speech, of press and mails.

Lillian's statement in No. 1001 leaves me little to say in regard to the situation. This is written Jan. 5, current calendar. What that situation may be when these lines shall meet the eye of the reader, ten days or two weeks hence, it would be idle to conjecture. As Lillian has pointed out, the "postoffice business" seems conducted on principles wholly different from those recognized by men conducting any other kind of legitimate business. And while our government seems a paternalism so far above the plane occupied by the subject or citizen that it does not need to observe the common rules of transacting business, its methods are less straightforward and more perplexing than those of some other paternalisms that we are in the habit of denouncing as autocratic or despotic.

For instance, in Russia the censor gets in his work before instead of after a book or paper is offered for transmission through the public mail. Then if the censor sees anything objectionable in such book or paper he draws a blue line through the part objected to; thus warned, the publisher knows what to expect should he persist in using the government mail without expurgating the clause or clauses condemned by the censor. The result is that few people are fined, imprisoned or deported in Russia because of violations of postal regulations, whereas in free America people are constantly getting into trouble because they do not and cannot know whether what they write and publish will be condemned or not until they send it through the mail, or offer to do so, and then it is often too late to escape punishment.

In another respect our governmental methods are peculiar. "The law of contract" implies that when a man bargains for an article of any kind, a book or paper for instance, it is the business of the administrators of justice to see that the purchaser is not defrauded. In the case of the censored book or paper the United States government itself defeats the law of contract by withholding the book or paper for which the purchaser has paid his money.

If any person should deposit or offer to deposit in the mails an explosive, or other material that might injure the bags or the carriers, then there would be just cause for official interference. Or, if the purchaser finds that what he contracted for was not sent at all, or a very different article substituted therefor, then, on the theory that the government should take paternal care of its citizens, there would be reason for a postal censorship, but usually there is no complaint made by the purchaser of the condemned literature, and hence it would seem a point well taken that if our government wishes to have the obligation of contract respected and honored it should not itself set a bad example by defeating the fulfillment of contracts between buyer and seller.

* * *

In regard to changes announced in the statement published in No. 1001—the advance in price of *Lucifer*, the offer to send two copies to one address for \$2.25, etc.—will just say that I approve them all. The increase in cost of publication, added to the 1 cent postage now demanded for each copy of the paper, instead of 1 cent per pound, makes the advance in price absolutely necessary. Whether our old friends want *Lucifer* at the new price is a question for themselves alone to decide. Whether new subscribers can be obtained at double the old price is a problem yet to be solved.

With Lillian, I say we will do all we can to make the paper worth the advanced price. If we are to judge from the utterances of some of our old-time readers and helpers, *Lucifer* has always been well worth \$2 per year. Several possible methods of improving the paper have been suggested. To what extent these plans can be carried out will depend in great measure upon the responses we get to the announcement of the increase in price.

Since the new trouble with the postoffice department has overtaken us it has been a serious question with me whether I should not at once drop my work in California and return to Chicago. Now that the matter seems settled, for a time at least, I have decided to remain on the Pacific Coast till May or June, if no fresh complications arise, and for these among other reasons:

First—I find the climate of California admirably well suited to cure my chronic ailments—so far as yet tried. The temperature of San Francisco varies little from 60 degrees Fahrenheit, winter or summer, so I am told. Since I came here, near two months ago, there have been a few rainy days and a few foggy mornings, but most of the time the sun has shone clear and bright, with but few days or nights cold enough to feel the need of fire in living rooms, stores or workshops. Grass is as green as in May or June in Chicago. Flowers and garden vegetables flourish in the open air—except, perhaps, a few of the more tender varieties. As yet I have seen neither ice nor snow and but very little frost; very little wind that could be called rough or disagreeable. However it may be in summer, San Franciscans certainly do not need to leave their city on account of climate in winter.

Second—I find this city a better field for propaganda work in *Lucifer's* central reform than any I have ever before found. More people in proportion to population appear to be waking up to see the necessity of agitating for freedom of motherhood—free, intelligent, self-reliant, self-respecting, self-responsible motherhood—than I have ever met before. Besides many shorter public talks, I have advertised and delivered five addresses to audiences variously estimated at from one hundred and fifty to two hundred and fifty people, with the interest constantly on the increase. At our last meeting, Jan. 3, without any suggestion from me, a motion was made to form an association to continue the educational work on the same radical lines to which my talks have been devoted, after I shall have left the city. Fourteen of those present gave their names as members of such association, and from indications many more names could have been obtained had time and daylight permitted. The meeting had begun at 2:30 p. m. and had continued without recess till 5:15.

Third—Notwithstanding the fierce competition of radical reform journals of all kinds, I find this city and its suburbs a very promising field in which to canvass for new subscribers for *Lucifer*, and now that the censors of speech and press are unusually active it would seem very important that as many new additions as possible should be made to our subscription list.

* * *

Professor Allen Haddock, the phrenologist of the Pacific Coast, has shown himself a friend and brother in more ways than one. In the January number, under the head "The Literary Grotto," appears this paragraph:

"*Lucifer*, Moses Harman, editor and publisher, 500 Fulton street, Chicago. If you believe that your mother was and is the best friend you ever had (not excepting your dog), and if you would chastise a man who insulted your sister; if you are not afraid to read good sense, upon all sorts of radical subjects, expressed in choice, forcible English—then, in that case, subscribe for and read *Lucifer*."

Professor Haddock is a fine delineator of character; seems to have achieved success in a financial way—as his location on one of the best business blocks of the city, 1020 Market street, would indicate. Send for his magazine—only 50 cents per year—and call on him when in San Francisco.

* * *

Of the well-known public speakers and editors who have welcomed me to California I would mention Henry Harrison Brown, editor of *Now*, a monthly journal devoted to what is called New Thought, with its publishing house located at 1435 Market street. Mr. Brown holds meetings every Sunday evening at Memorial Hall, Odd Fellows' Building. He is an attractive and forceful speaker and is drawing full houses.

Mrs. R. S. Lillie holds meetings every Sunday evening in the same building, and also speaks each Sunday forenoon in Oakland, just across the bay. She is one of the best speakers on the Spiritualist rostrum, if I may be allowed to judge from a somewhat extended observation, East and West. On last Sunday evening Mrs. Lillie asked her audience to name a few subjects for her use as texts. Several subjects were named; among the rest I suggested "Responsibility of Motherhood." Each of

the subjects was handled in a clear, logical and forceful manner, and none of them with greater clearness and fearlessness than was the motherhood question. If Mrs. Lillie had been a constant reader of Lucifer she could not have placed our pivotal thought in stronger light. Woman and man must stand together in the work of human redemption from the effects of the ages-old enslavement of womanhood and motherhood, and especially must woman awake to a sense of her responsibility in the creation of new human beings. Only thus can woman or man be saved.

On more than one occasion, so I am told, Mrs. Lillie has spoken of me personally and of my work in terms of high commendation.

At my first public meeting in this city Dr. York, one of the best-known lecturers and writers on freethought subjects in all the West, was chairman, and introduced me to the audience in a brief speech, in which he spoke in high praise of the work I have been instrumental in doing for human emancipation. Dr. York is now active in arranging for a Paine memorial meeting in this city for the 29th of this month. The committee of arrangements consists of Dr. York, S. H. Tarr, Charles T. Spradling, C. V. Cook, and one or two others whose names I do not now recall.

Of those who have extended hospitality to me at their homes in San Francisco, grateful mention should be made of Rosa Fritz, Cassius V. Cook, Mrs. and Mr. S. Silberberg, Mrs. and Mr. A. Howe, Mrs. and Mr. H. M. Morse, Mrs. and Mr. Nevins, "The New Polk" and S. H. Tarr.

Of friends who have contributed their time, labor and material, none deserve more honorable mention than Brothers Hoeller and Holt, photographers, who have finished up several dozen cabinet photographs of my personal photo, also one dozen of large-size pictures, and have donated them to the cause for which Lucifer stands pledged. As these pictures were made here, those of our friends who may wish to possess one are requested to order from me direct, instead of sending to the Chicago office. Price of the cabinets, 25 cents; of the large-size pictures, the artist's price is 75 cents each. For the next few weeks my address will be care E. M. Dewey, 1914 Fourteenth street, East Oakland, Cal.

While remembering all who have extended hospitality of any kind to me here in California I must not forget to acknowledge receipt of a New Year's present from an eastern friend, E. W. Langley, who, when sending money for books and for a photo, inclosed something to help pay the necessary expenses of my western trip.

M. HARMAN.

FRIENDSHIPS BETWEEN MEN AND WOMEN.

"Of friendships of young women with men it is difficult to speak at once plainly and sanely," says John Oliver Hobbes. But why should this be so? Is not the trouble in the minds of those who speak and listen, and not in the conditions discussed? "Life would be intolerable if girls could not be on frank and uncoquettish terms with men of their own age, or by some years their seniors," our writer continues. And it is true that life is made "intolerable" in just this way for many girls and women by their suspicious, meddling and gossiping neighbors; yes, and by their nearest and dearest, also. But this condition is changing, we are told. "The idea that, because two young people may have a great deal in common, they must also be in love, is happily dying out. No one is hurt, no one is compromised when a friendship does not lead to marriage. Parents and guardians are beginning to see that, in any event, it is desirable that girls and their male admirers should become well acquainted with each other, because neither friendship nor marriage can be satisfactory unless it rests upon a true knowledge of character. Unhappy love stories are commoner among those girls who have been sheltered from male companions and influence than among those who are daily mingling in the society of their brothers, and their brothers' male acquaintances and friends. The same rule applies with equal force in the case of men who do not know many women. Each sex requires the assistance, the magnetism, and the inspiration of its opposite, and it is only by being thrown together in healthy association that either can attain its full development."

LILLIAN HARMAN.

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We will give a copy of Dr. Foot's "Home Encyclopedia," price \$2, with Lucifer one year for \$3. This is a family guide book of medical, social, and sexual science, containing 1,248 pages, with 400 pictures, eighty in color. Send for circulars.

VARIOUS VOICES.

We are always glad to receive calls from friends visiting the city. Take the Lake street elevated, stop at Ashland avenue, walk one block east, then one block north. Or take Fulton street electric car west and stop at St. John's place, alighting in front of our house. The Lake street electric and Paulina street cars also pass within a block of our residence.

Fred Ulmer, Silver City, Idaho: I read in No. 1001 the unpleasant news of an attempted suppression of your worthy paper. Lucifer is a paper that I want above all others, and I would not like to see this malicious undertaking succeed.

May Hurd, Wellesley, Mass.: "What can't be cured must be endured," so I enclose \$1.25, to go with \$1 sent not long since, for Lucifer for one year, from 990 to 1042; and if you can, please send me the one copy per week between 990 to 1001. I'll do missionary work with the papers.

Mrs. M. E. H., New York City: My answer to your question, "What Say You?" I wish above all things to have Lucifer live, and gladly send another dollar to pay for this year's subscription. I would rather pay \$3 a year for Lucifer than for any publication at that price that I ever saw. Long may it wave! I am with you always for free thought, free speech, free press and free women. Am much interested in all your father writes from California. I spent five happy years there, and have been homesick ever since I came East. Hope your father will remain until the severe weather here is over.

Edward Wenning, Cincinnati, O.: I am very sorry to note, on receipt of your Dec. 31 issue, that the postoffice department has denied you second-class rates, and also that it has declared Dec. 17 issue unmailable. I regard both decisions as very unjust and unwarranted, which decisions I hope the department will speedily rectify. I have gladly received and read Lucifer for several years, and have always paid for my subscriptions most willingly. I want the paper so much that I shall also pay the new rate of \$2. I sincerely hope you will be able to continue publishing the paper, for I consider it in the highest degree pure, wholesome, sane and beneficial. I have paid up to No. 1062, but I shall nevertheless enclose \$1 herewith as a voluntary addition to what I have previously paid, so as to figure at \$2 for the balance of the time due me.

H. W. Hunt, Federalburg, Md.: The last copy of Lucifer to reach me, Dec. 31, came to hand last night. I was not surprised at the news it brought. Indeed, for some time past I have known that it was only a question of a few days until Lucifer would be struck down. With Comstock on the right hand and Madden on the left, truth is crucified between two thieves, as of old, and no one raises a hand in her defense. The real truth of the matter is that this "land of the free and home of the brave" is fast becoming the most tyrannical country on the face of the globe. The tyrant Majority acknowledges no allegiance to right and yields to no authority save that of the Boss, who, with lies in his mouth, treason to all good in his heart and gold in his pocket, created him. "They who would be free, themselves must strike the blow," is as true now as it was in days of old. The practical question is, What is to be done in the present emergency? For my part, I must acknowledge that the question is a puzzling one to solve. Yet, so far as I see it now, my advice would be to keep the price of the paper the same as it is now, and publish it once in two weeks, and ask the subscribers to pay the postage of a cent each. I do not know whether my plan would cut the expense account down half. If it would, I think the proceeding might be a good one, as it appears to me that many people would take Lucifer, at \$1 a year, once in two weeks, who could not well pay the extra dollar for the other week. My

plan now must be considered on its merits, and pass for what it is worth. I merely offer it as a suggestion. I think I shall be content with any plan that the friends of Lucifer may see fit to adopt. One thing more I can say here, and that is that I prefer quality to quantity in a paper, and my plan would give the editors time to make a good paper and give us a good equivalent for our money, and thus hit both Madden and Comstock at the same time.

O. M. La B. Wisconsin: Reading in last week's Lucifer of your pervocation, I was unable to immediately send the extra dollar then, but it is now ready. As I must always keep my paper paid up a year ahead of time, this dollar will pay it up to the first part of January next, 1905. I am sorry the paper had to raise the price. Now, don't think I am selfish and do not give you sympathy, for both your father and yourself have my best feelings. My second sympathy is for those that are unable to pay the \$2 per year and will have to drop it. I consider Lucifer a "light-leaver" in many homes, and before I see it go to the wall will pay \$3 per year for its support. I think it is now the time for your friends to come forth with the extra dollar. Your father should be supported by those that call themselves his friends. This is his life-work, to keep Lucifer going, and in his age to take away his work is to ruin him, and I do not think he would long survive the shock.

J. S. H. Sheridan, Wyo.: Lucifer of Dec. 31 comes to me with a 1-cent stamp on. This was no surprise to me, as I had been expecting it for some time. The policy of the capitalistic class is, and has been for some time, to curtail the liberties of the individual by attacking those who cannot resist, especially those who in any manner oppose existing conditions. By continuing this course the people will become used to submission, and this can be continued until they are deprived of all of their liberties. They figure on the fact that the common people have so little surplus that they cannot afford to spare money to fight these attacks, and the American people soon become used to anything. The Appeal to Reason was too strong for them, and Wiltshire abandoned the fight and went to Canada to enjoy the freedom he could not have in a republic. I also think they are using good policy (from their standpoint) against Socialism, for if people see that there is no freedom for any independent thought when the State has control they will prefer even the competitive system, with all of its disadvantages, for the sake of retaining at least a part of their individual freedom. I cannot assist in circulating your paper, as I am a single man, and, having no relatives of the "feminine persuasion" and not circulating much in female society, have but little opportunity; call it to the attention of my gentlemen friends whenever I have an opportunity. I take the liberty of enclosing \$2, which I want used to pay postage on the paper as far as it will go. I hope the vacation will do Mr. Harman much good, and trust Lucifer may survive the cowardly attacks of its enemies, mainly the Church.

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WHOLE NO. 1004

THE FUGITIVE WIFE.

Extracts From a Criticism on Marriage, Adultery and Divorce, Published by Warren Chase in 1861.

PART SECOND: DIVORCE.

Where the laws of marriage or divorce began, I know not; but in some form they are older than civilization or Christianity. The law of divorce is as old as the law of marriage, and has varied with it in all ages, and among different nations and sects; but I will not begin back of Christian authority, nor with any which some Christians will not recognize. The law of divorce, which, according to the Bible, God gave to the Jews, through Moses, may be found in Deuteronomy, chapter twenty-fourth, and is as follows: "When a man hath taken a wife and married her, and it come to pass that she find no favor in his eyes, because he hath found some uncleanness in her" (in Cottage Bible, that the Jews held, a man might put her away for almost any cause, however trifling) "then let him write her a bill of divorcement, and give it in her hand, and send her out of his house; and when she is departed out of his house she may go and be another man's wife." Verse fifth: "When a man hath taken a new wife he shall not go to war, neither shall he be charged with any business; but he shall be free at home one year, and shall cheer up his wife which he hath taken."

What a singular divorce law God established, giving the power all into the hands of the husband, without judge or court, priest or church, and not even requiring him to consult the wife in the matter, and saying nothing about her right to divorce her husband? I fear he was a partial God, if not a tyrannical one. I do not believe in his law of divorce, even though he is accepted by Christians as King of kings and Lord of hosts. This one-sided divorce law, which does not regard woman, except as a slave, I cannot accept.

Following the authority which the Church must accept, I take next the New Testament, and Jesus, who did not set an example of marriage nor recommend it, and even went so far as to say it was not established in the other life, or kingdom of heaven, which he commanded his followers to labor and pray for the establishment of on earth—which, of course, would exclude it here among those who followed his example or precept. But whether he would have them Shakers or Freelothers I leave for each one to decide; but, if I can understand language, and he is reported correctly, I do not agree with him on the subject of marriage. Paul, who is next in authority, is more explicit, but in very good agreement with Jesus, and was evidently a "crabbed old bachelor," or discarded lover, and he carried out Jesus' precept and applied it perfectly in his life.

Of divorce, Jesus admits but one cause, and that the one adopted by some of the states and churches of our country—namely, adultery. But they entirely overlook the meaning which he gave, so explicitly, of adultery; for if they would take his explanation of adultery and let the wife have it as an excuse for a divorce, nine out of every ten wives would be entitled to a bill in all the Christian churches of our country, and perhaps nearly as many not included in them; and there would be no need of this or any other treatise on the subject; for the marriage laws would be loosened by a divorce law that would open the gate to nearly all who now suffer by them; for, of course, the adultery of the heart would be crime enough for a divorcement among Christians.

Robert Dale Owen, in his controversy with Horace Greeley on the subject of divorce, very properly says, after quoting Jesus on adultery, "The fair inference seems to be, that the proper cause for divorce is, not the mere physical act of infidelity, but that adultery of the heart which quenches conjugal love; thus destroying that which, far more justly than your cohabitation till death, may be regarded as 'the very essence of marriage.'"

It is not probable that Jesus would have given the matter of divorce unto the Jewish churches, for he had not much confidence in them; and as he had no church and set up no ecclesiastical authority, he must either have left it with the married parties or the civil law. If Jesus' plan of divorce would leave the business to the civil law and to the woman equally with the man, it certainly would be a great improvement on the Jewish mode, and would be also on some of our statutes.

Mr. Owen further says, "That the language of Jesus, fairly construed, designates the proper causes of divorce to be that infidelity of the heart which defeats the true purpose of marriage." If this be correct, it certainly has not been incorporated into any law of divorce with which I am now acquainted.

Following still in the line of lineal Christian descent and valid authority, I come to the old mother church, with her Catholic authority, vulgarly called Roman. This Church pretends to have been built on the rock Christ Jesus, and to have the keys and seal of St. Peter, and to do on earth only what God approves in heaven; bind what no man or power of men can unbind; to seal as God seals, with an everlasting covenant. Fortunately for thousands of poor souls, in marriage she only binds for this life, and lets death be the end of the servitude—otherwise there would be some miserable hells eternal. This Church seals the marriage union with the seal of the Church, and no man can break it; so they have no divorce law but death, which all Christians acknowledge as a divorce established by God for all who want it—and thus to thousands of miserable wretches for whom Church and State have no mercy death becomes a blessing and not a curse, though brought into the world by the fall of man. But the Catholic law was not adapted to all conditions and persons. "Necessity is the mother of invention," and Henry VIII. found a way to get a divorce and not abrogate the Christian authority by setting up a new Church and appointing new bishops with power to do what he wanted done. He was fortunate in finding a Cranmer and plenty of Bible for a Catholic Episcopal Church, with a power to divorce kings at least. So it was found that the Catholic seal could be broken, even if the old Church could not or would not do it.

Many persons are shocked at the immoral tendencies of changes, and those who advocate them, and believe the system they defend and live up to is the standard of morals and essential to a secure state of society. Especially is this so with the advocates of marriage without divorce, or a very limited divorce law; but the practical results of more liberal systems have been to lessen vice and immorality and insecurity for adults and children. Although I do not believe that divorce should be confined to adultery as a cause, yet, as I define adultery, it certainly should be a cause for divorce, especially when often repeated in violation of the wife's person, against her desire, her health or happiness; and more especially still when it brings undesired maternity and crowds unwelcome children into being.

The oldest and most absolute and arbitrary system of marriage made the wife a slave and fully at the mercy and control

of her husband, giving her no voice or control of herself or offspring. From that we have emerged a little, and allowed her to have a voice in making the contract and little or no control of herself or the affairs of her life and home afterwards; have made arbitrary systems of divorce without consulting woman or her interests, in some cases not granting her divorce at all, but always releasing the husband, if from any physical defect the wife cannot admit of that sexual relation for which marriage seems to be mainly established and sustained among Christians.

In the most advanced nations the laws have taken the subject of divorce from the husband and placed it in the courts, under restrictions which have not been made with reference to the interests of the wife. The arbitrary power has only changed hands from the husband to the courts; and as men only compose the courts, both as judges and juries, they alone make the statutes and regulate the laws of divorce, of course we need not expect much amelioration for the wife. We find her chances and interests but little better than under the old system. If the husband can prove his wife has been with another man with such chance as he would improve with another woman for the gratification of his passions—even though she never had a lustful feeling in her life—it will be good ground for divorce for adultery.

PAINE MEMORIAL MEETING.

When Thomas Paine was asked why he was going to France and leaving America, where liberty was triumphant, where freedom of the press and speech were guaranteed by the Declaration of Independence, he replied: "Where liberty is not, there is my country." He went to France to take part in the French revolution. If he were alive to-day he would find his services needed, as they were over a century ago.

In the city of Philadelphia, where he was present at the reading of the Declaration of Independence in the state house square on July 8, 1776, an old painting represents him standing with Robert Morris and an Indian.

There used to be hundreds of Paine admirers of the author of the "Rights of Man," but they have died and but a handful remain to do honor to him who battled for the rights of all mankind and suffered the penalty of ungrateful posterity.

The Paine Memorial Association will celebrate his birthday in the lodgings where Paine ate his crust and in the lonely garret where he watched the spider spin his web that suggested to him the idea of his famous bridge, which was the original suspension bridge and the father to all subsequent ones, including the latest, just opened in New York. It was in this garret that Paine entertained Washington and Robert Morris and discussed the finances of the revolution over a homely lunch of bread and cheese. Here his present disciples will read a chapter or two from the original edition of "Rights of Man." We will conclude the services by proceeding to Independence Square and planting a hickory nut from a tree growing upon his grave at New Rochelle.

Glad to have any communications from Luciferites, and especially Moses Harman, who has suffered for defending the rights of women and men. Fraternally yours,

JAMES B. ELLIOTT.

Secretary Paine Memorial Association, 3515 Wallace Street, Philadelphia, Pa.

ARE WIVES "SUPPORTED"?

The work that women do in the house is not properly valued. For, in very truth, a woman almost always works harder in her domestic sphere than a man in his shop or his business. An "eight hours' bill," forsooth! If ever a law is passed forbidding everybody to labor for more than eight hours daily, I see nothing for it but polygamy, relays of wives to do (in eight-hour shifts) for each household all that now is done by one. Eight hours! How many a poor mother would be only too thankful if she could be clear-quilt with twice that number of hours out of twenty-four! John or Tom goes to his factory or business for eight or ten hours, then for the next fourteen or sixteen hours he refreshes himself with food, fun and sleep. But what is Mrs. John doing? She must rise early in the morning to get breakfast for "the bread-winner," who "keeps" her; then she must wash and dispatch to school the four or five noisy youngsters, darting here and there like eels; and dress one or two babies,

and look after them constantly, and make beds, and sweep and scrub, and cook a dinner, and serve table when it is eaten, and then clear away; and prepare the evening meal, and serve it, and clean after it; and mend piles of old clothing, and make new—perhaps little frocks like a dressmaker, and trousers like a tailor, out of bigger ones; and do the laundry-work for the household, say six or eight persons; and bear and give birth to children—that "labor" so severe that it stands in the parlor of every nation as the very type of the primal curse—and suckle and tend them in endless succession, lying awake at night, not for one year, but year after year, with the ever-new baby who needs feeding and soothing. It cannot all be done, perhaps; it can hardly all be done thoroughly and completely. But the very impossibility of one woman successfully accomplishing the work of housemaid, cook, nurse to babies, needle-woman, sick-nurse, laundress, and mother, only worries her who is expected and tries to do it all; and she toils on from early morn to midnight, without rest or recreation, and sinks, worn out at last, to a sleep of a few hours, broken and fitful because of the baby at her side.

Well, is this woman "kept" by her husband? The idea is quite funny—only it is tragic, too. This lot of unrelieved labor is the lot of the poor man's wife who has a large family. Well, thank God! there are compensations in it. If the husband now and then gives a word of love and appreciation, and little arms are fondly thrown round the wearied shoulders, life is not all bitter. But it is obviously ludicrous to talk of women of this rank as maintained by their husbands in any other sense than that in which all laborers are "kept" by those who take the fruit of their toil, and return them in exchange the bare means of living.

Among people a little better off, the tale is not very different. Generally where the wife is allowed one servant the mistress herself does part of the housework, and her needle is hardly ever out of her active right hand except when the hand is filled instead with a duster, a rolling-pin, or a baby. The wife of many a poor curate, struggling professional man, semi-successful author, head-clerk or shopkeeper works nearly as hard and quite as long each day as a workingman's wife. The middle-class woman's labor may be expended in somewhat different ways from that of the workingman's wife, because the employer (her husband) needs different services—his children's clothing kept "genteel," his home refined, and his table varied and agreeable. But none the less the work is incessant, wearing to the muscles and trying to the nerves.

Wives in even a somewhat richer class, too—say, those of men making several hundreds a year—earn their living as hardly as their husbands, generally. There is so much to arrange, and so much to do by the mistress, even when servants are kept. The mistress is always on duty, always pursued by her responsibilities. Complete absorption and complete repose are the true law of work. The housekeeper never has the pleasure of either. Her work is perhaps all trifling, all petty, yet all needful and incessant. It is only when sickness or death takes her hand from the rudder, and the good ship of home staggers in breakers of discomfort in consequence, that her work in the household is at all understood by husband and sons. In short, matronage is a profession for women, a business, in which most of us are employed. I claim that the woman's work in the house is as important to the community as that of the man outside, and deserves as much credit, and establishes an equal claim for fair wages. As far as the work goes, hers is generally the more laborious, because the more incessant and the less interesting. When I say this, I speak of that which I do know. I have a profession, and I am a housewife—and I know well which is the most vexatious, the least agreeable, and the most unending class of duties. It is the "woman's work" which is never finished, is not pleasant to do, is done for no pay, and is regarded as nothing. The "man's work" is often a deep interest to do; it brings consideration and recognition; and by it I can earn in a few hours the value of my board and lodging for a week. In the home a woman works hard day after day without ever by law establishing her right to anything beyond a bare maintenance from her employer. If she receives more, it is by grace; and her husband thinks that he "keeps" her, and, consequently, that her dress, her amusements, and the like, are his generous gifts, that he may withhold at his good (or bad) pleasure.—Mrs. Florence Fenwick Miller in the Lancaster Guardian.

AN APPEAL TO THE CLERGY.

At the present time the chief means of transmitting to men the truth revealed to you by God consists in propounding this truth to ignorant adults and to unreasoning children who will accept everything.

This teaching generally begins with the so-called Scripture history, consisting of selected passages from the Bible—those Hebrew books of the Old Testament which, according to your teaching, were dictated by the Holy Ghost, and are therefore not only undoubtedly true, but also sacred.

This Scripture history begins with an account of how God, who had been living eternally, six thousand years ago created from nothing heaven and earth; how he next created animals, fishes, plants, and finally man, Adam, and his wife, made out of a rib of Adam. Then it is related that, being afraid of this man and his wife eating an apple which had the magic property of giving power, he forbade them to eat this apple; how, in spite of this prohibition, the first human beings ate this apple and were consequently ejected from Paradise; and how for this disobedience all their progeny were cursed and the earth itself was cursed so that since then it produces weeds. Then is described the life of Adam's descendants, who became so depraved that God drowned not only all of them, but also all the animals, and left alive only Noah and his family and the animals taken into the ark. It is then described how, amongst all men, God chose out Abraham and made an agreement with him according to which Abraham was to recognize God as God, and in token of this to perform circumcision, while God undertook in return to furnish Abraham with a great progeny and to patronize him and his descendants. Then it is narrated how God, patronizing Abraham and his descendants, performed in their interests most unnatural deeds called miracles, and did the most dreadful cruelties. With the exception of silly stories sometimes innocent, such as the visiting of Abraham by God and two angels, Isaac's marriage, etc. but sometimes immoral, as the swindling practiced by God's favorite, Jacob, the cruelties of Samson, the cunning contrivances of Joseph—the whole of this history, beginning with the plagues sent by Moses on the Egyptians, and the murder by an angel of all their first-born, down to the fire which consumed 250 rebels, and Korah, Dathan and Abiram, and the destruction in a few minutes of 14,700 people, and down to the foes who were sawn asunder with saws, the priests executed by Elijah for not agreeing with him, and the boys who were cursed by Elisha for laughing at him, and torn and eaten by bears—the whole of this history is a series of miraculous events and awful atrocities committed by the Jewish people, by their leaders, and by God himself.

But this does not exhaust your teaching of the history which you call sacred. Besides the history of the Old Testament you instruct children and unenlightened people in the history of the New Testament in such a way that the chief significance of the New Testament is made to lie not in its moral teaching, not in the Sermon on the Mount, but in the harmony of the Gospel with the history of the Old Testament, in the fulfillment of the prophecies, and in miracles: the moving star, the angels' song, the conversation with the Devil, the turning of water into wine, the walking on the water, healings, raisings of men from the dead, and lastly, the resurrection of Christ himself and his flight into the sky.

If all this history of the Old and New Testaments was propounded as merely a story, still scarcely any teacher would have courage to relate it to children or to adults whom he wished to enlighten. But the narrative is propounded to people incapable of criticizing, as the most trustworthy description of the world and its laws, as the most authentic teaching about the life of men of bygone days, about what should be regarded as good and bad, about the essence and qualities of God and about the duties of man.

We speak of harmful books; but does there exist in the Christian world a book which has done more harm to men than this dreadful book called the Scripture history of the Ancient and New Testaments? Yet all people of the Christian world pass in their childhood through this study of scriptural history, and this same history is propounded to all unenlightened adults as the first essential foundation of knowledge, as the sole eternal truth of God.—Leo Tolstol.

The desolating hand of power.—Hallam.

COMSTOCKISM IS THE REAL ENEMY.

The Connecticut doctor who once and again kicked Anthony Comstock downstairs is not altogether unworthy the gratitude of his countrymen. Outside Comstock's circle of supporters, the only persons who will regard the act with disfavor are those who hoped that the job of kicking Comstock would fall to them. But praiseworthy as we must regard the conduct of this doctor, the way Anthony has turned the incident to account by advertising his injuries just at the time his annual meeting is due shows that he will never take a kick for a hint; he is not to be put out of business in that way. Likewise, if he were kicked off the earth we should still have his graft among us, and that is worse than he is. Comstockism is the thing to kick, and it can be reached without soiling a boot on the person of Comstock. It can be exterminated by a popular revolt against every law that is not essential to the protection of personal rights.

There are people who would kick Comstock, but who would not kick at all against the legislation that gives to him and other parasites, like the secretary of commerce and labor and variously enumerated assistant postmasters, their power to harass.

The question that Mr. E. C. Walker asks in the title of his pamphlet, "Who is the Enemy: Anthony Comstock or You?" goes direct to the root of the matter. Every man who has not registered his protest against the Comstock law and the other laws of its kind, littered by the same breed of elected incompetents, is to blame for the abuses they legalize.

I attempt this observation for the purpose of calling the reader's attention to Mr. Walker's pamphlet and advising him to read it. The price is only 20 cents. The work is a complete analysis of the Comstock idea, showing its results in the past and its dangers as regards the future, and it points out how the carelessness and indifference of the people generally are responsible for the existence of the abuses and brutalities that a few are elected to suffer. Everybody knows Mr. Walker to be a radical, but he is a perfectly sane one who makes no reckless statements nor advances fallacious arguments. As president of the Liberal Club and as the publisher of everything that carries liberalism with it in New York, I regard him as the most useful man now living. He is also one of the clearest thinkers and writers, and he is afflicted with none of that physical and mental indolence which prevents many of us from doing our best. A part of his reward should be a wide circulation of this pamphlet, "Who is to Blame: Anthony Comstock or You?"—G. E. M., in Truth Seeker.

FROM THE PEN OF A PROMINENT SOCIALIST.

The poor, unfortunate lackies of the present capitalist administration are now "star actors" in a role of censorial villainess against Lucifer, published at 509 Fulton street, Chicago, Ill., a journal that promulgates ideas that are absolutely indispensable for the advance of the human race. Have compassion on them, truly they know not what they do. For proof of this, we only have to consider the fact that their actual compensation is neither increased nor diminished in the least—their actions being entirely regulated by the powers whose duty is to look after the interests of the present dominant class in society.

There are two grades of lackies—Big Lackies and little lackies. The Big Lackies know well (for they possess all the institutional knowledge there is; otherwise a large B and L would not be appropriate at all) that the safety and perpetuity of their masters' position depends entirely upon the continued ignorance of the common people. Therefore, any medium that lets in the true light upon any one or all of the different problems of life that give the dominant class a special privilege must be suppressed if possible. Hence the little lackies get their orders, and the individual or individuals who are battling for truth and justice get the inconvenience.

That such conduct will react for all time to the detriment of these poor servants of iniquitous masters, who know only brute force and the abuse of power, is an established scientific fact. To be remembered with disrespect and abhorrence is what unites any soul with discord and inharmonious effects so long as that soul possesses any degree of individuality.

To be remembered with ardent and universal affection is what unites the mundane defects of a great and noble soul with the Omnipotent. Such will be the fate of the editor of Lucifer and his co-workers.

ALBERT STROUT.



MOSES HARMAN, EDITOR AND PUBLISHER.

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LUCIFER: ITS MEANING AND PURPOSE.

LUCIFER—The planet Venus; so called from its brightness.—Webster's Dictionary.

LUCIFEROUS—Giving light; affording light or the means of discovery.—Same.

LUCIFIC—Producing light.—Same.

LUCIFORM—Having the form of light.—Same.

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

THIRD SERIES, VOLUME VIII, NO. 1.

This issue has nothing from the editor because copy failed to reach the office in time.

FOR FREE SPEECH.

The editor of the San Francisco Star, James H. Barry, says in his issue of Jan. 9: "Lucifer is the name of a paper published at Chicago. It is largely devoted to a serious, decent discussion of the problems of marriage, divorce and sex. Its editor is Moses Harman, a good man whom we admire for his devotion to the right as he sees it, and for his willingness to suffer financial loss, and even imprisonment, for the right to freely speak and print his views. With those views we have but little agreement, but that is mere intellectual difference, which in no way hinders our admiration for the spirit of the man."

"Lucifer is the most recent victim of the press censor of our imperialized postoffice department. A recent issue was held in the Chicago postoffice. No notification was sent to the acting publisher, Mr. Harman's daughter, and she first knew of it through the complaints of subscribers. In answer to her inquiries, the postmaster informed her that the edition was in violation of section 497 of the postal laws and regulations, but gave no other clue by which the puzzled woman could ascertain what her offense had been, whether in reading matter or advertisements, or how she could avoid it in subsequent issues."

"The section in question forbids the mailing of obscene matter or lottery advertisements. The paper contained absolutely nothing that could be claimed under either head. Some clue to the action of the department may be had, however, if it is known that the larger part of the paper was taken up with a report of the mass meeting in New York to protest against the arbitrary deportation of John Turner, the English labor leader, with whose wrongs the readers of the Star are familiar. Lucifer's offenses are that it is not respectful to those who attempt to exercise arbitrary power, and that it is financially weak. So it is selected for suppression instead of the more powerful dailies and weeklies which have also dared to stand for real Americanism."

"Lucifer has also been informed that its privilege of entry to the mails as second-class matter has been revoked, this action likewise being without explanation."

"The powers that be at Washington are strenuous and brave in their opposition to the weak and helpless. This is true in all matters, not and small, whether of international relations or domestic

affairs. The weak nations and the weak journals have no rights; the strong may do as they please."

"Mr. Harman is now in San Francisco. Tomorrow (Sunday) afternoon, at 2:30, he will lecture at 909 Market street, in Justice Hall, on 'Evolution.' No admission charge will be made."

★ ★ ★

The Milwaukee Advance, Robert Schilling's paper, gives space to the entire explanation of the difficulty with the postal department which was published in Lucifer No. 1901. It heads the article, "Another Infamy Perpetrated by the Postal Authorities. Suppressing Reform Papers Without Trial. Attempt to Choke Off Lucifer, an Honest Reform Paper, by Robbing it of Second-Class Mail Privileges."

★ ★ ★

In the suppression of the issue of Dec. 17 the New York Truth Seeker sees an attempt to stop the dissemination of information regarding the Turner case. It says:

"After several attempts at exclusion by the postoffice authorities, which have been met and thwarted by the publishers, Lucifer, the Chicago radical paper, has been denied second-class rates in the mails, and must have a stamp on every copy. Why pound rates are withheld is not stated by the Chicago officials, but the intimation that Lucifer violates section 497 of the postal laws leads to the conclusion that somebody has detected an impure thought in Lucifer. Mrs. Lillian Harman, who conducts the paper in the absence of her father, the editor, declares that there is not a word in the number complained of to which a prude could object. Lucifer combines with the advocacy of Social Freedom a disbelief in organized government, and the number seized contained a report of the Turner mass meeting in New York. As the censors have not deigned to enlighten anybody about the matter complained of, the public will draw its own inference as to the animus of the proceeding."

★ ★ ★

While Turner, who has committed no offense whatever, except that of landing in New York and advocating trades unionism, is quietly waiting for the hearing of his case before the Supreme Court, for his defense before which the American Free-thinkers are making every preparation, at a great outlay of both time and money, the publishers of Lucifer in Chicago have come to the end of their many persecutions by their publication being finally barred from the United States mailing privileges as second-class matter. The final decision of the postoffice authorities is one of the most stultifying and disgraceful that can be conceived. Every objection made by the postoffice on grounds relating to the subscription list and the advertising matter having been successfully met by the publishers of Lucifer, they were astonished to find that the issue of Dec. 17 had not reached their subscribers. A letter of inquiry brought a curt note from the postmaster stating that the issue had been held as unmailable for breach of section 497 of the postal laws. By reference to the act itself it was found that section 497 relates to "obscene" publications; and here comes in the absurd and disgraceful part of the matter. Uncle Sam says he will not permit obscene matter to be sent through his postoffice to corrupt the minds of his children, and yet, though his postal officials deprived Lucifer of second-class mailing privileges on this ground, they informed the publisher that the paper would be carried if he paid ordinary full rates! The right to stop objectionable matter going through the mails should never be allowed to be exercised unless the postal authorities immediately begin a criminal prosecution against the sender of the objectionable matter. That would be a test of the legality of the decision. At present the postmaster is an autocrat from whose decisions, childish and vicious as they often are, and are especially in this case, there is no appeal.—Secular Thought (Toronto, Canada).

HOW TO HELP TO CIRCULATE LUCIFER.

We hope the friends of Lucifer will do all they can to extend its circulation. For this reason we make the price of \$2.25 for two copies to one address. The extra 25 cents merely pays for extra time, trouble and paper.

We will give a copy of Dr. Foote's "Home Encyclopedia," price \$2, with Lucifer one year for \$3. This is a family guide book of medical, social, and sexual science, containing 1,246 pages, with 400 pictures, many in color. Send for catalogue.

GEORGIA REPLEGUE.

To give the name of a person as the heading of an article usually means that the words to follow will comprise an obituary statement of the good qualities of that person. It is not the case in this instance. Georgia Replegue still lives, and I think that we who appreciate the work she has done should give expression to that appreciation before it is too late. I am reminded of my sins of omission by the following paragraph which I find in Liberty:

"Liberty desires to call the attention of its friends to the distressing situation of Georgia and Henry Replegue, the former publishers of *Egoism*, than whom there have been no more faithful workers for the cause of Anarchism. For many months Georgia Replegue has been seriously and suffering ill, and her illness has necessitated heavy expenditures, which the arduous toll of Henry Replegue, himself in poor health, has been insufficient to meet. Their present condition is painful and perilous in the extreme. They have not authorized this journal to appeal on their behalf, but it takes the responsibility of doing so. The gratitude that all Anarchists must feel toward these clear-sighted and untiring champions of liberty should find immediate expression in the form of money contributions, which may be sent to Georgia Replegue, Box 1267, Denver, Colo. And sympathetic letters from earnest friends, whether accompanied by money or not, would surely carry cheer and comfort to a home now buried in the darkness of depression."

When I first heard of Georgia Replegue she was living in Liberal, Mo., the town founded by G. H. Walker, in which there was to be permitted no church, no saloon and no unconventional views or actions in regard to the relations of the sexes. E. C. Walker had visited the town, and it was, if my memory is correct, in discussions with him that Georgia and Henry received their first ideas regarding radicalism. They were very much in earnest and made no effort to conceal their opinions, and the attempt was made to force them to leave the town. A great deal of bitterness developed, as is often the case in a small community. The story of their experiences, as Georgia afterward told it to me, is interesting, but I cannot go into details now. When I was sixteen years of age they came to our home and helped for a few weeks in the publication of *Lucifer*. It was at one of the most important periods in my life, and I shall never forget the long walks and talks with Georgia between the printing office and home. I think she was only twenty-two at that time, but I felt all the admiration and affection that a young girl can feel for an older woman. I do not remember that she gave me advice, but I am sure that the talks we enjoyed have had much influence on my life. I did not think she was beautiful, and I have never seen a woman who dressed more plainly. Indeed, her greatest fault was her indifference to her own personal welfare. To accomplish her work was the important thing, no matter whether hungry or cold or tired. I think that in those days, as well as later, it was her stoical indifference to her physical well-being that undermined her health. They bought a few pounds of second-hand type and a little hand-press and went back to Liberal and issued a small paper in spite of renewed persecution. Later they went to California and there again issued a paper, which, like the proverbial good, died young, they being obliged by failing health to give it up after several years' publication.

Georgia has always done what she could to help others. A greater-hearted woman it has never been my good fortune to meet. I hope that in her hour of need she may receive a return in kind of what she has given. But no charity do I bespeak. Let those only give who feel that in doing so they are giving her a portion of the reward well earned.

LILLIAN HARMAN.

"DARE TO STAND ALONE."

I honor any man who in the conscientious discharge of his duty dares to stand alone; the world, with ignorant, intolerant judgment, may condemn, the countenances of relatives may be averted, and the hearts of friends grow cold, but the sense of duty done shall be sweeter than the applause of the world, the countenances of relatives or the hearts of friends.—Charles Sumner.

"Nora: A Doll's House," and "Ghosts," by Henrik Ibsen, bound together in olive cloth, with red lettering. Good-looking sketch of the life of the author. 104 pages. With *Lucifer* one year 1911.

PROSECUTIONS FOR BLASPHEMY IN ENGLAND.

There have been few cases of prosecution for blasphemy in our country in comparison with those in England. Many people will be surprised to learn that men have been sent to prison for publishing and selling Shelley's "Queen Mab," and that there was a time when it required courage to publish or sell that work. Now it can be procured of any publisher or bookseller. To-day it requires courage to frankly discuss the questions relating to sex, but some day it will be as freely discussed as "Queen Mab" is now freely sold.

The would-be suppressors of thought and speech refuse to read the history of the past and to learn its lesson. Always there have been attempted suppressions and always have the attempts failed. Although they have succeeded in silencing individuals by imprisonment and death, the ideas advocated by these individuals have lodged in the minds of others and have lived. "Blasphemy" was considered by our ancestors a far greater crime than is the so-called "obscene" discussion of the sex question in our day, and it will not be long before those who discuss the latter question will be as free from prosecution and persecution as are those who at present in this country discuss questions of religion.

The following incomplete list of prosecutions and imprisonments in England for "blasphemy" is taken from the *Truth Seeker* of Bradford, England:

- 1794—Simmons, for "Age of Reason," two years; Crosby, for "Age of Reason," two years.
- 1797—John Davies, for "Scripturarian's Creed," one year; John Gratton, for "Christian Mysteries," heavy fine; Thomas Williams, three years' imprisonment.
- 1812—D. T. Heaton, prosecuted seven times, pillory inflicted and £2,500 literature destroyed.
- 1813—George Houston, two years and fine £200.
- 1817—William Hone, his political parodies prosecuted as blasphemous; Shelley deprived of his children on account of his infidelity; Richard Carlile, nine and a half years' imprisonment and fines amounting to £2,000; Retchford, six months for report of Carlile's trial.
- 1818—James Williams, six months; Joseph Russell, six months; James Tucker, six months.
- 1819—John Cabauc, heavy fine for Palmer's "Principles of Nature."
- 1820—Thomas Davison, two years; Joseph Swann, four and a half years; Thomas Tyler, three months.
- 1821—Jane Carlile, two years for Sherwin's "Life of Paine"; Mary Ann Carlile, two years.
- 1822—Mrs. Susan Wright, two and a half months; Samuel Waddington, one year for "Principles of Nature"; Humphrey Boyle, twenty-three months; Charles Trust, six months and £20 fine for "Principles of Nature"; Joseph Rhodes, two years; Joseph William Trust, two years; William Holmes, two years; John Barkley, six months; William Rance, one year; Charles Sanderson, one year; Turner, one year; Atkinson, one year.
- 1823—Robert Wedderburn, two years for blasphemous speech; William Tunbridge, two years; James Watson, one year for "Principles of Nature," and several other prosecutions; John Jones, six months for Carlile's "Letter to Walt"; William Clark, four months for "Queen Mab."
- 1824—William Campion, three years; John Clarke, three years; William Haley, three years; T. R. Perry, three years; Richard Hassell, two years; T. Jefferies, eighteen months; W. Cochrane, six months; J. Christopher, six months; M. J. O'Connor, six months; James Affleck, three months for "Queen Mab."
- 1827-31—Robert Taylor, three years for blasphemous discourses.
- 1840—John Cleave, four months for Haslam's "Letters to Clergy"; Abel Heywood, committed for trial, but prosecution abandoned; Henry Hetherington, several prosecutions.
- 1841—Moxon, the publisher, the last prosecution for "Queen Mab."
- 1842—Charles Southwell, one year and £100 fine for "Oracle of Reason"; G. J. Holyoake, six months; George Adams, one month; Mrs. Harriet Adams, one month.
- 1843—H. Robinson, twelve months; James Finlay, three months.
- 1844—Matilda Roaf, two months.
- 1846—Thomas Paterson, fifteen months.
- 1857—Mrs. Emma Martin, six months; Thomas Pooley, twenty-one months (five months only served, owing to exertions of Buckle, Mill, etc.).
- 1878—Annie Besant, deprived of her child for publishing an atheistical work and associating with an infidel author (Bradlaugh).
- 1882—Henry Seymour, for blasphemous placard.
- 1883—G. W. Foot, one year for Freethinker; W. J. Ramsey, nine months for Freethinker; H. A. Kemp, three months for Freethinker.

LILLIAN HARMAN.

The Dicty, it seems to me, was very unkind to Adam and Eve when he denied them the pleasures of courtship.

VARIOUS VOICES.

We are always glad to receive calls from friends visiting the city. Take the Lake street elevated, stop at Ashland avenue, walk one block east, then one block north. Or take Fulton street electric car west and stop at St. John's place, alighting in front of our house. The Lake street electric and Paulina street cars also pass within a block of our residence.

A. E. A., New York: Too bad the postoffice department has been annoying you. Lucifer has always been put at too small a price. What it takes for its mission is of too great an importance to be cheap. I inclose \$4 to pay subscription for two years. I hope that the postal authorities have got through annoying Lucifer. May the trials and persecutions bring out Lucifer's friends and be an immediate benefit.

G. J. Lambrigger, Niobrara, Neb.: I missed Lucifer three weeks ago and was satisfied that you had got into the toils of the censor. I will pay the difference in subscription price, but would suggest that you change the paper from a weekly to a monthly. I am getting two monthlies that I have been trying for four years to stop coming to me, and I have not paid one cent in all that time, but they are still coming. They are friendly to the administration. You can see what discrimination is made.

J. R. Price, M. D., Athens, Tex.: We are here in Texas and miss Lucifer, although the sun does pour out his effulgent rays so abundantly that coats are unnecessary. This is indeed a beautiful climate; the soil fertile for all kinds of fruits and vegetables, as well as cotton and corn. The people are simple natives of the country, unable to lift themselves out of the ruts that they were born in. The people are very religious, not pious. I asked one pastor if he held prayer meetings. "Not now, as the members who pray are sick."

H. W. Booser, Grand Rapids, Mich.: It grieves me deeply that an ignorant, ungrateful set of people must hold the power over their betters in intelligence, and that in this reign of the brute in man our beloved Lucifer must suffer. I think that if every Lucifer that is issued were to be mailed by the subscriber to some one who he or she may think might possibly be interested, this would certainly aid to increase the subscription list, and all of us can do so much. I hope time will yet mete out to you the success you deserve.

John Borthwick, Ontario, Cal.: I note the contents of last Lucifer with sadness because of the intolerance manifested by the postal officials. However, when it is a case of war for a just liberty, I cannot do anything else than stand by you as a subscriber, and the cost in money is not the first consideration. I hope every subscriber will regard the matter as a suppression of their own individual liberty, and an attack on dearly bought freedom of society, so far as it yet exists. Eternal vigilance is necessary at every step of progress.

E. Bordwell, Nebraska City, Neb.: About fifteen years ago I happened to read in the Twentieth Century an article on the prosecution of M. Harman for sending Lucifer through the mails. I sent for a sample copy, liked it, subscribed for it, and have taken it ever since, paying therefor all that was asked, and have always had full worth of my money. It goes into my home and is as welcome and necessary there as any other paper we get. I can scarcely believe that such a paper can be barred from the mails by any law. Some men may have the power to do it, but I hardly believe there is a law that has the power. Would like to see it tried if there is any way to get at it.

T. F. Lee, Lakeport, Cal.: Inclosed find \$1 to help pay for the increased price of Lucifer. Individual liberty is a thing of the past. No doubt there is a fiend behind this government that is determined to crush out the life, energy, enthusiasm and hope of the individual; it may be ecclesiastical, it may be bull-headed willfulness, or it may be ignorance pure and simple. At any rate, all combined powers seem to be bent upon the determination to crush out any respect for the individual. The person who will not allow his thoughts to run in the channel marked out by the stronghold of combined power is called upon to halt, and every means of conveying his thoughts are taken away from him, and this without any redress or any possible show to compel a cause for action; all effort seems to be done in the most

blinding and bewildering way possible. But then, governments in the past have grown up, ripened and gone down, and had to begin with the individual—its seed—again. A progressive government must have progressive individuals, for as the units are, so will be the nation. But why talk? Tyrants do not want to progress.

J. V. Carter, Indian Territory: Would you care to know why I like Lucifer? Because of its teachings on the sex question. I was raised in a home that was anything but a home, and the jealousy of my father toward my stepmother robbed our home of peace and love. There are no pleasant recollections of childhood for me. Now, I believe Lucifer's mission is to make men reason. Why, until I read Lucifer I thought that women had no rights that were not granted by their husbands. Since reading your paper my mind is broader and more liberal; and as to my relations with my wife, we are sweethearts and our children have never heard us quarrel—in fact, we never quarrel. Of course I do not approve of every word written by the various correspondents, but I am sure that Lucifer's mission is a good one.

Albert Strout, Spokane, Wash.: Lucifer No. 1001 came to my desk this week with a one-cent stamp attached. I hastened to the editorial page to ascertain the cause. When I discovered that the United States postoffice department had refused to fulfill its mission—serve the people—I simply injected a little more Socialist determination into my work—and remarked to those present that the last vestige of private capitalism must be abolished before the people will be protected against such outrages. Inclosed find \$2 for my renewal. My experience of a year and a half with the business end of The New Time of this city has taught me the value of renewals. So allow me this opportunity to request all readers of Lucifer to help the cause by renewing their subscriptions at once. It is now that Lucifer needs assistance, not to-morrow, for to-morrow will never put in its appearance.

Paul L. Sautter, Philadelphia, Pa.: I most assuredly will keep up my subscription if the price is raised to 5 cents a copy. I consider Lucifer the brightest and most original paper that I read, and would not lose it at any price. I sincerely hope that this persecution will soon cease. I send my copy to a friend in New York every week, and he enjoys reading it, although very conservative in his opinions on every question. I hope the editor is enjoying his stay in the West, and desire to see him gain strength and energy, so that he can complete his book on the Postal Inquisition. I am anticipating its appearance with the greatest of interest, and will try to secure a few readers for it. Make Lucifer better than ever. As contributors, I enjoy reading Adeline Champney, E. C. Walker and others. Why doesn't Mr. Walker write more for the paper?

[Mr. Walker has not lost interest in Lucifer and its work, but says, when he is asked to write, that his time is so fully occupied that he cannot devote any to writing for Lucifer.—L. H.]

Joshua Harman, Jackaboro, Texas: I see that they are trying to suppress Lucifer. I have been thinking that, as I am old and suffering physically, I would discontinue taking Lucifer for a while. But this attempted suppression has decided me to renew my subscription, so I inclose \$2 for another year. Our forefathers fought for liberty in the revolutionary war, and I am not willing to lose our liberty without a tremendous fight for it. We are not willing to lie down and let our bones ride over us rough shod.

[The writer of the foregoing is a younger brother of the editor of this paper. Both grew to manhood in the Methodist faith. Moses received his education in a Methodist college and intended to become a preacher of that sect. His study of the Bible and of books favoring religion, and his own thought on the subject, caused his reason to reject the Christian religion before he had read a work in opposition to that religion. His brother Joshua remained in the faith of his youth until some time after Moses started the publication of this paper. It was a source of pain to Joshua that his brother should do such heretical work, and he offered him a sum of money to desist from it. Moses offered to read anything in favor of religion if Joshua would read what he sent him on the other side. The agreement was made, and "The Age of Reason" sent to Joshua. Thus it

came about that, like their namesakes of old, Joshua followed Moses out of the land of darkness and superstition toward the Promised Land, freedom of thought and action, which is a better goal than that sought by the Israelites of old and the attainment of which does not necessitate the slaughter of those already there.—L. H.]

THE LOGIC OF CONVENTIONAL MORALS.

"Divorce: A Peril to the American Home," is the title of an article contributed by the Hon. Frederick H. Gillett to a current magazine. The honorable gentleman wants jurisdiction over divorce taken away from the state courts and relegated to national tribunals. Having expressed this desire, he adds: "My own opinion and wish would be to go a step further, and imbed in the constitution a limitation of divorces to a few causes, not including desertion, which is so often collusive, and a provision that if remarriage is allowed at all, it shall not be granted to the party for whose fault the divorce is decreed. Of course, there is much force in the argument that to grant divorces without the possibility of remarriage is to insure illicit indulgence. But, on the other hand, experience has proved that allowing remarriage is a constant provocation to divorce, and to me that seems the greater evil."

The Truth Seeker's comments (which to me appear to bear the earmarks of the editor's observant brother George) follow: "If homes are what Mr. Gillett wants, why does he object to divorced persons trying to establish them legitimately? A person who has failed with one married partner might succeed gloriously with another. Mr. Gillett proposes a queer morality when he says that 'illicit indulgence' is a less serious evil than the separation of a husband and wife who cannot live happily together. Probably this Massachusetts moralist would regard seduction as a minor evil compared with breaking off an engagement."

ONE GRATEFUL SON.

"This," said the guide, "is the grave of Adam." With reverential awe the wealthy merchant tailor, on his first trip to the Orient, drew near and cast a lotus blossom on the tomb. "Erring ancestor," he murmured, "I should be the last man on earth to revile your memory. To your sin I owe my prosperity."

"WHO IS THE ENEMY?"

Hugh O. Pentecost writes thus to Edwin C. Walker about the latter's new work, "Who is the Enemy: Anthony Comstock or You?" "Your pamphlet is a strong discussion of the question at issue that one could give to a conservative friend with some hope that he might read it through."

Dr. R. W. Shufeldt, biologist, author of several scientific works and of more than seven hundred articles on medicine, travel, science, sexual problems and other subjects, writes to E. C. Walker: "I thank you very much indeed for the copy you sent me of your valuable pamphlet, 'Who is the Enemy: Anthony Comstock or You?' I have read it from cover to cover with the utmost satisfaction and unqualified approval. It is one of the best and strongest things you have put out, and I am with you solid in both the letter and spirit of it. I prize the copy most highly." Ask for table of contents and specimen pages of "Who is the Enemy?" or send 20 cents to this office for the pamphlet.

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In the preface to "The Factors of Organic Evolution" Herbert Spencer, discussing the question whether or not acquired qualities are inherited, says:

"I will add only that, considering the width and depth of the effects which acceptance of one or other of these hypotheses must have on our views of Life, Mind, Morals, and Politics, the question, Which of them is true? demands, beyond all other questions whatever, the attention of scientific men."

It is not surprising that Spencer attached so much importance to this question, for his own theories as to the future of society must be valued to a great extent according to the answer that is given. Let us see first what are his theories on this subject.

In the first place he draws attention to the fact that the human race is at present very badly fitted to its environment. Most wild animals are almost perfectly fitted to the environment in which they live, because it has remained practically unchanged from time immemorial, and there has been any amount of time for evolution to bring about adaptation to environment. Consequently animals are quite happy for most of their lives, for happiness accompanies the performance of functions to which one is perfectly adapted. Not so with man. Within very recent times there has been a complete revolution in his modes of life. He used to be nomadic, largely occupied in fighting and hunting, and more accustomed to occasional great efforts than to steady industry. Now, however, he has very little scope for hunting, fighting is dying out, and a wandering life has been replaced by a settled one, occupied in steady application to agriculture or industry. The result is that the instincts of our ancestors, which we have still to a great degree, are quite unsuited to our surroundings. Young men are chained to desks and counters, or have to cram for examinations, when nature is urging them all the time to go out and hunt, or fish, or fight. Sometimes a war breaks out, and then the young American or Australian throws down his books, or gives up a good job, and goes off to fight the Filipinos or the Boers, and endure dreadful hardships for a wretched pittance. This chance is gradually disappearing, however, as the percentage of people who ever see a war is constantly decreasing, and the average Achilles or Cœur de Lion has to submit to the irksome task of measuring linen or planting potatoes. Thus a large proportion of the people are unhappy, having to spend their lives in the constant discharge of functions to which they are not adapted.

This is very unfortunate, but Spencer says it will cure itself, because the qualities which we acquire by our efforts are transmissible to our descendants. In his opinion every man who makes an effort to stick to his books or his shop, when he would like to be out hunting or fishing, is making it easier for his children to live according to modern conditions. Spencer believes that if each generation does its irksome work, and transmits to the next an increased adaptation to such work, the work will gradually get less irksome, and at last a generation will arise which will study Euclid and measure cloth with as great delight as a cat shows in catching mice, or a duck in swimming in the water.

Such a change alone would transform a miserable world into a fairly happy one. But there is more to follow. Spencer thinks that there will in the future be an extraordinary increase of sympathy in the world. In the past we have been going

through the militant stage of society, in which much cruelty was necessary. Thus men remained callous and brutalized, because every day they had to do and witness cruel things. Moreover, our ancestors lived largely by hunting, which is also a cruel occupation. In such a soil the precious flower of sympathy could not grow. Now, however, peaceful industry and co-operation have replaced violence, and the gentle emotions of sympathy and pity can live where they must have died in a more savage age. Moreover, it is supposed that the effects of sympathy can also be accumulated by inheritance, and that in consequence the world will become more sympathetic from age to age, until at last altruism is as easy and natural as egoism is now. At the same time, however, there will be constantly less demand for sympathy with suffering, as people get constantly better adapted to their environment and suffer less. Finally, the upshot will be that competition in altruism will become as keen as competition in egoism is now, and the virtuous man will be he who gives up an opportunity of sacrificing himself in order that someone else may have the pleasure of doing so instead.

At this stage I had better explain that I am not joking. Those who have read only the tame Utopias of More, Bellamy, and Morris will refuse to believe that the grave Herbert Spencer has ever said anything like this. But it is true. Let any doubter read the "Data of Ethics," especially the chapter on "Conciliation," and he will soon be convinced that Herbert Spencer has said all that I have attributed to him. In fact, such ideas run through all his writings on social problems.

Everything rests on one assumption, however. It must be supposed that our habits and customs, acquired during our lives, can be transmitted by heredity to our descendants. Without this accumulation by heredity, each man would start just where his father did, and the world would only get the advantage of good habits and virtuous efforts during the life of the individual in whom they were manifested.

Now this latter view is the one which has come to be held by most living biologists who are either in middle life or in the younger generation. The inheritance of acquired characters, once taken for granted by everybody, is now considered by a majority of competent observers to be as mythical as the sea serpent. Should the new view prove true, then it is clear that there is only one way to improve the raw material of the race. If we can only transmit what we have inherited, then it will be necessary that only those of good heredity should be parents, or at least that they should leave more offspring than those of inferior heredity. That means that we must rely on selection and rejection, and not on the accumulated effects of conduct and habit.

But that is not all. If the belief in the inheritance of acquired qualities must be abandoned, that only means that we are deprived of a certain way of making progress. Now, however, biology has thrown another shell into the progressive camp. Not only does it say that selection is necessary to progress, but it adds that without selection we must actually go back. In chapter 2 of "Social Evolution" Benjamin Kidd says:

"Recent biological researches, and more particularly the investigations and conclusions of Professor Weismann, have tended to greatly develop Darwin's original hypothesis as to the conditions under which progress has been made in the various forms of life. It is now coming to be recognized as a necessarily inherent part of the doctrine of evolution that if the continual selection which is always going on amongst the higher forms

of life were to be suspended, these forms would not only possess no tendency to make progress forward, but must actually go backward. That is to say, if all the individuals of every generation in any species were allowed to equally propagate their kind, the average of each generation would continually tend to fall below the average of the generation which preceded it, and a process of slow but steady degeneration would ensue."

Here, then, is an apparent deadlock between biology and the aspirations of social reformers. If the views I have quoted are correct, everything depends on selection and rejection. But at present natural selection is practically the only form of selection that exists among the human race, and natural selection implies a struggle for existence in which some succeed and others fail. It means heavy infant mortality, hunger, disease, and many other very unpleasant things. But the exact aim of most social reformers is to abolish these very things; to do away with starvation and early death, and give everybody a chance of living and flourishing. Thus it appears that the great aim of social reformers is to produce conditions under which the race would deteriorate.

Benjamin Kidd has pointed this out with great force, and has pronounced Socialism, Communism, and all other economic changes of that kind utterly impracticable. He says we must have natural selection, and must therefore have a competitive struggle under which many will go to the wall. Any nation that adopted Socialism would, in his opinion, rapidly degenerate, and be extinguished in the struggle for existence.

There is one way of escape, however. Natural selection is not the only possible form of selection. Artificial selection is also possible. Nay, artificial selection has been practiced for ages by breeders and gardeners, and with such success that they have produced far more wonderful results than natural selection ever produced within a similar period of time. If, then, we can apply artificial selection effectively, it is clear that we can dispense altogether with natural selection, and can accordingly go ahead with Socialism and Neo-Malthusianism.

But what form of artificial selection is it to be? Breeders employ many forms—infanticide, emasculation, killing and eating the unfit in youth, and so on. But these methods are too drastic for modern civilization. We must also reject all proposals to have parents pass a medical examination, or any other examination, as such things could only be made effective by an amount of interference with the individual which would be intolerable.

It is the glory of Moses Harman to have suggested the only form of artificial selection practicable for the human race. This is to leave every woman free on all occasions to choose the father of her child, the assumption being that in a majority of cases she would select a man above rather than below the average. An automatic method of selection would thus be created, without interfering with the liberty of any one. Men would, of course, have a like freedom, but selection by women could manifestly be far more rigorous, for the work of parenthood would require a much smaller percentage of the men of the community than of the women. If this plan were adopted, careful selection would soon be inculcated as a moral duty, and the spirit of emulation would lead women to strive against each other to produce the best possible children by selecting the best possible fathers.

With this method of artificial selection available, we need not mind if the doctrine of the inheritance of acquired qualities is finally rejected by science.

R. B. KENN.

Broadly considered, the minds of intelligent men fall into three groups: (a) The objective mind, which only clearly appreciates things by the sense of sight; this may with equal propriety be called the visual mind; (b) the mathematical mind, the rarest and most wonderful attribute of man; and (c) the Spencerian mind. This means that the mind of Herbert Spencer was not only out of the common, but that it had something peculiar in itself. It is very difficult to define what is meant by a philosophic mind, and yet we all appreciate the kind of mind that is intended by the phrase. No one would venture to deny that Herbert Spencer would be classed as a philosopher, but we should at once deny that he had any claims to be considered as a biologist; yet he wrote a remarkable work, "The Principles of Biology," and propounded views which demanded and received the consideration and commendation of the greatest among contemporary biologists, Charles Darwin. No one who studies Spencer's "Principles of Biology" can deny that they betray ignorance

of very simple botanical and zoological facts, yet his great skill in recognizing the bearing of the leading facts of evolution is expressed by his terse and surviving phrase, "survival of the fittest." Many brilliant minds have evolved theories and left them to be proved by the plodding labors of painstaking men, and we frequently find ourselves in doubt as to which should be accorded the greatest meed of praise, the enunciator of a great problem or he who solves it. However, it is certain that although Herbert Spencer was in no sense a biologist, yet it is evident to all who read the "Origin of Species" and the "Descent of Man" that Darwin had a very great respect for Herbert Spencer, and speaks of him as "our great philosopher." It is also obvious that no two men could be found whose minds worked in such opposite ways, for Darwin had an eminently objective mind. Thus, in considering natural selection, especially in relation to "the degree organization tends to advance," after discussing the matter from the Spencerian standpoint, he writes: "But as we have no facts to guide us, speculation on the subject is almost useless." One mind cannot move without facts, and the other is ready to frame hypotheses and point to conclusions, often startling and alluring, and in many instances borne out by subsequent work, but by the zeal and labors of other workers. Herbert Spencer won our admiration in the early struggles of the doctrine of evolution, when bigotry and prejudice attempted to strangle it. Huxley was its doughty champion among the biologists, and Spencer showed, from the standpoint of philosophic thought, that its principles were unassailable. They have prevailed, and he lived to see evolution calmly acclaimed in the strongholds of its most determined assailants.—British Medical Journal.

The test of a theory is that it shall account for and satisfy the facts. This has been first done in the history of human reason by the theory of evolution, which long lay in the realm of hypothesis, glimpses of it caught by the Roman Lucretius, and by other poets from time to time, and as modern science began to grow, and facts and powers of Nature to be carefully observed and compared, one after another scholar made suggestive contributions, unknowing to what edifice, until there was gathered so much material that when the master came with the secret command, and outlined first and then filled in the detailed plan, the structure grew to sight and revealed itself a majestic home of all human knowledge. Goethe studying the morphology of plants, Laplace and others presenting the nebular hypothesis, the significant words of Lamarck in respect to the development of animal life, gave some of the material. It was Lamarck that enabled Emerson to anticipate Darwin in his famous lines,—

And striving to be man, the worm
Mounts through all the spheres of form,—

and gave Darwin himself the impulse which led that great investigator to devote patient decades of years to the observation and correlation of multitudes of facts in their relations and sequences.

But before Darwin had filled out his scheme of zoological evolution, Herbert Spencer, in his "Principles of Psychology," had stated the doctrine of evolution as the universal plan of all things, as it stands to-day. That an evolution by natural selection, the survival of the fittest, the influence of environment and of heredity co-working or defeating each other, might be and was wrought out in respect to vegetable and animal life, and could have so remained as special and limited, is quite plain. But Spencer, building on an immense accumulation of facts, from particulars launched to universals, showed with magnificent comprehension that this evolution, this growth, is always and everywhere the principle of Nature, energy forever proceeding in one course, "integration of forces from indefiniteness, simplicity and homogeneity to definiteness, complexity and heterogeneity," as it has been stated almost in his own words; that is, from the protoplasm, or undifferentiated matter, through the monad, a simple cell, up to the great animal creation and man himself, who reasons of all;—from the atom up through the entire complexity of worlds.

But we cannot here discuss the vast field of Spencer's philosophy. Its radical ideas, its system of the universe as the endless evolution of life, without exceptions, have been indicated. He extended his application of this philosophy to the realms

of ethics, showing how they have evolved in a double way, through the experience of the race and the intuitions of the individual,—a solution which put an end to the tedious quarrel of the intuitionists and the experientialists. He took it through the development of society, not as separate groupings here and there, but generalizing inclusively the whole social advance of the world of man as a whole. What Tennyson wrote in his lines:—

"Yet I doubt not through the ages one increasing purpose runs,
And the thoughts of man are widened in the process of the suns."

was a poetic expression of what Spencer's sociology shows to be universal truth. Despite wars and follies, crimes and superstitions, the world-view exhibits this as truth, and Spencer demonstrates it as the present phase of a plan bigger than all the theologies and creeds since man began to make them.

In political principle Spencer was an individualist of the radical sort—in fact, an Anarchist. He desired to see the interference of government reduced to its lowest terms. Particularly he desired to see the hands of government lifted from education. In this he was himself one of those elements which he himself characterizes as conflicting with the universal plan, at least for the time of their action, but which will be found in the ultimate as contributive to its working out in a more perfect way the evolution of ideal society. When the ethical end of this great comprehension of forces shall have developed, the inescapable result is the entire recognition of each individual right on an equal plane with every other individual right—or Anarchy; that is, society without what is now known as government, the basis of which is limitation, whereas the end of evolved society is liberation. And a liberator is what Spencer has been. He has opened to the thought of the world, through the gateway of science, the free road to the finest dreams and loftiest longings of the human soul.—Springfield Daily Republican.

Herbert Spencer had more readers in America than in Great Britain, and his works were translated into almost all the European languages. No one ever was more thoroughly dedicated to the pursuit of truth. For some years he was not only dedicated, but self-sacrificed to it. The scantiness of Milton's payment for "Paradise Lost" is a byword. Herbert Spencer's early works required for their publication the aid of friends, and it is strange to compare his wages with those of the writers of second-rate novels. Spencer is entitled to rank among discoverers, for he treated the mental development of men on the principle of evolution some years before the appearance of the "Origin of Species." As a moral philosopher, he dealt with the moral and social nature of men by a method derived from his study of biological science. If the results of that method leave something to be desired when it is applied to the spiritual and esthetic elements of humanity, it was in itself sound as well as an antidote to chimeras and fallacies. Spencer was a thoroughgoing Freethinker. He came at a time when the old traditions and sanctions had been destroyed or undermined by science and criticism, while nothing had yet come to take their place. But he was not destructive. On the contrary, he was a builder of morality and society on a biological foundation, and his work, if it is not destined to be final, will certainly be lasting.—Professor Goldwin Smith.

Herbert Spencer died from "senile decay." He had been obliged to husband his health and strength for more than forty years, and the wonder is he lived so long.

It was natural that Herbert Spencer should order his bodily remains to be cremated. No doubt this will act as an incentive or an encouragement to others who are able to make stipulations on such matters.

Herbert Spencer's three executors show how the "wind blew" intellectually. All three of them, we believe, are Freethinkers. Dr. Duncan helped in the compilation of "Descriptive Sociology"; Dr. Charlton Bastian is one of the "spontaneous generation" heretics, and the author of what the pious folk call a "materialistic" book on the Brain; and the Hon. Auberon Herbert is well-known as a pronounced philosophical Individualist (or Anarchist) after Spencer's own heart.

The simplicity of Herbert Spencer's character was manifest in the requests he made with regard to his funeral; first, that no flowers should be sent; second, that no one should wear mourning.

Steadily always did Herbert Spencer refuse what are called "honors." He declined to be nominated as lord rector of St. Andrew's University in 1872; he refused the degree of LL. D. offered him by that university and also by Cambridge; he refused a fellowship of the Royal Society; and he ignored Emperor William's effort to fasten on him the Order of Merit.

Herbert Spencer began his literary career by writing for the *Nonconformist*. That paper was conducted by the Mialls and really had some grit in it. It upheld the true Nonconformist standard of absolute separation between Religion and the State. Afterwards, when Spencer gave up engineering for ever, he became sub-editor of the *Economist* at £150 a year. The *Economist* is still living and has a good reputation. But it never had, and never will have, another sub-editor like Herbert Spencer.

Herbert Spencer wished that Mr. John Morley should be present at the funeral ceremony and deliver a valedictory address. Mr. Morley was holidaying in Sicily, and when a telegram reached him, after inevitable delay, he had to express his great regret at his inability to attend. The remains of Herbert Spencer were cremated at Golders' Green, the ashes being afterward interred at Highgate Cemetery.—Freethinker (London).

What the world owes to Spencer chiefly is the destruction of old prejudices and traditions, the forcing of educators to make allowances for youthful immaturity in the bringing up of children. He did what he could to introduce a more rational consideration of things, particularly in the sphere of religion. . . . His argument that force never disappears, but is only transferred, is now a commonplace scientific axiom; but in his day it was the height of implety. Herbert Spencer was an Englishman to the manner born—cold, self-contained, rather narrow in his point of view toward foreigners. For him it was most remarkable that he ever undertook to travel to America. The reason is probably to be found in the enthusiastic reception accorded by America to his work. . . . He looked upon mankind as the highest form of specialization in nature, and would hear nothing of restricting the liberty of the individual more than was absolutely necessary for the cohesion of society.—Scientific American.

Long before any of his contemporaries had seized its universal import, Herbert Spencer grasped a great, light-giving truth—the truth of evolution; grasped it so that it became bone of his bone and flesh of his flesh, and, with a pertinacity of which the history of successful thought gives few examples, had applied it to the whole of life, down to the minutest details of the most various sciences. Who, since he wrote, is not vividly able to conceive of the world as a thing evolved from a primitive fire mist, by progressive integrations and differentiations, and increasing in heterogeneity and coherence of texture and organization? Who can fail to think of life, both bodily and mental, as a set of ever-changing ways of meeting the "environment"? Who has not suddenly at some time grown grave at the thought that the parents' sinful or virtuous habits are inherited by the children, and destined to accumulate from generation to generation while the race endures?—Professor William James.

Herbert Spencer was not the least—perhaps he was the greatest—of that famous Victorian quartet that did more than any other four men of their era to revolutionize the world's thinking with respect to some of its greatest interests. With Darwin, Tyndall, and Huxley, he helped to break down the old conservatism and conceptions of the meaning of life and destiny, establishing new standards and giving new interpretations to old phenomena which have been and still are working their way into general acceptance by their inherent strength and vitality. They have changed the world's idea and the world's attitude toward theology, physical and social science, and the origin and end of man.—Boston Transcript.

FEDERATION MASS MEETING IN TURNER CASE.

A mass meeting has been called by the Federation of Labor next Sunday at 2 p. m. at Handel Hall to protest against the imprisonment on Ellis Island, New York, of John Turner, the English labor leader, who is held charged with being an Anarchist. The speakers are to be Judges Tuley and Dunne, Dr. Emil G. Hirsch, Clarence S. Darrow, Mayor Jones of Toledo, Samuel Gompers, John Mitchell, Thomas I. Kidd, and Barney Cohen.



THE LIGHT-BEARER.

MOSES HARMAN, EDITOR AND PUBLISHER.

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LUCIFER: ITS MEANING AND PURPOSE.

LUCIFER—The planet Venus; so called from its brightness.—Webster's Dictionary.

LUCIFEROUS—Giving light; affording light or the means of discovery.—Bacon.

LUCIFIC—Producing light.—Bacon.
 LUCIFORM—Having the form of light.—Bacon.
 The name Lucifer means Light-Bearing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

THIRD SERIES. VOLUME VIII. NO. 4.

THE POSTAL DEPARTMENT ORDERS A REHEARING.

Just as the copy for this week's Lucifer is almost ready to send to the printers the following letter is received:

"Chicago, Jan. 23, 1904.

"Publisher Lucifer the Light-Bearer, Chicago, Ill.—Sir:

"I am authorized by the department to accept from you under the provisions of section 411, P. L. & R., an application for the readmission of your publication to the second class of mail matter.

"On filing this application you will bring to this office your mailing list, subscription orders, and other evidence you may have in your possession to sustain your claim to the second class privilege.

Respectfully,

"F. E. COYNE, Postmaster."

It is probable that this issue of Lucifer will reach its subscribers without the 1-cent stamp attached as for the last three issues. This will not mean that the right to mail at the second-class rate has been restored to Lucifer, but that, pending examination of evidence, Lucifer will be mailed without stamps by our depositing money to cover postage at the rate of 1 cent a copy should the decision be against us. This presumption is based on our previous experience in applying for the second-class rate. I will immediately furnish the required evidence, and it would seem that there is no reason why Lucifer should not be readmitted.

Dr. Pfeiffer was sent to Washington on behalf of Lucifer's subscribers by the Free Speech League of New York. He said that his representation of the case was favorably received by the officials, and he promised a report of his interview for publication in Lucifer. Unfortunately a cold taken while on the way to Washington developed into a severe case of pneumonia, and not only was he unable to write the report, but his physician forbade him to even talk. He had told Dr. Foote, before becoming unable to speak, that my statement which should have reached Washington on Dec. 12 had arrived a day too late. I had waited as long as possible in order to learn what the rulings in regard

to advertising were, and, failing to learn, had mailed my letter on the 10th. On learning this, I sent another statement to the department, and now receive the information that the case is to be reopened. Will perhaps be able to give further information next week.

The hearty thanks of all Lucifer's friends, as well as of its editor, are due to the Free Speech League. And in no way can we show our gratitude more effectively than in becoming members of this league.

LILLIAN HARMAN.

LIMITATIONS OF FREETHOUGHT.

My second lecture course in San Francisco continues to be fairly well attended, notwithstanding the very unfavorable weather of the past two Sundays. On last Sunday the subject was "The Limitations of Freethought." This title was selected partly because of what I considered the failure of the Materialistic Freethinkers of San Francisco to maintain meetings in accord with the logic and traditions of Freethought. The course of lectures given by Mr. Lewis, a young English lecturer, on "Modern Science vs. Theology," also on "Socialism vs. Present Systems of Economics," while very interesting and well reasoned out, did not and do not fulfill the requirements of Freethought, as I understand that term. In part also this theme was chosen because of a criticism made by a prominent Freethinker that in my lecture entitled "Ingersoll on the Sex Question" I had wandered from my subject and had said very little about Ingersoll.

With this preliminary I proceed to quote a few paragraphs from the address of Sunday, Jan. 17:

"We will speak out, we will be heard.
 Though all Earth's systems crack.
 We will not baste a single word.
 Or take a letter back."

"Let liars fear, let cowards shrink,
 Let traitors turn away.
 Whatever we have dared to think,
 That dare we also say."

Thus sings the poet-philosopher Lowell. With all due respect I would amend by saying, "Whatever we have dared to think, that dare we also do!"

Freethought, freedom of thought, involves, includes, demands freedom of expression, whether that expression take the form of spoken words, written or printed words, pictures, images or acts—so long as the words and images are not libelous or slanderous, and so long as the acts are non-invasive and non-suppressive of the equal rights of others.

Spencer's formula, "Each has the right to do as he pleases, so long as he does not invade the equal rights of others," would seem to cover the ethical problem as nearly as words can take the axiomatic form of expression.

If freedom of expression be a necessary part of freedom of thought, then Freethought involves and includes "free platform," free arena, free forum, and hence the lecturer or editor who does not extend the right and privilege of free platform, free criticism—affirmative criticism as well as negative and interrogative—cannot claim to be a logical Freethinker.

Judged by this standard, Robert G. Ingersoll was not a model or ideal Freethinker. His was not a free platform. The meetings I attended at which Ingersoll was the orator were not Freethought meetings. They would more correctly be called anti-theologic meetings, Shakespearean meetings, or something of that sort. As with the average clergyman, it would seem that Ingersoll—or his managers—preferred that nothing be said or done at his meetings that would weaken the impression made on the hearers by himself. There was no chance for comparison of ideas from different minds. For instance, in regard to

FREEDOM OF MONEY—

the right to issue notes of credit on paper, or to coin pieces of metal of uniform weight, shape and fineness to represent value—that is, the right to do as the citizen pleases in the matter of increasing the circulating medium, so long as neither fraud nor compulsion is used—in this regard Robert G. Ingersoll was not a Freethinker. No freedom of action, as the logical sequence of freedom of thought, is permitted by the political party with which the greatest of Agnostic orators was long closely allied. To the close of his life he stood solid with the enemies of freedom and justice, in regard to issue and control of the volume

of currency; stood solid with the party of monopoly, the party that advocates and practices privilege for the few and slavery for the many, in one of the ways now most effective in securing such privilege, such slavery. Garfield, himself a member of the same despotic political organization, uttered a great truth when he said, "He who controls the currency of a nation controls the liberties of that nation"—or words to that effect.

Ingersoll defended the party that stands most clearly identified with the policy of giving control of the volume of money into the hands of a few men, the banker class, whose interest leads them to limit debt-paying money to an amount less than one-tenth of the debts of the country, so that when a concerted demand for the payment of debts is made the debtor class may be "held up" and robbed by the creditor class; robbed of their accumulations, their houses, lands, goods and chattels—often for a small fraction of their cost value, their real value.

Time was when such robbery was very dangerous business to the robbers, but now it is perfectly safe, even respectable and honorable, thanks to the laws and customs upheld by such Freethinkers as Robert G. Ingersoll and thousands more who are Anarchists and heretics in regard to belief in and obedience to Jehovah, the God of the Jews and Christians, but who are still devout believers in and obedient servants to the God Plutus—the money of privilege, the orthodox god of the orthodox political party, or parties, that now rule and rob this country, this mis-called land of the free, just as similar orthodox parties rule and rob the people of every land now called civilized, through the superstitious belief in the necessity for money of privilege, money of "government."

FREEDOM OF TRADE.

Under scientific Free thought, which includes free, non-invasive action, no man would or could be fined or imprisoned for violation of tariff laws, because there would be no laws to prevent freedom of trade between man and man, between nation and nation. Ingersoll was a champion of the high tariff laws of the Republican party. In his last political campaign for McKinley's election Ingersoll made free use of the old stock arguments in favor of this engine of political and economic despotism and robbery, and therefore in regard to freedom of trade he was not a logical Free thinker.

FREEDOM OF LAND.

In order to be a good champion of Republican politics Ingersoll was necessarily a defender of our present robber land system—a system by which land can be monopolized and held out of use by any man who has money or a legislative "pull"—held out of the reach of millions of homeless people who would gladly draw their sustenance direct from Mother Earth if not practically denied that right by law-protected robbers. Therefore on the subject of man's "inalienable right" to a share of the soil Ingersoll was not a Free thinker, but a defender of one of the worst superstitions that ever cursed mankind—the superstition that land is, or may be, an article of trade, of commerce, allied to the superstition that human bodies are articles of barter, of commerce, of speculative greed, both of which superstitions are traceable to theology.

He who owns the soil, the ground, from which man must draw his sustenance, owns the liberties of his fellow man.

FREEDOM OF THE AFFECTIONS.

While there is little or no evidence that Ingersoll repudiated his anti-Free thought principles in regard to money, land and trade, it is gratifying to know that in his last public address—"What Is Religion?"—his attitude was that of a logical Free thinker in regard to Freedom of the Affections, including Freedom of Motherhood—as when he said:

"Science, the only savior of mankind, must make woman the owner, the mistress of herself—must put it into the power of woman to decide whether she will or will not become a mother."

Does this mean simply, as was contended by a prominent Agnostic of this city not long since, that science must put it into the power of woman to prevent conception whenever she thinks maternity undesirable? That is to say, must woman have a negative choice only in the matter of bringing children into the world?

If so, how much better is this power of choice than that now exercised by the "spinster," or "old maid," of conventional society? Cannot, or should not, the self-owning woman have the right to make a second, a third or fourth choice—any number

of choices, in fact—in regard to fatherhood for her prospective children if she finds her first choice unsatisfactory and maternity undesirable with such fatherhood?

What sort of freedom of thought or of action would it be if a woman who had once under compulsion chosen bread as her only food for life should tire of the monotony of bread alone and should desire a change to apples—if then this woman should be told that she need not eat bread if she loathed it, but she must never, never think of eating apples or any other kind of food—what sort of self-ownership would such freedom as this imply?

That Ingersoll did not mean any such negative choice is shown by his next paragraph, wherein he said:

"This is the solution of the whole question [of ethical and economic reform]. This frees woman. The babes that are then born will be welcome. They will be clasped by glad hands to happy breasts. They will fill homes with light and joy."

Would results such as these be possible if only a negative choice—the knowledge of how to prevent conception when once married—should be allowed to woman?

Elsewhere in his writings Ingersoll says, "Woman should have a divorce for the asking"—without being obliged to tell why she wants divorce. In thus saying the great Anarchist in religious matters comes very near taking Anarchistic ground in the realm of the affections also.

It is because I love and honor the memory of Ingersoll for what he did to destroy theological superstition that I object to the policy of making him a model to be imitated in all respects.

The very worst thing that can happen to any forward movement is the deification or canonization of its leaders.

★ ★ ★

Among the critics who spoke after the close of the lecture were two or three who charged Ingersoll with dishonesty—moral or intellectual, or both. In my reply to these I took the ground that, with his training as a lawyer and politician, it was very hard for Ingersoll to be a consistent or logical Free thinker, but that I refuse to sit in judgment upon his motives. His acts and arguments I may condemn, as I would expect all Free thinkers to do if my record were of like character, but of the motives behind the acts of Ingersoll or any other man I confess my ignorance, and am always in favor of giving the accused the benefit of all possible doubts.

Much of the address was devoted to a consideration and presentation of the life-work and tragical death of that noble martyr, Ida C. Craddock.

The formation of an association to continue the Free Platform meetings in San Francisco is progressing satisfactorily.

Next Sunday will close the lecture course now advertised. Whether any more will be delivered or attempted in this city by myself, is yet to be determined. Having been asked to lecture in Oakland on the work to which Lucifer is mainly devoted I shall probably accept the invitation. Therefore my address for a few weeks longer will be care E. M. Dewey, 1054 (not 1014) East Fourteenth street, Oakland, Cal. M. HARMAN.

A WEE PROTEST.

The following is handed in by my little daughter. The copy for Lucifer is sent down to the linotype office Sunday evening. There being no delivery on Sundays, I send her to the substation for the mail, as important matter frequently comes in late, and this being such a cold day she was moved to make this protest.

L. H.

"Notice.—The subscribers to Lucifer who have any copy to send will please mail it so as to reach here before Sunday, as it is too cold for me to go to the postoffice."

"VIRNA WALKER."

PAINE MEMORIAL BANQUET.

A banquet and celebration will be given under the auspices of the American Secular Union and Free thought Federation on Jan. 29, 1904, at 7:30 p. m., at the Hull House, 235 South Halsted street, in commemoration of the 167th anniversary of Thomas Paine and the 80th anniversary of the birth of Judge C. B. Wolfe. Tickets may be obtained of E. C. Reichwald, 141 South Water street.

The greatest evil of our times is the prevailing cowardice. We do not dare to assert our opinions, to bring our outward lives into harmony with our inward convictions.—Max Nordau.

VARIOUS VOICES.

We are always glad to receive calls from friends visiting the city. Take the Lake street elevated, stop at Ashland avenue, walk one block east, then one block north. Or take Fulton street electric car west and stop at St. John's place, alighting in front of our house. The Lake street electric and Paulina street cars also pass within a block of our residence.

Clara J. L. Pierce, Brockton, Mass.: The increased price is none too much for Lucifer. I hope always to be a subscriber. Lucifer has done much good in my family and among my friends.

Mrs. S. M. A.: Inclosed find \$1, for which please send me Lucifer for another year. I am not able to pay more. If I were, I would gladly do it. My husband would not let me have the dollar if he knew I was going to send it for Lucifer. I am deeply interested in it and will not do without it if I can get it for \$1.

G. A. F. de Lespinasse, Orange City, Iowa: Inclosed find \$5. This is toward buying stamps to mail Lucifer—passive resistance against the powers that be. If it can't be mailed any other way, put it in an envelope and mail as a letter. If the rest of your subscribers also put their shoulders to the wheel more or less according to ability Lucifer can give its would-be suppressors the "merry ha-ha!"

Oscar Rotter, New York City: I was sorry to learn of Lucifer's latest trouble with our "free government" of our "free American people." The main difficulty is with the people, the "citizens" who neither care for nor want freedom. They have to be shaken up to get them out of their indifference. I am glad to see organized labor gradually become interested in the John Turner affair and the principle involved in it. Inclosed find \$2.50 to pay for my arrears and a year's subscription to Lucifer.

H. C. Roberts, Bennington, Kan.: There must be no wavering now on the part of those who stand for the principles for which Lucifer has so long and valiantly contended. Lucifer must continue to appear weekly, no matter at what financial cost to its patrons and subscribers. The interference with the legitimate interests of the common people, while immunity is given to the rich and powerful corporations of the parasitic class, should be a striking object lesson of the intolerance and inefficiency of arbitrary government of man by man.

R. N. Douglass, Postville, Iowa: For the inclosed stamps send me "Who Is the Enemy?" The extra stamps are to pay our Uncle Sam for bringing my Lucifer to me. I am unable to call to mind the article in Lucifer which Uncle Sam objects to, and yet it seems to me that I have read every article in every number. If you have a copy I wish you would mark it and send it to me. If you can't send it by mail, send it by express, and if you are unable to do that I will go down to Chicago and get one.

[We are unable to comply with this request for the reason that we have not been told which is the offending article. The edition was confiscated with no explanation further than that it contained something "unmailable."—L. H.]

E. L. Small, North Truro, Mass.: I have been a subscriber to your interesting little paper ever since the Walker-Harman prosecutions in Valley Falls. But for those prosecutions I should likely never have subscribed for it. The advertisements are the least interesting part of the paper, which I want in order to keep posted as to what is going on in the world of thought. Inclosed find \$1 to apply on extra subscription cost. I pay it rather than be deprived of Lucifer, but I do not feel pleasant toward the administration that thus robs me and my friends. I suggest that you insert a request to all friends to write the congressmen from the districts in which they reside protesting against this outrage. Keep the request standing from week to week. "Voting with the postage stamp," the Rural New Yorker calls it.

Daniel Devroey, Green Bay, Wis.: Find inclosed \$2 for subscription for another year, and to help it to turn a little more light on the important subjects it deals with. It is to be hoped that the United States officials may profit by this light and that it will enable them to see their way more clearly. It is light that we need, but it seems that the officials do not want us to have it. The late Pope Leo said a little over a year ago in his encyclical letter that Socialism was a bad thing, as it made people

too smart; and so they think such papers as Lucifer give too much light and should be suppressed. Twice in the past have I signed protests against the imprisonment of Moses Harman—when he was incarcerated in Kansas, not because he was a bad man, but because he published a paper that helped people to see more clearly. The more enlightened we become the earlier present evil conditions will come to an end.

W. P. Ward, Erick, Okla.: It is too bad that the people who support the postal system are denied the right to receive a paper that they want without paying excessive postage. I have always voted and worked with the Republican party, but with these repeated wrongs such as inflicted upon your worthy paper I believe I shall be driven from its ranks. Herewith find \$2 renewal of my subscription to Lucifer.

MARRIAGE LAWS AND CRIME.

Marriage and divorce laws are receiving considerable attention, now, in this nation. There is just cause why all frills should be removed from marriage laws. Hill-El, the leading teacher in the age that produced some of the original writers for the New Testament, held liberal ideas about divorce. If you will read the Lord's Prayer and apply it to other parts of the New Testament you will find that the model, for a Jesus Christ taught there should be no marriage nor giving in marriage on earth.

Marriage laws cause crimes. Hill-El said a just cause for a man to divorce his wife was established if she did not cook his meat properly. Moses also made a law that made it quite easy for a man to divorce himself from his wife. Numerous causes are given now by the seekers for divorces, among which have appeared: "Abused his wife's pies"; "Wedded life is too dull—A 19-year-old bride wears of peaceful domestic life"; "Helps wife wed another—An ex-husband is best man when wife marries another man"; "Goes home to mother too often, cause of a plea for divorce"; "She loved man her husband shot to death," etc.

Turn to the cry of distress among some who want to meddle with other people's business, but which is none of their business—e. g., wives murdered, husbands killed by wives. Much better would be the results if divorces were as easy for both sexes (if marriage laws are to be) as made by Moses for men, according to the Bible.

I hope this subject may not be allowed to rest at present, because horrible crimes are caused by the marriage laws and lack of equal and just divorce laws in all states.

AUGUST F. HILL.

SPENCER'S SENSE OF THE INCONGRUOUS.

Herbert Spencer's sense of humor was imperfectly developed, but he had a keen eye for the "incongruous." Speaking of war as it is conducted, though not with reference to benevolent assimilation, he said: "A people which gives to its soldiers the euphemistic title of 'defenders of their country,' and then exclusively uses them as invaders of other countries—a people . . . that within its bounds forbids prize fights, but beyond its bounds frequently takes scores of lives to avenge one life—a people which at home cannot tolerate the thought that inferiority shall bear the self-inflicted evils of inferiority, but abroad has no compunction in using bullet and bayonet for the conquest of the uncivilized, arguing that the inferior should be replaced by the superior—such a people must think crooked about the ultimate principles of right and wrong."

If any part of Mr. Spencer's estate were situated in this country, there is one of his executors who could not come here to settle it. The executor is the Hon. Auberon Herbert, the Anarchist whom Huxley, in his essay on "Government," acknowledged by name as his friend. Mr. Spencer probably did not see the humor, and possibly missed the "incongruity," of appointing as his executor a man who cannot enter the country where his writings were first welcomed. And here arises a question.

If men not well disposed toward organized government are to be pushed back into the sea when they touch our shores, why should the writings of such men be admitted to the country and distributed by the government through the mails? For, after all, it is not the men who are regarded as dangerous, but their ideas. I suppose the secretary of labor and commerce has given some thought to the difficulties he would meet in detaining an idea at Ellis Island, and deporting the same on the vessel that brought it over.—G. E. M. in Truth Seeker.

MARRIED IN PIQUE, BUT ESCAPED.

In the Supreme Court of New York the other day an interdictory decree of marriage annulment was granted nullifying the marriage of Herbert P. Ingalls and Miss Dalton. It is said by lawyers that this decree is unique in that the ground on which it is granted is that Miss Dalton became Mr. Ingalls' wife out of pique and without the slightest intention of bestowing upon him more than a platonic friendship.

It appears that Mr. Ingalls and Miss Dalton met in the winter of 1909 and the former became fascinated. He sued for Miss Dalton's hand, but she refused him courteously but firmly. As the repulsed suitor left her presence he said: "You don't think you love me now, but search your heart carefully. My proposal holds good. If you ever change your mind about it just send for me." A year passed without a word. Then, one day, the telephone bell rung in Mr. Ingalls' office. It was Miss Dalton. "I've changed my mind," she said, "come to me at once." Ingalls got in a cab and started for Miss Dalton's home. Her welcome was cordial, but her manner constrained. "I will now marry you if you still wish it," she said, "but I cannot give you my love. You understand?"

He said he did, but he evidently did not. In the same cab in which he came they were driven to a nearby church and the ceremony was performed. But the chilliness of his bride became uncomfortable and after thirty-six days of it he kicked over the traces, called a family council and demanded an explanation.

"You shall have it," said the bride. "I married this man out of pique. I love another. We quarreled and I in anger allowed this man Ingalls to marry me. But I told him I could not love him. He should have known what that meant. He said he understood."

The disgusted bridegroom moved that night, and his wife went on the stage. Finally she again met the man—H. W. Mercer—a quarrel with whom had been responsible for her pique and her marriage. Hence the suit for divorce, followed speedily by the announcement of the engagement.

If flighty girls are to be allowed to make ducks and drakes of the marriage laws in this fashion, how can we expect them to be respected?—Editorial in Boston Traveller, Jan. 19.

"WHO IS THE ENEMY?"

Hugh O. Pentecost writes thus to Edwin C. Walker about the latter's new work, "Who is the Enemy: Anthony Comstock or You?" "Your pamphlet is a strong discussion of the question at issue that one could give to a conservative friend with some hope that he might read it through."

Dr. R. W. Shufeldt, biologist, author of several scientific works and of more than seven hundred articles on medicine, travel, science, sexual problems and other subjects, writes to E. C. Walker: "I thank you very much indeed for the copy you sent me of your valuable pamphlet, 'Who is the Enemy: Anthony Comstock or You?' I have read it from cover to cover with the utmost satisfaction and unqualified approval. It is one of the best and strongest things you have put out, and I am with you solid in both the letter and spirit of it. I prize the copy most highly." Ask for table of contents and specimen pages of "Who is the Enemy?" or send 20 cents to this office for the pamphlet.

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WHOLE NO. 1006.

ASSARKHADON, KING OF ASSYRIA.

The Assyrian King Assarkhadon conquered the kingdom of King Lailie, destroyed and burned all the towns, took all the inhabitants captive to his own country, slaughtered the warriors and kept King Lailie himself in a cage.

Lying on his bed at night King Assarkhadon thought how best to execute Lailie, when suddenly he heard a rustling near his bed, and, opening his eyes, saw an old man with a long gray beard and mild eyes.

"You wish to execute Lailie?" asked the old man.

"Yes," said the King. "But I cannot decide how to execute him."

"But Lailie is yourself," said the old man.

"That's not true," replied the King. "I am I, and Lailie is Lailie."

"You and Lailie are one," said the old man. "It only seems to you that you are not Lailie, and that Lailie is not you."

"What do you mean by 'it only seems'?" said the King. "Here am I, lying on a soft bed; around me are obedient men-slaves and women-slaves, and to-morrow I shall feast with my friends as I did to-day, while Lailie will sit like a bird in a cage, and to-morrow he will be impaled, and, with his tongue hanging out, will wriggle till he dies, and his body will be torn in pieces by dogs."

"You cannot destroy his life," said the old man.

"And how about the 14,000 warriors I have killed, and with whose bodies I built a mound?" said the King. "I am alive, but they no longer exist; that shows that I can destroy life."

"How do you know they no longer exist?"

"Because I do not see them. And the chief thing is that they were tormented, but I was not. It was bad for them, but well for me."

"That, also, only seems so to you. You tortured yourself, but not them."

"I do not understand," said the King.

"Do you wish to understand?"

"Yes, I wish to."

"Then come here," said the old man, pointing to a large font full of water.

The King rose and approached the font.

"Strip and enter the font."

Assarkhadon did as the old man bade him.

"Now, as soon as I begin to pour this water over you," said the old man, scooping up water into a jug, "dip your head under water."

The old man tilted the jug over the King's head, and the King dipped his head under water.

And as soon as King Assarkhadon dipped under water he felt that he was no longer Assarkhadon, but some one else. And, feeling himself to be that other man, he saw himself lying on a rich bed, beside a handsome woman. He had never seen her before, but he knew she was his wife. The woman lifted herself and said to him:

"Dear husband Lailie, you were tired by yesterday's work and have slept longer than usual, and I have guarded your rest, and have not roused you. But now the princes await you in the great hall. Dress and go out to them."

And Assarkhadon, understanding from these words that he is Lailie, and not feeling at all surprised at this, but only wondering that he did not know it before, rises, dresses and goes into the great hall, where the princes await him.

The princes greet their King Lailie, bowing to the ground, and then they rise, and, at his word, sit down before him, and the eldest of the princes begins to speak and says that it is impossible to endure all the insults of the wicked King Assarkhadon, and that it is necessary to make war on him. But Lailie disagrees with him, and gives orders that envoys shall be sent to Assarkhadon to remonstrate with him, and he dismisses the princes from the audience. Afterward he appoints men of note to act as ambassadors and impresses on them what they are to say to King Assarkhadon.

Having finished this business, Assarkhadon, feeling that he is Lailie, rides out to hunt wild asses. The hunt is successful. He kills two wild asses himself, and, having returned home, feasts with his friends and watches a dance of slave girls. The next day he goes into the courtyard, where he is awaited by petitioners, suitors and prisoners brought for trial, and there he decides the cases submitted to him. Having finished this business, he again rides out for his favorite amusement—hunting. And again he is successful, this time personally killing an old lioness and taking her two cubs. After the hunt he again feasts with his friends and is entertained with music and dances, and the night he spends with the wife he loves.

So he lives for days and weeks, awaiting the return of the ambassadors he had sent to that King Assarkhadon, who used to be himself. The ambassadors only returned after a month had passed, and they return with their noses and ears cut off.

King Assarkhadon had ordered them to tell Lailie that what had been done to them—his ambassadors—would be done to himself also, unless he immediately sent a certain tribute of silver, gold and cypress wood, and unless he came himself to make obeisance to him.

Lailie, formerly Assarkhadon, again assembles the princes and consults them as to what he should do. They all, with one accord, say that it is necessary to make war against Assarkhadon, without waiting for him to attack them. The King agrees, and, taking his place at the head of the army, he starts on the campaign. The campaign lasts seven days. Each day the King rides around the army and rouses the courage of his warriors.

On the eighth day his army meets Assarkhadon's army in a broad valley by the side of a river. Lailie's army fights bravely, but Lailie, formerly Assarkhadon, sees that the enemy swarm down from the mountains like ants, overrunning the valley and overwhelming his army; and, in his chariot, he flings himself into the midst of the battle, hewing and felling the enemy. But the warriors of Lailie are but as hundreds, while those of Assarkhadon are as thousands; and Lailie feels that he is wounded and that they have taken him prisoner.

Nine days he, with other captives, travels, bound and guarded by the warriors of Assarkhadon. On the tenth day he is brought to Nineveh and placed in a cage. Lailie suffers less from hunger and from his wound than from shame and impotent anger. He feels that he is unable to avenge himself on his enemy for all that he suffers. The one thing he can do is not to give his enemies the pleasure of seeing his sufferings; and he firmly resolves to endure courageously, without a murmur, all they can do to him.

For twenty days he sits in his cage awaiting execution. He sees his relations and friends led to execution. He hears the groans of those who are executed. Some have their hands and feet cut off, others are flayed alive, but he shows neither disquietude nor pity nor fear. He sees the wife he loved bound

and led away by the eunuchs. He knows she is being taken as a slave to Assarkhadon. And he bears that, too, without a murmur.

But now two executioners open his cage door, and, having strapped his arms tight behind him, they led him to the place of execution, which is soaked with blood. Lailie sees a sharp stake, dripping with blood, from which the corpse of one of his friends has just been wrenched, and he understands that this has been done that the stake may serve for his own execution. Lailie is stripped of his clothes. He is startled at the leanness of his once strong, handsome body. The two executioners seize that body by its lean thighs; they lift him up and are about to let him fall upon the stake.

"This is death, destruction," thinks Lailie, and, forgetful of his decision to remain bravely calm to the end, he sobs and prays for mercy. But no one listens to him.

"But this cannot be," thinks he. "Surely I am asleep. It is a dream." And he makes an effort to rouse himself. "Surely I am not Lailie, but Assarkhadon."

"You are both Lailie and Assarkhadon," declares a voice, and he feels that his execution has begun. He cries out, and at the same moment lifts his head out of the font. . . . The old man stands over him, pouring on to his head the last drops from the jug.

"Oh, how terribly have I suffered! And for how long!" said Assarkhadon.

"Long!" replied the old man. "You have only dipped your head under water and lifted it again. See, the water is not yet all out of the jug. Have you now understood?"

Assarkhadon did not reply, but only looked at the old man with terror.

"Have you now understood," continued the old man, "that Lailie is you, and the warriors you put to death were you also? And not the warriors only, but the animals you slew when hunting and ate at your feasts were also you. You think life dwells in you alone, but I have drawn aside the veil of the delusion, and have let you see that by doing evil to others you have done it to yourself also. Life is one in them all, and you have in yourself but a portion of this common life. And only in that one part of life that is in you can you make life better or worse, can you increase or decrease it. You can only improve life in yourself by destroying the barriers that divide your life from that of others, and by considering others as yourself—and loving them. To destroy the life that dwells in others is not in your power. The life of those you have slain has vanished from your eyes, but it is not destroyed. You thought to lengthen your own life and to shorten theirs, but you cannot do this. Life knows neither time nor space. The life of a moment and the life of a thousand years, your life and the life of all the visible and invisible beings in the world are equal. To destroy life, or to alter it, is impossible, for life is the one thing that exists. All else but seems to us to be."

Having said this, the old man vanished.

Next morning King Assarkhadon gave orders that Lailie and all the prisoners should be set at liberty and that the executions should cease.

On the third day he called his son Assurbanipal and gave the kingdom over into his hands, and he himself first went into the desert to think over what he had learned. Afterward he began to go about as a wanderer through the towns and villages, preaching to the people that all life is one, and that men only harm themselves when they wish to do evil to others.—Leo Tolstol.

"Why do married people live longer than unmarried people?"
"They don't—it only seems longer."

"WHO IS THE ENEMY?"

Hugh O. Pentecost writes thus to Edwin C. Walker about the latter's new work, "Who Is the Enemy: Anthony Comstock or You?" "Your pamphlet is a strong discussion of the question at issue that one could give to a conservative friend with some hope that he might read it through."

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A STORY WITH A SANE MORAL

Current fiction seldom contains a moral worth the effort expended in drawing it. Conventional writers have not emancipated themselves from the general principle that the boy who goes fishing or in swimming on Sunday, or on any day without the approval of his parents, will defraud the electric chair by dying a watery death. And if children must honor their parents that their days may be long in the land, grown-ups are equally bound to knuckle under to their neighbors if they would get the best results. Nonconformity is penalized by all but the best authors; the mediocre ones cannot afford to be unorthodox. I read a story by Mary Hallock Foote about a young man and woman who lived in the mountains somewhere near Wardner or Hope, Idaho, without being married to each other in the customary manner. And what happened? A landslide covered them up. Nature felt the shock again, as she did, if Milton tells the truth, when Adam and Eve fell from grace some years previously, and groaned throughout her works. It always happens that way—in fiction. Some radical writers, Grant Allen for instance, are so influenced by their "inner heritage" that they must bring their rebels against custom to some deplorable end. If the contempt and disgust of rational beings could strangle these libelers of nature, they would write but one story each of that kind.

In a late number of Harper's Magazine is a pleasing narrative by Margaret Deland that furnishes a remarkably gratifying variation from the stereotyped moral. You might say that the moral of it is deliberately evaded by the author. The story tells about a war widow, who lived by herself in a rural community, drawing her rations from a little land and a cow and some hens, and a pension of \$36 quarterly from the government. Without the pension she would be unable to purchase anything. There comes back to town a poor, harmless, male individual, of good family, a visionary, impracticable man, who thinks he is an inventor, but is in error regarding that matter. He had gone away to make his fortune, but returns so poor that the townspeople propose sending him to the almshouse. The man cannot bear the thought of this, first, because of the humiliation, and second, because he wants to perfect an invention he has partly worked out. His eyes are failing and blindness is not far off. The widow contemplates giving him a room in her house and broaches the subject to a neighbor. The neighbor is thrilled by the immorality of the proposition, and makes the widow see how bad the thing would look. Then the widow, resolved to have her way and also circumvent the gossips, goes and tells the man she will marry him, an arrangement that would solve all his problems and bring him perfect joy. But before they take the fatal step the woman learns that by marrying she forfeits her pension, without which both would have to go over the hill.

The reader will see that the situation here becomes strenuous. If she broke her promise of marriage, the man would be plunged in deepest woe; she had not the heart to do that. If she married him she would lose her income and be unable to feed him; and if she took him without marrying him her reputation would be gone. It is easy to see how Mrs. Deland would solve the problem if she were a conventional fictionist. She would marry the couple and send them to the poorhouse in the same box wagon. But that does not happen in this instance. The widow executed a little thinking, and, having reached a determination, she takes her man by the hand, and, past the grinning Reubens at the village tavern and past the whispering gossips of a sex similar to her own, she brings him straight to her house and pushes him in. The result of her thinking had been that neither her own reputation nor the good opinion of the people of Jonesville was worth one hundred and forty-four dollars per annum. Such is the glorious ending of the story. There was never anything like it in fact or fiction. It is inspiration.—G. E. M., in Truth Seeker.

MAKE 'EM TO ORDER.

An Austrian scientist has discovered that fair-haired women contract the happiest marriages, because blondes make more submissive wives than brunettes. Note the quiet assumption that the undisputed dominance of the male is the sheet anchor of successful matrimony. All the same it is a great discovery. Blondes make the best wives, and blondes nowadays may be chemically manufactured, therefore nuptial happiness is within the reach of all. Hall peroxide! the elixir of life!—The Worker (Brisbane, Australia).

THE DOCTRINE OF EVOLUTION.

From a sermon by the Rev. Newton Mann on "Causes of Modern Transformation of Religious Thought."

The one philosophical theory which has struck most directly at the root of the traditional theology is that of evolution. As a speculative hypothesis it has been set forth in one form and another from ancient times; in Christendom always stigmatized as atheism, and in times of persecution punishable as damnable heresy. Among the first to find from observation evidences to support such a theory and make it something more than an hypothesis, was the great Descartes; but he lived in the seventeenth century, and wrote in the time of Galileo, when it was all one's life was worth to breathe such a thought, and he was not a man to expose himself to martyrdom. So he covered his exposition of the dangerous doctrine by a pretended declaration of his belief that Adam and Eve and the progenitors of all other species of living things that now exist, together with the earth and the heavens, were made out of hand in one memorable week, as the Church had always taught. Having said this much to satisfy the priests, he cautiously outlined his conception of how the world might have been brought to its present shape, together with all that exists, by a process of evolution out of primitively diffuse and relatively formless matter. There can be no doubt of what was his real belief. His contemporary, Spinoza, who knew well what it was to suffer for the truth, but who never could be turned from the utterance of his honest convictions, had the same foregleams of the coming revelation, which he unhesitatingly declared.

But the new truth was not to be fully evolved out of the consciousness of even the greatest genius; nor compassed by the knowledge of the seventeenth century; it needed the confirmation of biological science, and it took biology yet a hundred and fifty years to get sufficiently on its feet to consummate the task. In fact the word "biology" was not invented till the beginning of the nineteenth century, when two Frenchmen, Lamarck and Treviranus, separately and independently hit upon it and brought it into use. At the same time they each propounded for the first the main thesis of the doctrine of evolution. Even then, so subversive the doctrine was of preconceived opinions, so radical and far-reaching, that to men of science it seemed visionary, as to churchmen it was ungodly. For a half-century again it slept, only revived now and then by the voice of some lone champion whose ineffective word but served to mark the stages of a dream. All at once toward the end of the fifties the great awakening came. In 1857 appeared Herbert Spencer's "Progress; Its Laws and Cause," in which he gave a philosophical statement of evolution and made it the basis of his thought. In 1859 Darwin published "The Origin of Species," the first great book of biological evidences for a theory which in one form and another had been floating in the brains of philosophers from time immemorial. It was the most effective book of science ever published. Issued in no haste, the careful, conscientious results of years of observation and study made in many lands and on many seas, it was such a mass of testimony as no rational mind could resist. No doubt was left that in the vegetable and the animal world new species arise through the gradual modification of existing species, according to laws some of which we can trace. Other works followed from the same indefatigable hand, the result of kindred investigations, till, in "The Descent of Man," we have the highest terrestrial creature linked with other life in orderly succession from the simplest thing that lives. Other keen observers joined in the work;—Haeckel in Germany; Wallace, Huxley, in England; Marsh in America;—and, speedily, concurring evidence from every field of inquiry piled up in overwhelming measure. On this secure basis arose a new philosophy, synthetic, cosmic, worked out into a vast generalization, covering the whole process from the formation of worlds out of the primordial nebula down through the measureless geological cycles, the simple ever giving place to the complex, life proceeding, when it has arrived, from humblest forms up through the long spiral of existence to organisms marvelous in construction in which life sublimates into self-consciousness, becomes a living soul. It made evolution the method by which all things in the heavens and on the earth have come to be what they are, and pass to what they shall be. "The stars that blossom in the fields of night" have their season of growth, of glory and of decay, as have the flowers in our gardens; and man, who gazes on those far-shining orbs, computes their distance, weighs and

measures them,—he, too, has grown from something that was not man. This creature, intelligent, social, sympathetic, has been evolved from creatures which were nothing of the kind. Of the later part of this process history and archeology are the record, and clearly indicate a passage by irregular and intermittent steps from stage to stage, from a predatory into a rude social state, and so by degrees in the course of ages to civilization and refinement. All this Spencer expounds in his system of philosophy, which for clearness of statement, profundity and breadth of view, must, I think, be ranked among the greatest of the works of men. Fechner and Mill, whose thinking had run along other lines, with an open-mindedness and a frankness most creditable to them, gave in their adhesion to the new thought, and with notable rapidity it came into acceptance with the best minds on both continents. With his love of things definite and comprehensible, Spencer made application of the theory of development mainly in the realms of biology and sociology, where he escaped metaphysical speculation and came down to the solid ground of fact.

From these sure bases the new thought pushed itself everywhere, and shortly the sciences one and all were found to be charged with it, paleontology especially yielding the most confirmatory illustrations of evolution in actual course of progress. For example, Marsh found in Wyoming and elsewhere fossil remains showing in a regular series, spaced by long ages, the ancestry of the modern horse, beginning with an insignificant creature called the Eohippus, about the size of a rabbit, with parting toes, on the point of one of which on each foot the animal supported itself. This first horse, first so far as traced, is found in deposits of what is known to geologists as Eocene Tertiary. In a later division of the Eocene it becomes the Orohippus, about as large as a fox. In the Miocene the animal is further modified, and has become as large as a sheep. Growth and modification of the skeleton, especially the bones of the feet, continue through the Pliocene, the Quaternary and the Recent periods, eventuating in the horse as we know it. An evolution as striking may be traced through fossil forms of many other orders of life.

The nebular hypothesis of the formation of suns and worlds is one of the early evolutionary conceptions, having been first thought out by the immortal Kant. His "General History and Theory of the Heavens," in which he developed that now accepted hypothesis, was published anonymously in 1755. So little interest was excited by this announcement of the most prodigious conception in physical things that ever had entered the mind of man that the fact of Kant's authorship of it has been largely overlooked, the credit going to La Place, who forty years later brought his immensely greater mathematical knowledge to bear on the subject. But even as set forth by La Place it rested mostly inert till, in 1862, Herbert Spencer incorporated it into his system of evolutionary philosophy, of which, indeed, it is the most magnificent illustration. By this hypothesis and its implications the development of the universe involves all space and all time, infinite extension and infinite duration, a beginningless, endless process, in its entirety utterly beyond comprehension. What we can survey in space is but a sample, a fragment—what we can in a manner trace in time, even in geological or astronomical ages, is but a moment, of that illimitable thing and process which we call creation.

The theory of evolution, of course, controverts the cosmological theory presupposed in the Bible, and substantially adhered to in the Church and out of it down to modern times. Descartes dared to set it forth only as an hypothesis, protecting himself by hypocritically disavowing belief in it. When the rise of rationalism stayed the fury of persecution, and men could speak their honest thought without fear of the stake, the teachers of evolution were still generally considered presumptuous heretics audaciously seeking to drive God out of his universe. Finding out in some little measure how things are made was supposed to eliminate the Maker! It was dangerous, therefore, to pursue these studies. The Church set herself tooth and nail against the new learning; Science was a suspect, and got into the schools only under restrictions. Thus the doctrine of evolution was kept from currency for two hundred years after Descartes in a manner promulgated it—Unity (Chicago).

Thou wilt rue a thousand speeches, and but one silence,—
Elizabeth Gibson.



MOSES HARMAN, EDITOR AND PUBLISHER.

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LUCIFER: ITS MEANING AND PURPOSE.

LUCIFER—The planet Venus; so called from its brightness.—Webster's Dictionary.

LUCIFEROUS—Giving light; affording light or the means of discovery.—Same.

LUCIFIC—Fostering light.—Same.

LUCIFORM—Having the form of light.—Same.
The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Exploration against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

THIRD SERIES. VOLUME VIII. NO. 5.

A MEETING OF PROTEST.

SAN FRANCISCO, Jan. 25.

After consultation with friends, late in the week, it was decided to change the program for the last lecture advertised as a Free Thought course at Pythian Castle, this city. Instead of "A Review of the Two Lecture Courses" it was thought best to organize a meeting of "protest" against the arbitrary and despotic use—or rather abuse—of power by the postoffice department at Washington.

Notwithstanding shortness of notice and lack of advertising, the meeting was a gratifying success, the hall being well filled with women and men who by their earnest words and cheers of sympathy showed that they recognized the necessity of standing together and demanding—not "petitioning"—that these abuses of power should cease, and that a return be made to the principles of liberty and equity voiced by the first amendment to the Constitution of the United States—namely, that "Congress shall make no law abridging the freedom of speech or of press, nor preventing the free exercise thereof."

The chairman of the occasion was Brother T. C. Deuel of Fullerton, Cal., well known to many of our readers, especially to our Kansas readers. Brother and Sister Deuel were on a visit to friends in Oakland and came over the bay to attend our meeting.

The first speaker, after the opening address by myself—in which opening I gave a brief account of my own experience with the American Inquisition in Kansas, also of the persecutions against Mrs. Craddock, Ezra H. Heywood and D. M. Bennett—the first speaker was Dr. Wetzel, now of San Francisco, but, like Brother Deuel, "formerly of Kansas." When Daughter Lillian and E. C. Walker were incarcerated at Oskaloosa, in that state, for alleged violation of its marriage laws, Dr. Wetzel took considerable interest in their case, and now recalls having received a letter from Mr. Walker dated "County Jail, Cell No. 2," sometime in the winter of 1886-7.

The next address was by an old-time reform worker and lecturer on the Spiritualist platform, Mrs. Scott Briggs, now of this city. The third was by Mr. Arthur S. Howe, well known as a Free Thinker and worker for equal rights. He is the chief organizer of the new movement to establish in San Francisco a permanent "Free Platform" for the discussion of all subjects of human interest.

Hoping to get a synopsis of these three short addresses for next Lucifer, I will say no more of them for the present.

After these three, and perhaps a few others had spoken, it was thought best to present something in the shape of a resolution to be voted upon, before those who should be called away would have left the hall. The following is a copy of the protest presented and unanimously voted for—very few declining to vote and none voting in the negative:

"Whereas, the postoffice department has denied the privilege of second-class mail to several journals, on technical grounds merely, thereby violating the constitutional guarantee of freedom of speech and of press—notably to the paper called Freedom, edited and published by Helen Williams of Seabrook, Fla., and to Lucifer the Light-Bearer, published by Moses Harman of Chicago, Ill.; therefore be it

"Resolved, That we, citizens of San Francisco and vicinity, do hereby protest against such discrimination, such assumption of authority over the rights of the citizen, and that we pledge our best efforts to secure the early repeal of the postal laws that put it in the power of the administration to deny equal rights to all the citizens of our common country."

On motion it was further resolved that a copy of this protest be forwarded to the President of the United States and another copy to the member of congress from this congressional district.

After the adoption of the resolution of protest the speaking continued till a late hour, many going away before the adjournment because of previous engagements.

As before intimated, the meeting was really an impromptu affair, and would doubtless have been much better attended had it been properly advertised and planned. Among those who came late was Mrs. Lockwood Nevins, who is one of the best-known organizers and speakers of the Socialist party in California. On being called to the platform Mrs. Nevins made a strong plea, from the standpoint that an injury to one is the concern of all. If possible a synopsis of Mrs. Nevins' talk will appear in Lucifer.

★ ★ ★

Among those who were specially invited to take part in the meeting, but whose previous engagements did not permit them to come, were Professor Haddock, editor of Human Nature, a monthly journal published in this city, and James H. Barry, editor and publisher of the San Francisco Star. The following note, sent by a special messenger, was received just before the meeting opened:

"San Francisco, Jan. 23, 1904.—Mr. M. Harman—My Dear Sir: Let me say, in response to your kind invitation, that I would deem it an honor to be present at your meeting of protest in behalf of free speech and a free press, without which liberty is dead. I send you these few lines to express my sincere regret that I cannot personally be with you to-day to lift my voice in behalf of Freedom's holy cause—for which I know you have battled manfully and suffered much. Your fight is my concern as well as yours, and should be considered the concern of every true man and woman. Very sincerely yours,

"JAMES H. BARRY."

In Lucifer No. 1004 appeared an extract from a recent issue of the Star, an editorial entitled, "For Free Press." In his issue of Jan. 23, Mr. Barry again alludes to the same subject in these words:

"Some weeks ago we told our readers of the persecution of Lucifer, a Chicago weekly published by Moses Harman, by the postoffice department. This paper has always been a thoughtful, decent publication, for thoughtful, decent men and women. The charge made against it is utterly without foundation, and yet, without opportunity for defense, it is denied the privilege of entry to the mails as second-class matter. Mr. Harman is still in San Francisco, and will speak next Sunday afternoon at 2:30 o'clock, at a meeting of protest to be held at Pythian Castle, 905 Market street."

It will doubtless be remembered by some of Lucifer's readers that the editor of the Star was himself a victim of persecution at the hands of the enemies of freedom of speech. He was arrested, tried and condemned to imprisonment because he had freely and justly criticized the acts of certain judges in this city. I have spent some time in looking up the record of this memorable case, and expect soon to devote a column or two of Lucifer's space to showing how one brave man can and did triumph over tremendous odds when he has justice, truth and right on his side.

While giving credit for editorial mention I wish to thank Brother F. P. Cook for several good notices in his paper, The Truth, a small but well filled weekly devoted mainly to local matters pertaining to the various Spiritualist societies of this city. In his issue of Jan. 12 the editor says:

"The Hall of Justice, 909 Market street, was filled on Sunday

afternoon, to hear Moses Harman's address on 'Psychic Impression—How it Evolves.' Many spiritualistic and liberal thinkers took part in the free discussion which followed the lecture. The chairman of the afternoon was H. W. Bracken, while A. B. Howe acted as secretary. The list of liberal thinkers who want a platform for free thought and discussions is growing. Are you one?

On next Sunday in the same hall, at the usual hour, 2:30 p. m., the new society—which I think might well be named the "San Francisco Society of Anthropology"—will hold its first meeting as such. The first or leading address will be made by Mr. A. S. Howe, who will probably be the first president of the society.

* * *

And now, having reproduced several editorial notices more or less commendatory in character, it is perhaps but just and fair that the other side be heard. There is published in this city a paper called the San Francisco News Letter, by a man named Frederick Marriott. In his issue of Dec. 5, 1903, Mr. Marriott said:

"Mr. Harman, the notorious Chicago Anarchist and Free-lover, is still in San Francisco preaching the gospel of the righteousness of debauching homes by making the cravings of man's lowest nature the highest standard of conduct in the family life and of the conventions of society, and of destroying law and order in the State by obliterating every restraining influence and legislative enactment, including the abolition of courts and all machinery that is intended to draw a line beyond which a man may not be free to go in pursuit of whatever his passions, his appetites and his wants may crave. Boldly and defiantly this reptile preaches his lies, and tries to persuade men and women that they are not honestly bound to observe their marriage vows; that it is their right and their duty to yield obedience to and promptly heed the voice of their animal desires, without any reference whatever to obligations imposed at the marriage altar; and more, he holds that the young and old, the married and single of both sexes, should cultivate such a spirit of individual independence and freedom of personal action that no legal obligation or social conventions would deter them from following the lead of every inclination of mind or body.

"Of course, this miserable moral monstrosity advocates the doctrine of Anarchism. He would educate the young and the old down to that level of criminality where schemes and plans and machinery are formulated and put in motion to overthrow and overturn all law and all order that is maintained by State or community, to the end that every man and every woman and every child may be free to do exactly what he or she might be pleased to do. Harman's 'Advanced Thought' should be called 'Harman's Plan for the Social and Political Damnation of Humanity.' And would you believe that this advocate of the development of the evil in man because he thinks evil is capable of giving more pleasure than good, is nearly, if not quite, three score years and ten, is deaf as a post, lame in one leg, and without one redeeming characteristic as a man? Still, he draws crowds, but then the snake den in the zoo does the same. The police must be blind to tolerate his presence."

It is said that William Lloyd Garrison, in his paper, The Liberator, used to publish, under the general head "The Opposition," articles similar in character to this News Letter editorial. To these he would make no reply. Why, then—it may be asked—why take up valuable space in printing attacks unworthy of notice?

Wendell Phillips answered this question when he said, "The community that will not hear its meanest and most hated member is simply a gang of slaves," or words to that effect.

I have been advised not to notice this vituperative attack because Mr. Marriott is not considered a man of good moral character or standing in this city. To this my reply has been that I decline to sit in judgment upon any man. Let all be heard. This man voices the judgment of not himself alone but of many who sit in high places. To give him and them a hearing will perhaps help them to see themselves as others see them.

* * *

On landing in San Francisco Nov. 9—nearly three months ago—I did not expect to remain here more than two months at the outside. I had been led to suppose that the climate of the metropolis of the West Coast was not so good, as a winter resort for chronic invalids, as Los Angeles, San Diego, or many other places that were named. Experience thus far has convinced me that San Francisco has an almost ideal winter climate. It has not seemed winter at all—almost perpetual spring, without the disagreeable changes so common to the spring months in Illinois and other middle or eastern states. There have been a number of wet days, but the rain and fogs are not cold, and the winds not piercing as are the winds of March, and even of April and

May often, in the states just mentioned. I have deferred going southward in California largely because of reports of terrible drought almost everywhere in southern California. In fact, I found the climate of San Jose, only fifty miles south, not so pleasant as that of this city, on account of lack of rain.

Another and perhaps the chief reason for prolonging my stay in this city has been the belief that I could do better work for Lucifer here than elsewhere in this state. This city is the storm center of thought, of reformatory agitation, for the Pacific Coast; hence, while the suppressors of speech and press are unusually active it would seem that I should work where there is a prospect of doing most good in the way of working up a counteracting public sentiment. Whether I have done anything worth while in this line is mainly a question for the future to decide.

In my next letter I hope to be able to state with some approach to certainty what my next move will be. Meantime my address will remain as before, at 1054 Fourteenth street, East Oakland, Cal., care E. M. Dewey.

M. HARMAN.

THE CONFLICT BETWEEN THE CHURCH AND SCIENCE.

Since the days of Columbus and Copernicus, of Kepler and Newton, no greater and more radical changes have been made in the thoughts of men than those effected by researches of the natural scientists in our own generation. The whole conception of creation, of its author, and of men, as developed from Biblical premises, has been shown to be the fantastic work of imagination. The Church has instinctively felt that the whole trend of scientific research is fatal to its philosophy, and for this reason is on principle opposed to independent investigation. The Roman Catholic Church burned at the stake a Giordano Bruno and imprisoned a Galileo for their scientific opinions, and the Protestant Church, with its sterile dogmatism, has been equally hostile to the advance of science. Yet, notwithstanding all this, the natural sciences have step by step undermined the fundamental assumptions of theology. It is now almost an axiom that a miracle never did take place and never will take place. The supernatural is purely the product of a vivid imagination. Even if there is a God, he is not above his laws in nature. It is high time that we radically changed the whole character of modern culture and education, based as they are on Biblical premises. The study of the dead languages and of a subjective philosophy must give way to an investigation of the living truths of nature. Popular education must be established on the basis of a knowledge of the laws of nature. Modern biology, and especially the Darwinian theory, have entirely changed the old views that man is the center of creation, and that all things exist only for him. It is now even possible to trace back men and animals to a common ancestor, and it is accordingly just as rational to claim immortality for the latter as for the former. How ridiculous that the soul of a genius, who in his later years had entered upon his second childhood and whose soul was accordingly not worth preserving, should be regarded as immortal! And mankind can only progress by setting aside all ideas of the supernatural. The charge is frequently made against the natural sciences that they have robbed men of their ideals, and in the place of immortality and the hope of heaven, given only factories and the social evils. This charge is false; for just in proportion as men give up faith in the beyond will they labor for the good things of this earth. It is this aspect of things that awakens the feeling of fraternal love and co-operation among men, as is seen by the phenomenal blessings that resulted from the French Revolution. The keynote of modern thought must be the realization of the highest good that the earth affords.—Professor Ladenburg of the University of Breslau.

HOW FREE ARE WE?

Lucifer, published in Chicago, is the latest paper to be barred from the mails by our censorious postoffice department.

Wilshire has been compelled to go to Canada to publish his magazine from the same cause.

Helen Wilmans is refused mail service by the postoffice, even though the courts did not sustain the charges against her.

John Turner languishes in a government prison awaiting deportation for the crime of making trades union speeches, he being an Englishman.

It is time we became thoroughly aroused and ask ourselves whether a free press and free speech shall be preserved.

"Liberty cannot be given, it must be taken."—Vaccination (Terre Haute, Ind.).

VARIOUS VOICES.

We are always glad to receive calls from friends visiting the city. Take the Lake street elevated, stop at Ashland avenue, walk one block east, then one block north. Or take Fulton street electric car west and stop at St. John's place, alighting in front of our house. The Lake street electric and Paulina street cars also pass within a block of our residence.

O. B. U. McGregor, Minn.: As our subscription has expired and Lucifer has to fight or take a back seat I would be glad to help wage the battle, but I am nearing my three score and ten, and in our financial weakness we must be left behind if the price is advanced.

Adler Jorgenson, Lewiston, Mich.: I'm sorry to learn of the latest attempt to suppress Lucifer; but will say that if the price were raised to \$3 a year I would continue taking it. Inclosed find \$5. Out of this you may add \$1.25 to my original subscription of \$2, and the remaining \$3.75 I will donate to M. Harman for his western trip.

Huldah G. Hancock, Vineland, N. J.: I am again in Vineland, after about one year's absence, and now renew my subscription to Lucifer, which is the bread of life to me. I wish I could find some way to help you to help Lucifer. You have a grand helper in W. F. Barnard, whose article in Free Society I have just been reading. There is no evading the sex problem.

Jacob B. Dalay, Charleston, Ill.: I want Lucifer very badly, but cannot pay \$2 a year, as I am a very poor man and crippled with rheumatism. I cannot learn what is transpiring by reading the lying daily papers and the weeklies copied from them. I cannot see why the laboring men and women support such papers. As P. T. Barnum said, the American people love to be humbugged better than any people on earth, and he was doing his share like the daily papers are now.

One of the best-edited papers in Chicago is Lucifer, a paper devoted to discussion of some of the most vital questions in life. Recently Lucifer was denied second-class privileges because its publisher used about one short column to advertise books bearing on social and economic subjects. Of course this was a trumped-up charge. The reason for the hold-up was because the postal censor, Madden, is a Catholic and is intolerant of any but the opinions of his sect.—Henry E. Allen, in Galesburg (Ill.) Labor News.

Marion Carter, Lockport, N. Y.: I have hoped that you would have no more trouble in publishing and sending Lucifer to its subscribers, but we can never tell just what those in power will do. I have been a reader of Lucifer many years. I cannot remember when Mr. Carter first subscribed for it. He said he would take it as long as he lived if it was published. I have taken it ever since his death, and hope to take it as long as I live, and am willing to pay \$5 a year if necessary. Your generous offer to send two copies to one address for \$2.25 will give your old subscribers a chance to extend the circulation and keep one for themselves. I hope the editor's California trip will be of great benefit to him. I read every week in the Philosophical Journal of San Francisco the good work and success he is having, and wish him and his daughter success and happiness.

James W. Adams: My introduction to Lucifer was to ask why its publishers were being prosecuted in the federal courts. When sample copies arrived I was so thoroughly inoculated with the virus of Godism and Grundyism that my modesty was so rudely shocked I hid them lest my wife and daughters be contaminated by their foul presence. I could not summon the moral courage to read one copy at a sitting. It required effort to read the three copies. The worst over, it did not require extraneous aid to force me to the conclusion that they were persecuted for no other reason than that of publishing the truth. From that moment my sympathies were enlisted to such an extent that I became a subscriber, and my interest in Lucifer and its work has never wavered. During these years I have closely scrutinized its columns and did not find anything that could be construed as a tendency to inflame passionate desire, or could evoke the flush of shame upon the face of a man or woman who had outgrown slavery to preconceived opinions.

True, irrelevant matter has been lugged into discussions, untenable positions bolstered up, many commonplace events mentioned, but these, no matter how worded, did not provoke the

fire of the powers that be. It was the publication of unpalatable truths that exposed the skeleton in so many family closets. While it is true that many of us are incapable of expressing ideas clearly and concisely, the fact remains that no other journal dares to publish the truth pertaining to the relation of the sexes; nor whose publishers and contributors are more devoted to principle, or care less for the censure or applause of the world. We are so far above the ordinary standard that we are naturally misunderstood by those with whom nature was chary in the bestowment of brains, and those whose perceptive and reflective faculties are benumbed by contact with fashionable assumptions and crime breeding hypocrisies. Repressive measures never did serve the purpose intended by their promoters. Exasperating as they are to us as individuals, they furnish the needed incentive to actual and persistent resistance to encroachments upon the right to do our thinking, and our work in our way.

Amicus, Massachusetts: I could but smile when I read, on page 23 of No. 1694 of Lucifer, your notice of Congressman Gillett's "Divorce: a Peril to the American Home," and the Truth Seeker's comments thereon. Gillett has the same quality of audacity in discussing divorce that old-maid schoolmarm have in telling parents how to bring up children. The fact is Gillett is a bachelor. He knows as little about the need for easy divorce as a spinster pedagogue does about the care of a nursing bottle. Last month a Washington correspondent of the Indianapolis Journal wrote the following: "He [Secretary of the Navy Moody], Representative Gillett of Massachusetts, and General Crozier, chief of ordnance, United States army, keep bachelors' hall in an unpretentious house on K street. These three notables are said to be sworn misogynists. The woman who captures Secretary Moody will be assured a brilliant social life."

Mrs. M. C. Shay, Tampa, Fla.: In my last copy of Lucifer (Jan. 21) a sad case is told of one who is suffering—George Replogle. I fear there are many such cases. For such I offer land to make a free home, but as yet get no help or encouragement. I am sorry. I feel sure if the matter was taken up it would prosper and be a great blessing to the worthy poor. I know something of persecution and no help to earn money. I have always been a worker. Some of my land was taken for the railway. When they refused to pay me I asked their attorney if the railroad could make me pay if I took their property. He said that was different; I was not a wealthy corporation. I think you ought to test the postmaster's right to refuse mail privilege. I think a clever lawyer could make him pay damages. I made the railroad pay. It would be an easy matter to prove that Lucifer is not an obscene paper. There is more obscene matter in our common Bible than I find in Lucifer. I have been a reader for more than seven years.

F. L. P., West Virginia: I am a native of Ohio and am here teaching school. I have been aiding Lucifer in a small way for several years, and hope, as I am only 23 years of age, to be able after a time to help considerably. I am a firm believer in absolute freedom of speech, press, trade, love, and economic exchange. I am a Neo-Malthusian, and have spent nearly all of my salary for the last few years above living expenses in sending Dr. Foote's "Borning Better Babies" to thinking people. I regard Lucifer as better worth \$3 than \$3 papers are worth 50 cents. There are two points upon which I differ from some leading radicals, the first being the consistency of applying the term Anarchy to our belief, and the second in regard to voting at political elections. I believe in disregarding bad laws, but it is much better to repeal them. If we were all united in a strong society of our own, we would then be ready to cast our political influence with the better and against the worse, and in some cases this would determine the election. I think Louis F. Post is a vastly better man than Roosevelt and even better than Bryan. I ordered some books from you recently, including "Marriage and Morality," by Lillian Harman, and was surprised to learn that it was out of print. It was the finest booklet on the subject that I ever saw. I have often quoted, and with good effect, the statement that "it should not be necessary to get a license to do that which is right, and it should not be possible to obtain a license to do that which is wrong." If you have it reprinted I think I can disseminate a large number.

GOVERNMENTAL EVOLUTION.

At first we had the feudal barons erecting strong castles on the main roads, and in a rough fashion levying tribute on caravans of merchants who passed their way. They charged what the traffic would bear; for if they charged the merchants too much, the latter would either turn the stream of traffic to another highway or else it would be suspended, in either case the barons' business would suffer. At that period it was customary to endow a shrine or monastery with a portion of the net surplus, so that the clergy, those good brethren of the noble barons who held the keys to the Elysian portals, would remember them in their prayers after death. At that period if any one dared give voice to an idea which was criticised by the rulers he was promptly "hanged, drawn and quartered," and his body consigned to burial in unconsecrated ground.

A little later we find the Hanseatic League and other companies of merchants uniting for purposes of protection, which forced the noble barons into having a "community of interests," and with a view of more scientifically gathering taxes a king was set up in business, who with the help of these noble lords undertook the government of the common people. This system would doubtless have continued in vogue forever, had not some colonial farmers stirred up a revolution on one continent, and an equally discontented set done likewise elsewhere, and after having decapitated the king, several nobles, clergy and other superior people, caused this system of government to be discontinued. At that period a reformer was locked up in a Bastille for life if he was so fortunate as to have influence, or hung if he had none.

Next came an epoch when certain peoples designated by election which set of people they desired to have tax and rule them. One could no longer be held up on a highway and robbed of half of one's goods by force of arms; this method was crude, and the question of physical danger was always present; now the merchant is held up more scientifically by means of "smokeless rebates" and other methods which are far surer than of old. This was the era of the postoffice and press censorship, when the life of the small reform paper was in constant danger. A uniform code of thinking was in vogue, and if the superior people who ruled could only succeed in having a law passed that there should be no press criticism of any nature the millennium would be ushered in. In this era it was not thought best to kill or imprison people who were social radicals, but society every once in a while would rise up on its hind feet, and co-operatively starve them into submission by either boycotting their business or, if an editor, by denying him the use of the mails.

WALTER BUECK.

If all mankind minus one were of one opinion, and only one person were of the contrary opinion, mankind would be no more justified in silencing that one person than he, if he had the power, would be justified in silencing mankind.—J. S. MILL.

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THE EVOLUTION OF MODESTY.

BY JONATHAN MAYO CRANE.

Why do people wear clothes?

"To keep themselves warm. Ask us something hard," replies the Cheerful Idiot.

"Because Eve ate the apple," answers the Theological Student, unaware of the fact that the Bible does not tell what the "forbidden fruit" was.

"Clothing," remarks the Professor, "is designed not only to protect the body from extremes of heat and cold but it is also intended to conceal certain parts of the body which decency requires us to keep covered. Therefore clothing is necessary to preserve modesty and enable us easier to repress our animal propensities. It is clothing that distinguishes man from other animals. It is the badge of our moral nature. It is necessary for the preservation of morality and the advancement of civilization. Some savages wear little or no clothing, but all such people are little above animals in their ideas of modesty and morality."

The Professor voices the generally prevailing sentiment regarding the reason why people wear clothes. By millions of persons nudity is considered immodest and the concealment of portions of the body with clothing is regarded as necessary for purity of thought and the repression of sexual attraction. But, paradoxical as it may seem, an examination of the facts in the case will prove that the wearing of clothes stimulates immodesty. The concealment of parts of the human body—has exactly the opposite effect. It follows, then, if thoughts concerning the sexual relations are immodest, the wearing of clothes stimulates immodesty.

"Modesty," says Dr. Havelock Ellis, "may be provisionally defined as an almost instinctive fear prompting concealment, and usually centering around the sexual processes." He refers here particularly to sexual modesty, for there are other forms of modesty which are closely allied to bashfulness, coyness, reserve and diffidence. For instance a modest man is one who shrinks from notoriety or publicity. What I intend to discuss particularly is sex modesty, which is expressed better by the French word *pudeur*, and not so well indicated by the English word pudicity, derived from the Latin word *pudico*, which means "I am ashamed." A person may be ashamed of his horse, of his country, etc., but the meaning of *pudeo* is sexual shame; hence we have the word *pudenda*, meaning the sexual organs, indicating that these organs are shameful or are the seat of shame. From this word *pudeo* we also have the word *impudent*, which in its primary sense means shameless but is now used almost exclusively in the sense of immodest, with no reference to sex, or as a synonym for audacious, over-bold, too forward, or of the more slangy expressions cheeky, fresh, nerry or full of gall.

In whatever sense the word modesty is used it indicates a shrinking or reluctant impulse which can hardly be said to amount in all cases to fear. In other words, it is a sensitive regard for the opinions of other persons. But even this definition is not exact, for a person may have a feeling of modesty when absolutely alone. There are many persons who cannot look upon their own nude bodies without a feeling of shame—a feeling of self-disapproval. So it would seem that modesty implies a repugnance to disapproval, whether it be self-disapproval or disapproval likely to be incurred from others. At bottom, however, it is a repugnance toward self-disapproval, for often we may see modest persons bravely and voluntarily enduring the disapproval of others, but their ability to do so

comes from their own self-approval. In fact, such persons are the most genuinely modest, because they are pure-minded. Hence the saying, "To the pure all things are pure."

The common idea that clothing is essential to modesty is disproved by the fact that there are many races of people who go absolutely naked and yet are extremely modest. Somerville, in the *Journal of the Anthropological Institute*, 1897, page 394, says: "The New Georgians of the Solomon Islands, so low a race that they are ignorant of both pottery and weaving and wear only a loincloth, have the same ideas of what is decent with regard to certain acts and exposures that we ourselves have."

Klemm says of the Naga women of Assam: "Of clothing there was not much to see, but in spite of this I doubt whether we could excel them in true decency and modesty. . . . The Naga women only cover their breasts. They declare that it is absurd to cover those parts of the body which everyone has been able to see from their births, but that it is different with the breasts, which appeared later, and are, therefore, to be covered. . . . In the presence of strangers the Naga women simply cross their arms over their breasts, without caring much what other charms they may reveal to the observer."

It may be that the maternal instinct in woman prompts her involuntarily to conceal her breasts. Although a partial or almost complete exposure of the breasts is permitted by the décolleté costumes of fashionable ladies in so-called civilized countries, nevertheless the instinct to cover the breast seems to be stronger and more quickly asserted than the instinct to conceal any other part of the body. Gessner tells of a woman, clothed only in a chemise, who, on being surprised by the unexpected appearance of a man, quickly caught up the front of the garment and covered her breast and face with it, leaving exposed all of her person below. And he asserts that this instinct to cover the breasts is primary and that the covering of the public region is the result of second thought. This primary instinct, however, he argues, is not the result of a feeling of shame, but is a natural impulse for the protection of the maternal fount. Hence he deduces the idea that the sense of shame is not innate, but is acquired. This opinion seems to be shared by Stendhal who, in "De l'Amour," chapter xxvi, says: "It is clear that three parts of modesty are taught." And he adds: "The evil of modesty is that it constantly leads to falsehood."

It must be apparent to any observer that nakedness is not necessarily associated with a feeling of shame. Every mother knows how natural it is for children to expose their persons and how difficult it is to teach them that they must keep some parts of their persons concealed. Children are natural logicians and they see no reason why one part of the body should be concealed more than another. To tell them that to expose their persons "is naughty" or "isn't nice" does not appeal to their logical minds; they want to know why it is "naughty." And it is that word "why" which is a terror to all conventional people. Yet that word "why" is the symbol of intellectual progress, the key note of the desire for knowledge. The independent mind asks why one thing should be permitted and another forbidden. Those enslaved by tradition and convention say:

"Ours not to question why;
Ours but to do and die."

That ideas of modesty are not innate, but are the result of education and environment, is shown by the fact that these ideas vary in different countries and in different periods of time.

"A woman in some parts of Asia," von Humboldt says, "is not permitted to show the ends of her fingers, while an Indian of the Caribbean race is far from considering herself naked when she wears a 'guajoco' two inches broad. Even this band is regarded as a less essential part of dress than the pigment which covers the skin. To go out of the hut without being painted with arnotia is to transgress all rules of Caribbean decency."

In Tahiti, Lubbock says, a person not properly tattooed would be "as much reproached and shunned as it with us he should go about the streets naked." In fact, tattooing has almost universally preceded the wearing of clothes by men and women. Darwin, in "The Descent of Man," says: "Not one great country can be named, from the polar regions in the north to New Zealand in the south, in which the aborigines do not tattoo themselves." Herodotus says tattooing was practiced by the ancient Assyrians, Britons and Thracians. Westermarck, in his "History of Human Marriage," says no exposed part of the human body, except the eye ball, has escaped tattoo marks. The Abyssinian women tattoo their gums. The Mundrucus of Brazil tattoo even their eyelids. Some of the Sandwich Islanders tattoo the ends of their tongues.

If we can discover the reason for the almost universal prevalence of the custom of tattooing, we may infer why men and women began to wear clothing in countries where the climate is not severe enough to require covering for the body. Some ethnographers think the tattoo is of religious origin. Professor Gerland holds that the tattoo marks originally were figures of totem animals, though they are no longer so. Westermarck says: "An assumption of that kind is not permissible in a scientific investigation." In other words, proof is required, rather than a mere assumption. Totemism, it may be remarked, is a sort of primitive animistic religion universally prevalent among savages. (See "Totemism" and "Animism" in the Encyclopedia Britannica.) Continuing, Westermarck says: "Even in those rare cases where a connection between tattooing and totemism undoubtedly exists, we can not be sure whether this connection is not secondary. At present tattooing is everywhere regarded exclusively, or almost exclusively, as a means of decoration, and Cook states expressly that, in the South Sea Islands, at the time of their discovery, it was in no way connected with religion. Nor can I agree with Mr. Spencer that tattooing and other kinds of mutilation were practiced originally as a means of expressing subordination to a dead ruler or a god. Equally without evidence is Mr. Colquhoun's opinion that the custom originated in the wish either to make a man more fearful in battle, or to render the body invulnerable by the tattooing of charms on it. . . . I do not deny, either, that men may sometimes paint their bodies in order to inspire their enemies with fear in battle, or that the use of red ochre and fat is good as a defense against changes of weather, flies and mosquitoes. Nevertheless, it seems to be beyond doubt that men and women began to ornament, mutilate, paint and tattoo themselves chiefly in order to make themselves attractive to the opposite sex—that they might court successfully, or be courted. It is noteworthy that in all parts of the world the desire for self-decoration is strongest at the beginning of the age of puberty."

When Mertens asked the natives of Lukunor what was the meaning of tattooing, one of them answered: "It has the same object as your clothes—that is, to please the women."

Facts seem to prove that sexual selection, which plays such an important part in evolution and the perpetuation of life, originated modesty. If this theory is true, modesty must be found in other animals besides man. It has been observed that birds of prey hide themselves to drink, because they are obliged to plunge their heads under water. Birds of gay plumage evince a sense of shame after moulting. Coquetry, which is a form of modesty, is a common occurrence among dogs and many other animals.

"It is hard to find all the causes of modesty and shame," remarked Stanley Hall and Allin in the American Journal of Psychology, 1897, page 12, "but it is certain that very much of what is best in religion, art, and life owes its charm to the progressively widening irradiation of sexual feeling. Perhaps the reluctance of the female first long-circuited the exquisite sensations connected with sexual organs and acts to the antics of animals and human courtship; while restraint had the physiological function of developing the colors, plumes, excessive

activity and exuberant life of the pairing season. To keep certain parts of the body covered irradiated the sense of beauty to eyes, hair, face, complexion, dress, form, etc., while many savage dances, costumes, and postures are irradiations of the sexual act."

Who that has seen a cake walk given in first-class style has failed to notice its sexual significance? There is the proud strutting of the buck negro, almost in imitation of the barnyard rooster, the turkey gobbler or the fiery stallion. His female mate exhibits the coquetry, coyness and alluring advances and retreats which Audubon so well described in a passage regarding the courtship of skylarks.

So with regard to the decoration of the body, as by tattooing, painting, or the wearing of fine clothes, men and women seem to be impelled by a natural impulse to make themselves attractive. That this is part of the natural function of sexual selection is proved by the facts that children pay more attention to their personal appearance after reaching the age of puberty, and that the gay plumage of birds and the handsome coats of other animals are means to attract the opposite sex. Grant Allen, in "The New Hedonism," says:

"Every lovely object in organic nature owes its loveliness direct to sexual selection. The whole æsthetic sense in animals had this for its origin. Every spot on the feathery wings of butterflies was thus produced; every eye on the gorgeous glancing plumage of the peacock. The bronze and golden beetles, the flashing blue of the dragon-fly, the brilliant colors of tropical moths, the lamp of the glow-worm, the gleaming light of the firefly in the thicket, spring from the same source. The infinite variety of crest and gorget among the iridescent humming-birds; the glow of the trogon, the barbets among the palm-blossoms; the exquisite plumage of the birds of paradise; the ball-and-socket ornament of the argus pheasant; the infinite hues of parrot and macaw; the strange bill of the gaudy toucan, and the crimson wattles of the turkey, tell one story.

"The sun-birds deck themselves for their courtship in ruby and topaz, in chrysopterae and sapphire. Even the antlers of deer, the twisted horns of antelopes, and the graceful forms or dappled coats of so many other mammals have been developed in like manner by sexual selection. The very fish in the sea show similar results of æsthetic preferences. The butterfly fins of the gurnard and the courting colors of the stickleback have but one explanation.

"I need not elaborate this point; Darwin has already made it familiar to most of us. Throughout the animal world, almost every beautiful hue, almost every decorative adjunct is traceable in these 'lower' passions. Animals are pleasing to the eye just in proportion to the amount of æsthetic selection that their mates have exercised upon them; and they are most pleasing of all when most sexually vigorous, especially at the culminating point of the pairing season. Tennyson's familiar lines gain a new meaning when we read them thus, as illustrating the persistent thread of connection between the æsthetic sense in man and animals:

"In the spring a fuller crimson
Comes upon the robin's breast;
In the spring the wanton lapwing
Gets himself another crest;

"In the spring a livelier iris
Changes on the burnished dove;
In the spring a young man's fancy
Lightly turns to thoughts of love.

"Oddly enough, the same thing is true, against all probability, in the world of plants." And it is the same with fruits, he says. And then he adds significantly: "The coarse Puritan brain, accustomed to envisage sex as something to be ashamed of, will object at once in its prurient way: 'How horrid to think that in fruit and flower certain minds can see nothing but underlying sexuality!' In sober truth, the horridness lies all the other way—in looking upon sex, the mother of all things, as gross and degraded."

These quotations fairly prove, it seems to me, that natural decoration is due to sexual selection, the most beautiful creatures being the most successful in securing mates, thereby giving beauty to their offspring as an inheritance. In most animals and birds, however, the males are the most gaily decorated. Why, then, is it that among the human societies, females are considered the most vain and fond of fine apparel?

Investigation proves that women are not, by nature, more vain and fond of fine attire than men are. Among savage and barbarous peoples men are more given to decoration and adornment of their persons than women are. This is due to the fact

that the men do the courting and therefore they seek to make themselves attractive to the women. In civilization, however, the women are economically dependent upon men and it is to their interest to secure husbands; hence they bedeck themselves in finery in order to make themselves attractive to men. It is no refutation of this opinion to call attention to the fact that women who are economically independent and those who care nothing for men—such as "bachelor girls" who are celibates from choice—are also "good dressers." This seemingly incongruous fact is due to natural limitation and a love of beauty, which, as Grant Allen has shown, is the inherited result of selection on the part of their ancestors.

Instead of the custom of wearing clothes originating from a sense of shame at the exposure of the person, it appears that the sense of shame is due in great measure to the wearing of clothes. H. Crawford Angus, who spent many years in Central Africa, writes: "It has been my experience that the more naked the people and the more to us obscure and shameless in their manners and customs, the more moral and strict they are in matters of sexual intercourse." He describes the ceremony of initiating girls at puberty and adds: "The whole matter is looked upon as a matter of course, and not as a thing to be ashamed of or to hide, and being thus openly treated of and no secrecy made about it, you find in this tribe that the women are very virtuous. They know from the first all that is to be known, and cannot see any reason for secrecy concerning natural laws or the powers and senses that have been given them from birth."

Clement of Alexandria, one of the fathers of the Christian Church, wrote in his "Pedagogus," near the end of the second century: "Women will scarce strip naked before their own husbands, affecting a plausible pretense of modesty, but any others who may wish may see them at home shut up in their own baths. . . . The ancient athletes," he continues, "ashamed to exhibit a man naked, preserved their modesty by going through the contest in drawers; but these women, divesting themselves of their modesty along with their chemise, wish to appear beautiful, but contrary to their wish are simply proved to be wicked." Quoting this passage from Clement, Count Casanova, a century ago, remarked that "modesty, which seems so much more deeply rooted in women, only resides in the linen that covers them, and vanishes when it vanishes." The same idea is given expression by Chaucer, in his "Wife of Bath's Prologue," where he says:

"He sayde a woman cast hir sham away,
When she cast of hir smok."

As late as the middle of the seventeenth century nudity was common among the people of some parts of Ireland and with it was associated no thought of shame. Fynes Moryson, in his "Itinerary," part iii, book iii, chapter v, speaking of a visit to Cork in 1617, says: "I have seen with these eyes, young maids stark naked grinding corn with certain stones to make cakes thereof."

He tells of a Bohemian baron, just come from the north of Ireland, who "told me in great earnestness that he, coming to the house of O'neale, a great lord among them, was met at the door with sixteen women, all naked excepting their loose mantles; whereof eight or ten were very fair, and two seemed very nymphs; with which strange sight his eyes being dazzled they led him into the house, and then, sitting down by the fire with crossed legs like tailors, and so low as could not but offend chaste eyes, desired him to set down with them. Soon after O'neale, the lord of the country, came in, all naked excepting a loose mantle, and shoes, which he put off as soon as he came in, and entertaining the baron after his best manner in the Latin tongue, desired him to put off his apparel, which he thought to be a burthen to him, and to sit naked by the fire with this naked company. But the baron . . . for shame durst not put off his apparel."

That nudity is more chaste and less stimulating to the sexual passions than a partly draped human form is attested by the pictures and statuary in any art gallery. Wives of missionaries among savages, at first shocked by the scanty garments of the natives, soon become accustomed to it and go among them with no feeling of shame. Their own moral teaching, however, makes them oftentimes insist that the savages shall wear clothing, and thereby they unwittingly arouse a sense of shame where none existed before.

Nakedness must appear quite natural where all go nude, Wal-

lace, in his "Travels on the Amazon," says: "There is far more immodesty in the transparent and flesh-colored garments of our stage dancers than in the perfect nudity of these daughters of the forest."

Rowley, in his "Africa Unveiled," says: "When the sight becomes accustomed to the absence of raiment, your sense of propriety is far less offended than in England, where ample clothing is made the vehicle for asserting defiance, if not of actual law, yet of the wishes and feelings of the more virtuous part of the community."

Captain Snow, after his experience among the Fuegians, wrote: "More harm, I think, is done by false modesty—by covering and partly clothing—than by the truth in nature always appearing as it is. Intermingling with savages of wild lands who do not clothe gives one, I believe, less impure and sensual feelings than the merely mixing with society of a higher kind."

Havelock Ellis, "Psychology of Sex," vol. ii, page 37, says that "modesty is in its origin independent of clothing, that physiological modesty takes precedence of anatomical modesty, and that the primary factors of modesty were probably developed long before the discovery of either ornaments or garments."

The truth of this observation depends on what Dr. Ellis means by the word modesty. The word as generally used is vague and almost impossible to define because modesty is an expression of a composite of numerous and complex emotions and it is perhaps impossible, or almost so, to identify all of these emotions. Undoubtedly self-consciousness is the base of the feeling of modesty, as it is of all other feelings. Feeling of any kind implies consciousness of that feeling and at the same time consciousness of self. So, although self-consciousness is the common starting point of all our feelings, this fact sheds no light on the psychological process by which our feelings are differentiated or diversified. This differentiation is due to the fact that all organisms tend to adapt themselves to their environments and that this tendency to adaptation is modified and greatly influenced by, and has its root in, the still stronger tendency to continue existence—the desire to live, the struggle for existence.

Sensation undoubtedly exists before consciousness, but feeling implies a consciousness of sensation. When the legs of a frog are cut off the muscles may be made to contract by the application of electricity to the nerves or by pricking the muscles with a needle. Physiologists call this reflex action, but the reflex action would not occur if the nerves were not sensitive to the stimulus applied. It cannot be said, however, that the legs of the frog feel the pain, for that would be the same as saying that the frog's legs are conscious. The photographer's dry plate is sensitive to the stimulus of light, but the dry plate does not feel. This carries sensation back to matter and force. Force sets matter in motion; therefore matter is sensitive to force.

With the consciousness of sensation come the feelings of pleasure and pain. Admitting that sexual selection is a dominating factor in the evolution of the species, it follows that there must be an impulse in sexed organisms to render themselves sexually attractive. When intelligence is associated with this impulse the creature discovers that sexual desire is stimulated to a degree by obstacles to its gratification. This is shown in many instances by an apparent reluctance on the part of the female, and right there seems to be the origin of modesty.

The natural reluctance, originating as a stimulant of sexual desire, sometimes becomes intensified into a genuine repugnance to sexual association. Where this repugnance is overcome by force the offspring tend to inherit the repugnance. But associated with the feeling of repugnance is also the inherited desire. The conflict of these two feelings tends to develop modesty still further. Thus it is known that there are many persons who have strong sexual desire associated with a notion that there is something wrong in gratifying it or in even harboring the desire. This, I think, explains what Dr. Ellis means by physiological modesty, the primary factors of which "were developed long before the discovery of either ornament or garment." In other words, modesty originally was mere reluctance, probably at first due to lack of desire, but afterwards utilized to stimulate desire.

Primitive man undoubtedly had his residence in the tropical regions, where clothes were unnecessary. Long after he had discovered the attractiveness of decorations, perhaps first by

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MOSES HARMAN, EDITOR AND PUBLISHER.

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LUCIFER: ITS MEANING AND PURPOSE.

LUCIFER—The planet Venus; so called from its brightness.—Webster's Dictionary.

LUCIFEROUS—Giving light; affording light or the means of discovery.—Same.

LUCIFER—Producing light.—Same.
LUCIFORM—Having the form of light.—Same.
The name *Lucifer* means Light-Bringer or Light-Bearer, and the paper that has adopted this name stands for Light against Darkness—the Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

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CALIFORNIA NOTES.

One of the noteworthy events of my sojourn in San Francisco has been the Paine memorial meeting at Scottish Hall, on Friday, January 29. The large hall was well filled even to the galleries, with an attentive, well-behaved and enthusiastic audience. The programme was a long one, including speeches, recitations, music and platform dancing. The chairman was Dr. John Wetzel, of this city; the chief speakers were Arthur M. Lewis, Mrs. R. S. Little and Dr. York. A leading feature of the occasion was a rousing protest against the imprisonment and threatened deportation of John Turner. If possible I will get a copy of the resolutions for publication in *Lucifer*.

On the afternoon of Sunday, Jan. 31, another Paine meeting was held, in Justice Hall, Pythian Castle, at which the subject was "The Influence of Thomas Paine on the Twentieth Century," the leading speaker being Arthur S. Howe of this city.

This was the first meeting, as such, of the newly formed Free Platform Club, of which club I have spoken in previous *Lucifers*. At the close of the exercises in honor of the name and work of Paine, the meeting had a session for the more perfect organization of the club. The name selected is the Freethought Association. Meetings are to be held regularly every Sunday at 2:30 p. m. The meeting next Sunday will be opened with an address by Dr. John Wetzel. Seats and discussions free to all.

THE POSTAL CENSORSHIP.

The following is a synopsis of the speech made by Mrs. Scott Briggs at the meeting of protest held at Justice Hall, San Francisco, January 24:

"Many years ago George Francis Train published a paper in New York City. For publishing matter taken from the Bible he was arrested and imprisoned on the charges of blasphemy and obscenity. At this trial for blasphemy, which lasted several weeks, the sessions were called 'Train's matinees.' At the last session the judge asked the women to retire, as he was going to take up the subject of obscenity. As the women were leaving, one of them turned to the judge and said, 'To the pure all things are pure.'"

"Mr. Train has passed on; at least, has left his mortal body. He may be with us now. When people leave the mortal it does not follow that they leave earth's conditions. They are still interested in friends and what is going on here. I knew Train well; he would shake hands with me after he had given up doing so with others, for, said he, 'you visited me in prison, and attended my trial.'"

"He loved children, who gathered around him in the park, where he fed the birds, and talked to the children. A grand and spiritual man, much better than those who persecuted him."

"Ida Craddock—that brave, pure woman who wanted to make the race better—was hounded to her death by those who were far beneath her, for writing and publishing two small pamphlets called 'The Wedding Night' and 'Right Marital Living'—pamphlets which if read before marriage and lived up to, would soon show an improved humanity. That one should be imprisoned, as she was, for any offense, in such vile dens, filled with vermin; not a hook or nail on which to hang a garment; plumbing out of order; the cot having an iron bar across it so that one could not be comfortable in any position—should call for indignation meetings throughout our land."

"I corresponded with her before and after her incarceration, and have not presented the case to you in half its hideousness, as she detailed it to me. A pure woman who would have been a savior to humanity if allowed to continue her work—called to by higher intelligences."

"With a true knowledge of the laws of our being, the sex act which begets an immortal soul, entered into with a loved one for that purpose, or to quicken the spiritual, the intellectual, and to round out a grander manhood and womanhood—should not be looked upon as obscene, but as a sacramental act. When thus understood, men and women will not debase themselves as now, wasting their life forces, but will retain these forces to build up a better physical, intellectual and spiritual condition for themselves as well as to beget children who are worth raising—welcome, desired, love children."

"Not numbers but quality is needed, President Roosevelt to the contrary notwithstanding."

Several other addresses were made at the same meeting, synopses of which I hope to get for publication.

★ ★ ★

And now, after a very pleasant stay of nearly three months in San Francisco, I will probably start for Los Angeles within a week or ten days of this date, stopping at San Jose, Barstow and other intermediate points.

Having enjoyed the hospitality of friends in various parts of the city and at Oakland, I have made my headquarters for some weeks at the Hotel Argyle, McAlister street, opposite the City Hall. This hotel was chosen because of its central location, its cheerful, sunny, airy rooms, and now having been the guest of its gentlemanly proprietor, Mr. W. E. Brown, for several weeks, I can cordially recommend the Argyle to our friends and to the traveling public.

My address is still 1954 East Fourteenth street, Oakland, Cal.

M. HARMAN.

AN OPEN LETTER.

To the Editor of the San Francisco News Letter:

Your article of Dec. 5, ultimo, I have tried to read carefully. I have a fellow sympathy for you because only a few years ago I entertained substantially the beliefs you have expressed.

You place great stress on the restraining power of law and especially in the marriage relation. I once looked upon divorce as a contrivance of the devil, and, like you, I denounced such writers as M. Harman, Dr. Juliet Severance, Mrs. Greer and Foote, and the scores of others who have had the courage to speak out against a public sentiment that is now so well known to set at defiance the laws of generation, if not justice, truth and morality. I have no desire to enter into a controversy with you, because I judge from your article that intolerance is your predominating characteristic, and intolerance is always a sign of ignorance and weakness.

I have known Editor Harman for twelve years or more, and during this time he has been an earnest, serious student along the lines of race development. For more than a quarter of a century this thinker and writer you have debased yourself by calling "a reptile," has stood in the focus of public censure and abuse until at last there are millions who have come to see that he was right while the multitude was wrong. In fact, public sentiment has so radically changed that your article is now an anomaly.

Before you again begin your ravings against a writer who has probably spent more years than you have hours in the study of social science, I ask you to consider the following question: Is there any other reasonable basis for marriage except love? When you come to decide this question intelligently—in the light of the largest measure of human happiness and race development, then I believe your better nature will prompt you to take your pen in hand and write Editor Harman a note worded something as follows:

"My Dear Harman: In my recent criticism of your life work I must have been insane. For the wrong I have done you I can never fully atone—for we cannot obliterate the impressions

our thoughts have made—would to God that I could do so. You have accomplished more for race culture in your brave stand for woman's emancipation from sex slavery than the Church has ever done. I honor you for your long life of self-sacrifice and devotion to an ideal. Forgive me for my bigotry and intolerance. Since reading Grant Allen, Edward Carpenter, J. William Lloyd, Dr. Alice Stockham and other writers I have made the discovery that I was wrong and that you are right. Forgive me the wrong I have done you and may blessings come like snowflakes down upon your head. Fraternally,

May this rough outline merely serve you as a suggestion.

HENRY E. ALLEN.

THE LAW AGAINST ANARCHISTS.

The morning after President McKinley was assassinated, there came a quick cry from the people all over the country against the liberty of speech. This impatient cry has since assumed definite expression in a law enacted by Congress against the admission into this country, among others, of persons who advocate the overthrow of organized government. As formulated, the law leaves to the American citizen all the freedom of speech which he has hitherto enjoyed, but it denies the same freedom to an alien seeking shelter on our shores.

Some weeks ago, John Turner, an Englishman, upon his arrival here, was seized by our government and sent to Ellis Island, where he is now detained as a prisoner. The objection against John Turner is that he advocates the abolition of all established governments, and is a believer in the Anarchist theory of society. A mass meeting was held the other day in Cooper Union, to protest against this action of the United States Government.

We have no sympathy with the propaganda of Anarchism. We believe in law and order at any price. Bad laws, or a wretchedly incompetent government, even, would not, in our opinion, justify a return to the wild and lawless state of barbarism. Of course the Anarchists do not advocate barbarism, but it would be difficult to preserve the benefits of civilization without an association of some kind. It is not sensible to go too far, under the plea that we are only following the logic of liberty to its conclusion. Even liberty has its limitations. "The excess of civilization," said the French philosopher, "is barbarism." It was our own Emerson who said "All appetites are in excess," and he could easily have added that all suffering is born of the exaggerated appetites of men. It would be foolish to argue that there can be no intemperance in liberty. That will depend upon what we mean by liberty. We are free to think and speak and act as we choose, provided there is a limitation upon our freedom; provided we do not prevent others from doing the same. The freedom of all, then, is a restraint upon the freedom of the individual. It could not very well be otherwise, unless we go back to the woods and throw civilization to the dogs. To protest against this social restraint upon our individual freedom—is to ask for too much freedom, or, as Emerson would say, "It is to have our appetites in excess."

But our government has erred, from the best motives, we are sure, for we are not of those who think that patriotism consists in always finding fault with one's country—our government has erred in seeking to exclude from the country, by force, an alien, for the opinions which he holds and the frankness with which he gives expression to them. What is John Turner's crime? He does not believe in government. But if we can allow people to deny God, why not extend the same courtesy to those who deny the king or the Republic? Would not the government become fearfully despotic, if it could suppress all criticism of itself? It is true of government as it is of men, that "he who will have no judge but himself, condemns himself." No one should be at liberty to preach violence as a means of making converts. Such a course would be the negation of liberty. But to suppress intellectual opinions, about or against the government, and the free expression of them, is a species of violence. If a government resorts to violence, it is sure to set a bad example to the people. Not only is it true that persecuting a cause helps to popularize it, but it also encourages the spirit of persecution. If gentleness and justice in rulers beget gentleness and justice in the people, violence in governors provokes violence in the governed. Nihilism is a child of Russian despotism. The best remedy for the evils flowing from liberty is—more liberty. We do not believe in the papacy any more than John Turner does in government, and we

should both be free to say so as long as neither of us advocates that either the papacy or the government should be forcibly deprived of its right to exist. We do not exclude the Turk nor the Russian for believing in the divine right of kings. Why should we deny the same asylum to an Englishman who believes in no government?

But this extreme and regrettable action on the part of our government is the effect of the violence and bloodshed indulged in by certain anarchists, who under the least provocation lose their heads, and forget that to kill in the name of liberty is not any the less a crime. To murder the representatives of the people, not in open war, but in secret and without warning, because they do not agree with us, is intolerably stupid as well as wicked. The cause of civilization is compromised by people whose appetites are in excess. They help to bring about a reversion of feeling in the minds of the people against the sacred cause of liberty. They alienate the sympathies of the friends of progress, and give to the croakers and charlatans, to the reactionists and conservatives, an opportunity to step in and block the movement of ideas.

We earnestly hope that our country will not follow the example of Russia. She is too great and too strong to be either fearful or suspicious. It is one of the glories of England, that during her South African war, pro-Boer meetings were held in London, at which the government was openly and vigorously denounced. It is also one of the glories of America, that during the war against the Filipinos, our people were at liberty to hold meetings to criticize the administration and to express sympathy with our enemies. Such freedom of speech would be impossible in Russia or Austria, or even in Germany. Only a government conscious of its strength could be so generous. Let not America lower herself in the esteem of her loyal children. It is suicidal to make war upon the liberty of speech. It is folly to persecute opinions.—*Liberal Review*.

WHO SHOULD DO THE CHOOSING?

If I have read *Lucifer* intelligently for the past seven or eight years, the prevailing opinion among sex reformers in regard to heredity and race improvement is that woman is the race builder, the race preserver, the transmitter of qualities; that she is the soil from which springs the race and from which the race receives its character, while man acts simply as a fertilizer for the "seed of the woman," an agent through which is begun the process of quickening, unfolding and developing the life which already existed in the seed, somewhat as the rain and sun act upon the grain in the soil of Mother Earth.

It seems to me an incongruity that, side by side with the contention that the mother, and not the father, transmits character to the child, we have *Lucifer's* proposed remedy for race deficiency—viz.: That woman be freed from all legal, social and religious interference in the matter of selecting a father for her child. Why not, instead, guarantee the man freedom from all restraint in the selection of a mother for his child, if it is from her, and not him, that the child is to receive the qualities that make for its own happiness and the betterment of society? It certainly will not be denied that the human male is equally interested with the female in the happiness and well-being of his progeny, and would be quite as likely as she to be governed by such desiderata in the choice of a sex-mate. If the mother is the soil whose character predetermines the strength or weakness, the perfection or imperfection of the fruit, then it would seem that any sort of a quickening agent, or father, would answer the essential purpose, but that the main care should be to select the right kind of soil, or mother, from which to grow this fruit.

I am only a student, and would be pleased to have some teacher clear up this incongruity of doctrine. If it is to the mothers we must look for race qualities, it would seem to be the proper thing for the man to seek out the woman who would be most likely to transmit desirable qualities to his children, and beget children of no other. On the other hand, if the traits and qualities of the father are going to prevail in the offspring, then Moses Harman is right in contending that the remedy for the manifold defects of our race is that woman be absolutely untrammelled in deciding what man may be the father of her children, and in refusing to bear children to one who is not her choice. If, however, it be granted that, as a rule, the child partakes equally of the traits, tendencies and qualities of both parents, then—what?

J. L. HICKS.

THE EVOLUTION OF MODESTY.

CONTINUED FROM PAGE 45.

daubing his face and body with clay and the blood of animals or of his slain human foes, he began to deck himself with the feathers of birds and the tails and hides of animals. Originally it is likely that he wore the hides of animals to make himself appear brave or terrible like the animals from which the hides were taken. He had no thought at that time of clothing his body from a sense of shame. But he must have discovered that the hides made him uncomfortably warm, and therefore he ventured into colder climates where the hides actually served for clothing.

Custom long continued acquires the force of an imperative law. In climates where clothing was necessary to keep the body warm it often came to be believed that clothing was the proper covering for the body and that there was something disgraceful in being seen in a primitive state of nakedness. There have been found some exceptions to this rule, however. There are some Eskimo tribes which wear abundant clothing and yet men, women and children expose themselves naked in their huts with no feeling of shame.

The close association of clothing with modesty is shown by the fact that no matter how scanty it may be its removal causes, among some peoples, a sense of shame. The Andamanese women who wear merely a tail of leaves suspended from the back of the girdle are so modest that they will not renew them in the presence of one another. In ancient Samoa, Turner says, the only necessary garment for a man or woman was an apron of leaves, but they possessed so delicate a sense of propriety that even while bathing they wore a girdle of leaves or some other covering round the waist. On the other hand, among the Maoris, whose climate makes abundant clothing necessary, men and women, boys and girls, with no feeling of impropriety, strip themselves and swim together. Among the Japanese, also, until quite recently, it was a common thing for men and women to bathe together in a state of complete nudity. Western influence has checked this custom to a great extent, but it still prevails in many parts of Japan.

Captain Hunter, speaking of a Port Jackson woman who was absolutely nude, said: "There is such an air of innocence about her that clothing scarcely appears necessary."

H. H. Johnston observes of the Wachaga tribe: "We should be apt to call, from our point of view, their nakedness and almost unconsciousness of shame indelicate, but it is rather, when one gets used to it, a pleasing survival of the old innocent days when prurient thoughts were absent from the mind of man."

With all her own exalted notions of personal modesty, what refined and cultivated American woman would approve of the suggestion to drape Powers' statue of the Greek Slave?

In his work on "Wild Races of Southeastern India," page 349, Lewin says: "True modesty lies in the absence of thought on the subject."

The young girl who enters a hospital to become a trained nurse soon learns to assist in surgical operations performed by male physicians where the secret parts of the patient are exposed to view, and yet no thought of shame enters her mind. In her own personal conduct, however, she may be, and in fact almost invariably is, as strict an observer of the conventional code of modesty as any other young woman. So it is with many women who pose as artists' models. They have no thought of immodesty in the presence of the artist alone, but if a stranger should enter the room the model would endeavor to conceal herself. Before the stranger entered the room her nudity was a matter of which she was barely conscious, or at least to which she gave no thought of possible impropriety. The entrance of the stranger aroused her consciousness of her nudity and awakened her dormant sense of shame. But if exposure of the female person to a person of the opposite sex is in itself shameful, why should she feel no shame when posing for the artist and yet be overcome with confusion when she became aware that another man was looking at her? Is it not because with the arousing of her consciousness of her nudity there are many other complex emotions aroused which overwhelm her with confusion?

There was no immodesty in her posing for the artist. On the contrary there was absolute modesty, because modesty is a state of the mind, and is perfectly consistent with nudity so long as no feeling of impropriety is associated with the nudity.

She had become accustomed to posing for the artist and had become convinced that he entertained no disrespect for her on account of her nakedness. With regard to the opinion of the stranger, there was in her mind a feeling of uncertainty, to say the least, if not a positive conviction that he would regard her as immodest. Her modesty asserted itself, therefore, in the form of fear of his disapproval.

Strange as it may seem, this reluctance to being seen naked may exist among women who make no pretense to chastity. It is not uncommon among professional prostitutes. Lombroso, in "La Donna Delinquente," says prostitutes often make greater resistance to physical examination by physicians than is shown by respectable women. Yet it cannot be said that the prostitute therefore is more modest than her respectable sister, for, as I have said, modesty is a state of the mind, and excessive prudishness almost invariably is an indication of immodest thoughts. Dr. Holder mentions the reluctance to examination by physicians shown by women of the Crow tribe of Indians in Montana and adds: "Their modesty would not be so striking were it not that, almost to a woman, the females of this tribe are prostitutes."

It seems to me, however, that modesty is hardly the proper word to use in this instance. These women certainly have little modesty, but in place of it is an unreasonable prudishness. Somewhat related to it is the feeling of reluctance which many educated and refined women feel towards discussing sexual matters with their daughters and giving information concerning their natural functions. This feeling is inherited to some degree and is due in part to false education. It is gratifying to know that this false notion of modesty is fast disappearing among sensible women and that there is an increasing sentiment among them in favor of giving their daughters full instructions regarding their natural functions. In fact, prudishness on such matters between mother and daughter has come to be regarded by many sensible people as being as absurd as the custom of a generation ago of avoiding the use of the word "leg," always calling it a "limb."

Dr. Helen Kennedy, after a study of 125 American high school girls, wrote: "Thirty-six girls in this high school passed into womanhood with no knowledge whatever, from a proper source, of all that makes them women. Thirty-nine were probably not much wiser, for they stated they had received some instruction, but had not talked freely on the matter. From the fact that the curious girl did not talk freely on what naturally interested her, it is possible she was put off with a few words as to personal care, and a reprimand for her curiosity. Less than half of the girls felt free to talk with their mothers of this most important matter."

With such false education, or lack of education, in girlhood, is it any wonder that so many women, sensible in other matters, regard prudishness as essential to modesty?

Lack of space in this little pamphlet necessarily compels a very superficial consideration of the phenomena of modesty, prudishness and shame. I have mentioned only some of their most apparent phases. That there is anything vile or unclean in the normal exercise of the sexual functions seems to me to be utterly repugnant to reason and the facts in nature. Out of this notion of vileness arises, not charming and captivating modesty, but its base counterfeit, prudishness. Genuine modesty is a factor which gives to love a great part of its piquancy and charm. It is as admirable in both woman and man as prudishness is disgusting and hideous. Steadhal, in "De l'Amour," says:

"It is modesty that gives to love the aid of imagination and, in so doing, imparts life to it. . . . To a timid and tender woman there ought to be no greater torture than to allow herself in the presence of a man something which she thinks she ought to blush at. I am convinced that a proud woman would prefer a thousand deaths. A slight liberty taken on the tender side by the man she loves gives a woman a moment of keen pleasure, but if he has the air of blaming her for it, or only of not enjoying it with transport, an awful doubt must be left in her mind. For a woman above the vulgar level there is, then, everything to be gained by very reserved manners. The play is not equal. She hazards against a slight pleasure, or against the advantage of appearing a little amiable, the danger of biting remorse, and a feeling of shame which must render even the lover less dear. An evening passed gaily and thoughtlessly, without thinking of what comes after, is dearly paid at this price. The sight of a lover with whom one fears that one has

had this kind of wrong must become odious for several days. Can one be surprised at the force of a habit the slightest infractions of which are punished with such atrocious shame?

"As to the utility of modesty, it is the mother of love. As to the mechanism of the feeling, nothing is simpler. The mind is absorbed in feeling shame instead of being occupied with desire. Desires are forbidden, and desires lead to actions. It is evident that every tender and proud woman—and these two things, being cause and effect, naturally go together—must contract habits of coldness which the people whom she disconcerts call prudery. The power of modesty is so great that a tender woman betrays herself with her lover rather by deeds than by words. The evil of modesty is that it constantly leads to falsehood."

Women are frequently blamed by men who cannot understand why they are reluctant to express freely their sentiments in love. This precaution is not only natural, but it meets the thorough approval of calm reason. Man is the natural wooer and it too often happens that he misrepresents his real feelings to the woman in order to win her. Where there is one man who afterwards respects the woman who shows a prompt willingness to yield to his advances, there are dozens, if not hundreds, who will despise her, or esteem her lightly, for it. Woman may have as much right as man to make the advances, yet the fact remains that the vast majority of men have no strong and lasting regard for women who are too easily won. Man, as a rule, does not appreciate a woman's love unless it requires some effort to win it. It is doubtless true also that there are some men who do not appreciate it even when they have won it through great effort. These facts have existed in nature through countless ages and from that experience repeated from generation to generation woman has acquired an inherited knowledge of the value of a show of resistance to the wooer. And that experience is still going on. Women are deceived and betrayed every day and others after them continue to give their confidence to men who are unworthy of it. Prudence, therefore, is as advisable for a woman in matters of the affections as it is natural.

In conclusion, and in support of my assertion that man is the natural wooer, I quote the following from an article on "Love and Death," written by the eminent churchman and scientist, Dr. St. George Mivart, who was excommunicated from the Roman Catholic Church, shortly before his death, by Cardinal Vaughan:

"For untold ages our animalcules lived and increased by fission in perpetual vigor, sexless and immortal. But in time some pairs would meet and blend into one, gaining strength and regeneration by this process, which is known in science as 'conjugation,' and which is the initiation of the sexual process, or first incarnation of Aphrodite. Her second came to be when the conjugating cells, at first similar, became what we call male and female. It was advantageous that there should be these two elements; one of larger bulk and quiescent habit, that seeks not, but needs to be sought; the other minute and ceaselessly active till it can find one of the larger kind wherein to merge its being secure, in the extinction of its separate self, its supreme nirvana."

"This distinction between the 'seekers' and 'sought' pervades organic nature. It is found in multitudes of fungi and myriads of sea weeds, especially in those lovely ones (the *Floridæ*) which exhibit such complex arrangement of their sexual adjuncts. It is found in ferns, and in flowers of all kinds. It is found in conifers—fertilized in a very dense shower of gold—whose pollen grains are wafted by the wind to the female cells tranquilly nesting amidst the fir-cones' scales. Orchids and many other flowers bribe insects, by well-filled cups of nectar, to bear unwittingly the seeker they would welcome. Amongst many lowly animals the female appears as an almost motionless parasite, while the male wanders in search of her, a restless Cælebs. Amongst higher forms we see the stag pursue the flying hind, and birds seek to gain a mate by song and many a quaint display of courting plumage. It is the male which is normally the seeker, from the lowest insect to the young man, carefully appareled, who crosses the ballroom to seek the partner he desires."

A large portion of the noblest and most valuable moral teaching has been the work, not only of men who did not know, but of men who knew and rejected, the Christian faith.—Mill.

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A MOST UNSPEAKABLE LAW.

As soon after the assassination of President McKinley as practicable a number of the states of this Union passed laws which were directed against anarchy and Anarchists. Some of these laws were repealed practically before they were ever allowed to be printed on the statute books, the legislatures of those states having been fortunate enough to come to their senses before they allowed the foolish legislation to get imbedded in print, but some of the legislatures permitted the laws to stand, among the latter being the state of New York. And then the United States government passed a law affecting immigrants that was directed against anarchy and Anarchists, which law is still in operation. Just why the assassination of the President was an occasion for the passage of these laws it would be difficult to understand if the public were in the habit of reasoning about happenings (which it is not), for of the three assassinations of Presidents which this country has seen, not one of the Presidents was assassinated by an Anarchist. In 1865 President Lincoln was assassinated by an actor who I suppose politically was a Democrat. He was certainly a native-born American citizen. That was before anarchy was heard of. In 1881 President Garfield was assassinated by an earnest Christian Republican who believed that he was doing God's service, and the Republican party's service, because at that time it was supposed whoever was doing the Republican party's service was doing God's service, and I believe it is thought so still.

The last assassination, that of President McKinley in 1901, was accomplished, as nearly as I can find out, by a native-born American brought up in the public schools of our country, where he received part of his education, and the other part of his education was in parochial schools of the Roman Catholic Church, so he was a native-born Roman Catholic. There is no evidence whatever that he was ever associated with any group or company of Anarchists. I believe it is true that he did appear at some Anarchists' meetings and tried to make the Anarchists at those meetings believe that he was an Anarchist, but they came to the conclusion that he was not an Anarchist, but a spy of some kind that came to the meetings in order to make some kind of report. At all events, he was not associated with any group of Anarchists in this country or any other place. So he certainly was not an Anarchist. It was said at the time that he gave out that he had been instructed by Miss Emma Goldman, and you will all remember the crazy panic that struck the country as soon as Miss Goldman's name was mentioned. That was entirely untrue, as I have been carefully informed, and the probability is that the man who assassinated President McKinley never said so, and nobody knows what he did say. The assassin was immediately taken into seclusion and nobody allowed to see him, and what report came out from him was through the police. It is conceivable that the police would do all they could to associate him with the set of despised Anarchists. I repeat, it is not easy to see why special Anarchist legislation should have been framed on account of the assassination of President McKinley.

but whether reasonable or unreasonable, it was done. I am going to call your attention this morning to some of this legislation. Naturally, I will take the legislation of this state, because that should be the most interesting to us.

Section 468a of our penal code reads as follows, the act being passed in 1892: "Criminal anarchy is the doctrine that organized government should be overthrown by force or violence, or by the assassination of the executive head, or of any of the executive officials of government, or by any unlawful means. The advocacy of such doctrine either by word of mouth or writing is a felony."

There is no particular penalty attached to that section, but all felonies, unless otherwise specified, are punishable by imprisonment for seven years in state's prison. On July 4, 1776, our forefathers passed a Declaration of Independence, and they immediately began to act upon this declaration here enunciated, and in an unlawful manner by force and violence they overthrew the government of England under which they were living. But to-day, in this state, the advocacy of this doctrine announced in the Declaration of Independence is a felony—at least, that is the way it looks to me. I have read this law to you twice, and I have read these passages of the Declaration of Independence twice. I want you to think about it and see if it is not a felony to advocate these principles of the Declaration of Independence. This declaration declares as soon as a government becomes destructive of the rights of the people it is the right and duty of the people to overthrow that government—naturally by force and violence and by unlawful means, because there are no lawful means of overthrowing government. I ask you to consider whether the doctrine of the Declaration of Independence to overthrow the government is not criminal anarchy under the laws of our state, and any person who preaches that doctrine is subject to arrest and imprisonment for seven years in state's prison. That is, if Emma Goldman or Benjamin R. Tucker (I speak of these because they are publicly known as Anarchists) or anybody else should stand in a hall, especially in an obscure hall behind a beer saloon, in this state, and advocate that it is the right and duty of the people to overthrow the government when it is no longer suited to their needs, that person could be arrested and tried in this state for criminal anarchy. That is the way it looks to me; if you can figure it out any other way, then do so. If that is true, then there is a result of foolish legislation.

And it is against our principles of government that a law should be passed against any belief or doctrine, because hitherto we have been supposed to be free to advocate any kind of doctrine we please. In years past no person could be put in prison except for what he did, not for what he said; some "overt act" the law said. Like the doctrine of polygamy, any person has a right to stand on a platform in this country and advocate that a man should marry as many wives as he pleases, but if he should marry more than one wife, he could be put in prison. It is not against the law to advocate the doctrine of polygamy. Only ten or fifteen years ago this doctrine of anarchy could be advocated. Now this state has gone further and says to advocate anarchy is a crime. All peoples in all ages have believed that you have the right to overthrow government by force and violence as soon as you get the power to do so, and governments have been overthrown again and again by such means; and they will continue to be overthrown in that way, I suppose. But this doctrine in this state is declared to be criminal anarchy, punishable for

seven years in state's prison. They might as well pass a law making the belief that two and two are four criminal as to declare that the overthrow of government is criminal anarchy.

The following section says that any person who organizes or helps to organize an Anarchist meeting is punishable for not more than ten years or by fine of not more than five thousand dollars or both. So, if you belong to any society or group that teaches the doctrine that government may be overthrown by force and violence, and unlawfully, you are subject to ten years in prison and five thousand dollars' fine. At the very time that law was placed upon our statute books there was a Cuban junta in this city conspiring for the overthrow of the government of Spain in Cuba, by force and violence, and the present President of the United States was one of the most active participants in the overthrow by force and violence of the said government in Cuba. Under this law, if the law means anything at all, that man, instead of now being in the presidential chair, and the others like him, ought to be in state's prison.

I believe there is a perpetual Irish society in this city who are conspiring all the time for the overthrow of the English government. They try to encourage the people to rise up and overthrow that government, as the American colonists did in 1776. Now, all of those Irishmen who teach that the English government should be overthrown by force and violence are criminals under this law. One of our judges some time ago was talking to me about this law and the foolishness of it, and he said that there is no doubt in his mind that every member of this Irish society that is advocating the use of force to overthrow the English government could be sent to prison under this anarchy law. Such is the opinion of the judge, and that is why I call attention to it. He says the law can be applied to those persons.

Section 468d says: "Whenever two or more persons assemble for the purpose of advocating or teaching the doctrines of criminal anarchy" they can be fined \$5,000 and sent to prison for ten years. So if two of you meet and say it can ever be proper to overthrow government by force and violence, and if there happens to be a detective around upholding this law, you are liable to punishment by imprisonment. You do not need to belong to an Anarchist group. All that is required is for two of you to get together and say it is proper for the government to be overthrown by force and violence. There seem to be two kinds of anarchy. One kind advocates the use of force and the other does not.

And then, a man who rents a hall to any of these dangerous persons, knowing the purpose of the meeting, can be sent to prison for two years and fined \$2,000. Now here, in my opinion, is a law in several sections which violates one of the very first principles of our government, both state and national—namely, the right of free speech. Free speech means the right to advocate any doctrine in which one believes. It means the right that was exercised in our early days and was fought for by our forefathers. Free speech meant the right to say anything one pleased against the President or government or against the police. That right has always been supposed to be one of our choicest heritages, and it was put in the very first amendment to the United States Constitution in these words: "Congress shall make no law . . . abridging the freedom of speech, or of the press, or the right of the people peaceably to assemble and to petition the government for redress of grievances." But here is a law which says if two of you assemble peaceably to talk about the doctrine of anarchy, you will be sent to prison, and the person who allows you to talk about that doctrine in his house will be sent to prison. If that is not a violation of the old-fashioned right of free speech, I cannot imagine anything that is such a violation.

Now look at the law passed by the United States government on March 3, 1893. It is a law governing the landing of immigrants in this country. The second section in that law says that all idiots, insane persons, epileptics, paupers, persons likely to become a public charge, those afflicted with loathsome or contagious diseases, persons who have been convicted of crime, polygamists and Anarchists shall be excluded from admission to the United States. The law was changed March, 1903, by inserting the word "Anarchists." You will see that the Anarchists are put into the company of the insane, diseased and loathsome. That includes the Prince Kropotkin who came to this country just before the law was passed and whose lectures all over the

country were attended by what we call the intellectual and best-dressed people of the community. He is one of the foremost Anarchists of the world, and he could no more land in this country now than a low, diseased, insane person could land. Prince Kropotkin is distinguished in the scientific world as the author of valuable books on sociology that have nothing to do with anarchy, and he lives quietly and peaceably in England, a country that is proud of him; still, under this law, he is too dangerous and too filthy in his mind, as these other persons are in their bodies, to enter the United States. Count Tolstoy cannot land in this country because he is an Anarchist. The man who is to-day probably the most distinguished humanitarian, the most distinguished disciple of Jesus, the man who has said more on the subject of human liberty, progress and freedom than any other man living—this man cannot come to the United States; he is ranked among the diseased, immoral and criminal. His books come and we read all the anarchy he writes, but he cannot come and teach anarchy with his own mouth. Rosen cannot come. Why? Because he said, "The State must go," but his plays come and we can stand it to go and see them. Then there is Reclus, the greatest geographer in the world; he cannot land because he, too, is an Anarchist.

John Turner, the young man who has spent the last seven or eight years in England in organizing the trial clerks into unions, cannot land in this country. Mr. Turner at his home in England is received and respected and desired, but when he set foot on the soil of this country he was arrested and thrown into prison, and is there yet, because he is an Anarchist, and because, when asked by the immigration authorities if he is an Anarchist, he was sufficiently straightforward to say, "I am an Anarchist," although he knew what the law was. Had he been sufficiently unprincipled to lie about his political and sociological beliefs, then there would have been nothing said about him, because nobody would have known whether he is an Anarchist or not.

That law also says that no person who disbelieves in or is opposed to all organized government shall be allowed to land. I saw last week in the Truth Seeker that some time ago, in a discussion between Hon. Frederic R. Coudert and Colonel Ingersoll, Mr. Coudert, who recently died, and was a Roman Catholic and a distinguished member of the New York bar, said: "When in the history of the world has thought ever been fettered? If there be a page in history upon which such an absurdity is written I have failed to find it." Well, he lived long enough to find it (but I do not know whether he found it or not), for he lived some time after the law was passed. We have found it all right, because there is a law which says a person who disbelieves in organized government shall not be allowed to land in the United States.

This United States law goes much further than our state law. The law says that if you come into the country with your mind empty on a certain subject you cannot land. That is one of the most strange laws ever passed in the history of the world. The immigrant is shut out, not because of what he believes, but for something he has not got. Nothing could be more absurd than that. Mr. Coudert said he had failed to find a law so absurd as to fetter thought. Well, here is a law more absurd; it does not fetter thought at all, but it punishes for not having a thought.

More than that, in the second paragraph of this same section it says that any person who knowingly aids or assists any such person to enter the United States, except pursuant to the rules and regulations made by the secretary of the treasury, shall be fined not more than \$5,000 or imprisoned for from one to five years, or both fined and imprisoned. That is to say, if you invite into this country a person who does not believe in organized government, you will be subject to a fine of \$5,000 or five years in prison. If a literary society in this country should invite any of those noted men to the United States the members of the society could be arrested and sent to prison.

Now, it is worse than that. You can believe in government, in the divine right of kings, in the divine right of the President or of the majority, but if you happen to belong to a society controlled by persons who do not believe in those things you can be prevented from landing in this country.

At the Manhattan Liberal Club, which meets every Friday evening on East Fifteenth street, and where all kinds of beliefs are discussed on the side of Liberalism, are some who go there

for the purpose of upholding conservatism. If a man on the other side of the Atlantic, who does not believe in government by force, should join this society, he could not land here because opposed to organized government.

And further: I will not read you section 21, because such matter is dry and tiresome, but any alien who disbelieves in organized government can be deported from this country any time within three years after he lands. Suppose an alien from the other side should land here with the Kaiser or the Czar or the King of England in his mind, orthodox, and as stupid as they are made. Suppose after he lands here and gets a breath of what we call freedom, he gets the Emperor, Czar or King out of his brain, and he falls into the hands of one of these wicked persons who look forward to the time when war shall cease and policemen's clubs shall have been beaten into toothpicks—suppose he should begin to dream dreams that we can walk the earth without fear of being slugged by somebody in the name of government about every time we turn around; suppose he becomes the disciple of Tolstol or Bacon or Jesus Christ, and he says, "I would rather think than fight; I would rather do good to a man than kill him." In the meantime he has settled himself in business and married an American girl. He has not said anything about his belief to anybody, but some neighbor suspects he has lost faith in government, and writes a letter to Secretary Cortelyou or his successor in Washington, and says: "One of my neighbors who came from Russia has lost his faith in government, has become a disbeliever in organized government, and he has been here two years and eleven months." The Washington secretary orders this man arrested, and he is taken before a secret tribunal and asked, "Do you believe in government by force?" "I do not." "Then out you go. Put him on a ship and send him away." And he has not opened his mouth or done a thing.

You see what a spy and informer can do to an honest man under this law. When questioned about his belief, should he say he was an orthodox Republican or Democrat (and that might be a lie), he would not be disturbed; but if he should tell the truth he would be deported three thousand miles away from his home and family.

And, mind you, all of that power is in the hands of one man, who is at present Secretary Cortelyou. Section 38 says this law shall be enforced by the Secretary of Commerce and Labor under such rules and regulations as he shall prescribe. Another section tells how it shall be done. The secretary can send to the immigration port—New York, for example—and have the immigration commissioner select three men before whom the suspected immigrant is brought and examined. Nobody else is allowed to be present, no counsel, no friend, just himself in the secret chamber of these three men. And if they decide to deport him, he goes. If one of the three does not agree an appeal is made to the secretary in Washington, and whatever he says stands. That is what was done in the Turner case. An appeal was taken to Washington, and the next day, in the afternoon, it was dismissed. Of course I, as an attorney for Mr. Turner, knew it would be, because Secretary Cortelyou had him arrested, and the secretary would not decide against his own action.

No person in the world knows what was asked John Turner at that examination. And there is no appeal to any court. In this city an appeal was taken to a United States court on the ground that the law is unconstitutional. That is the only appeal that could be taken under the law. The habeas corpus procedure in the case of these immigrants is of no use. One judge in one case said, "The man ought to be discharged, but I cannot discharge him. I have no power to discharge him; all I can do is to send him back to the commissioner of immigration." Secretary Cortelyou has power above the circuit court or the supreme court of the United States! The power resides entirely in the secretary.

Now, did you ever hear of such a law as that in a supposed free country, placing such power in the hands of one man? In 1798 the alien and sedition laws were passed, something like this, giving power into the hands of the President of the United States—the President, mind you—to deport anybody who was supposed to be inimical to the administration then in power. What was the result of that law? The people rose in their might at the next election, overthrew that administration, and Jefferson was made President of the United States.

John Turner, down on Ellis Island, twice a day is allowed to take a walk to get air. Down in the basement of the building where he is confined, where the furnaces are, there are three steel cages or cells, in one of which Mr. Turner passes his time. The front of the cells is grated just like the animal cages in the zoo. He sits behind those bars, and a man sits near by all day long and watches him. I said, "Mr. Commissioner, Mr. Turner is a gentleman and he would not leave the island. Why not give him more freedom?" The commissioner turned to Mr. Turner and said, "You cannot have that freedom because you are an Anarchist." I said, "What injury can he do? He cannot blow up anything because he has nothing to blow up with." Mr. Turner is pleased to have the watchman sit there and keep him company and they are becoming friends. A caged animal and his keeper always become good friends. And there they are.

This most unspeakable law has been passed, this man is caged and kept there, and it has not made a ripple upon the surface of the sea of freedom. The Evening Post had an editorial about him when he was first arrested. The New York Independent had a splendid editorial about him several weeks ago, calling attention to the foolishness of the law. The Daily News of this city had a magnificent editorial on the subject. A magazine called the Outlook went so far as to say that they think the law is inexpedient. I wrote this magazine calling attention to some mistakes they made about it. No other paper, to my knowledge, has taken the matter up, except the Truth Seeker, which is a crank paper and is read by comparatively few persons. The Truth Seeker has, however, carried on a splendid crusade against the law.

On the other hand, the New York Times has opposed everybody who opposes the law, and the rest of the papers have kept silent about it. That is, in this land where we are supposed to have free thought there is a law which has taken away the right of thought in this country, and Americans do not care. The "ignorant foreigners" of whom we read in the newspapers do care, because they have filled Cooper Union full twice in protest against this law. This very protest has come from "the ignorant foreigners," as we say, who do not know what liberty is. These foreigners have come here from places where they have not had liberty, and they are as keen now for liberty as our forefathers were. So the only people among us, with rare exceptions, who hunger for liberty are the ones who came from what we call the despotic governments on the other side. Why is it that the American people are not in a ferment about such laws as these? It is because the laws are against the liberties of Anarchists. If the American people get what they want for themselves, they do not care anything about the same thing for other peoples. But let me tell you when you are not as much concerned about the rights and liberties of a thief or an Anarchist or a negro or an insane person as you are about your own, you have not love of liberty and do not know what liberty is.

This law, naturally, leads to acts of official tyranny and injustice. Some time ago some of us went out to Paterson, New Jersey, to hold a meeting, soon after the Cooper Union meeting, at which time Mr. Edward M. Shepard, Mr. John DeWitt Warner and others protested against this law. Our object in going to Paterson was to try to raise some money to carry this Turner case to the United States supreme court. The stair steps leading up to the hall where we were to speak were literally covered over with policemen. Mr. Bolton Hall, one of the party, hunted up the mayor of the city and the mayor said this: "That law has been passed by the Congress of the United States and you cannot have any meeting in this town to discuss it." You see what this law leads to! Mr. Hall said, "Do you mean you are going to prevent a meeting here called for the purpose of discussing the meaning and effect of a law?" Then the mayor said, "If you people should hold a meeting in this town you would bring about chaos. We know what we are about. Those Anarchists held a meeting in that hall not long ago, and they laughed at our policemen. I am not going to have my policemen laughed at." And the mayor continued: "I know what you people want. If you could have your way, we could not rule any more." These were his exact words. The next day the Paterson papers praised the mayor for violating the law, every law affecting the situation, for there never has been a time when it was forbidden in the United States to hold peaceable discussion. This mayor was



MOSES HARMAN, EDITOR AND PUBLISHER.

PUBLISHED EVERY WEEK AT 500 FULTON STREET, CHICAGO, ILL.

Application Filed for Entry at the Chicago Postoffice as Second-Class Mail Matter.

TERMS OF SUBSCRIPTION.

One copy, one year.....\$2.00 One copy, six months.....\$1.00
Two copies to one address, one year.....2.50 Two copies to one address, six mos.....1.50
One copy, three months......50 Single copies.....3 cents
Hereafter Lucifer will not be sent to subscribers after expiration of subscription except by special request. Please compare number on your wrapper with whole number of paper, and if your subscription is about to expire notify us if you wish to continue to receive Lucifer.

EASTERN REPRESENTATIVE:

E. C. WALKER, 244 WEST 143D STREET, NEW YORK CITY.

LUCIFER: ITS MEANING AND PURPOSE.

LUCIFER—The planet Venus; so called from its brightness.—Webster's Dictionary.

LUCIFEROUS—Giving light; affording light or the means of discovery.—Bacon.

LUCIFIC—Producing light.—Same.

LUCIFORM—Having the form of light.—Same.

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

THIRD SERIES. VOL. VIII. NO. 7.

METHODS OF THE POSTOFFICE DEPARTMENT.

In compliance with the order received from the Postal Department we made application a few weeks ago for readmission of Lucifer to the second-class rate of postage. Since that time we have deposited money to cover the postage at the rate of 1 cent a copy (which money will be refunded if the department decides in our favor). We have just received the following letter:

CHICAGO, Feb. 13, 1904.

Publisher Lucifer the Light-Bearer, Chicago, Ill.—Sir:

I am advised by the department that it is unable to determine from the copy submitted with the application for admission of your publication to the second class of mail matter whether your publication now conforms in character to the requirements of the law. It appears to be "designed primarily for advertising purposes," which, if it be a fact, bars admission at the subsidized second-class rates.

A decision in the case will therefore be deferred to give you an opportunity to submit copies of the next two issues of the publication.

In connection with your case I am directed to ascertain and report to the department what relation, if any, the Stockham Publishing Company of 70 Dearborn street, Chicago, Ill., bears to the book-selling business of the publisher of Lucifer the Light-Bearer. It is noted that many of the publications formerly advertised for sale by this publisher are now offered in the columns of Lucifer the Light-Bearer by the Stockham Publishing Company.

Upon receipt of copies of your publication of the issues of February 4th and 11th the case will be given further consideration. Kindly send in addition thereto one copy of each issue of your publication to the superintendent second-class matter, post-office. Respectfully,

F. E. COYNE, Postmaster.

To which I have replied as follows:

F. E. Coyne, Postmaster, Chicago, Ill. Dear Sir:

Yours received, and in reply will say that there is no business connection between the Stockham Publishing Company and M. Harman. The Stockham Publishing Company has been doing business in Chicago for years; was in business before Lucifer came to Chicago. We have advertised and sold the Stockham books on commission. When we told the business manager that we could no longer do so, he authorized us to advertise some of

their books, agreeing to pay for the space. This company advertises books in other papers, and I understand sells a large number. Certainly our advertising comprises a very small part of their business. If it is ruled that a firm cannot advertise in any paper which it chooses, merely because the publishers of that paper formerly advertised those books in its own name, I think the ruling will be a surprise to many and that it would be hard to convince Lucifer readers that it is not a made-to-order ruling.

Now, to put a stop to this long-drawn-out affair, if possible, the department may pass on the next issue of Lucifer, which will not contain any of our advertising. We will withdraw this bone of contention, though under protest; for if Lucifer is not allowed such advertising no other paper should be—and it is plainly to be seen that such is not the case. Lucifer is not, and never has been, published primarily for advertising purposes. It has never had a sufficiently large circulation to make the advertising "pay" to any great extent, as you have had the opportunity to know by inspection of Lucifer's cash-book.

The issues of February 4th and 11th contain exactly the same advertising—or nearly the same—as that contained in the issue submitted to you, so of course it would do no good to send them. We had supposed that the proportion of advertising of our own was sufficiently small to satisfy the department, but as it seems it is not, we will, as previously stated, take out all except advertisements paid for by the advertisers, and hope we will thereby satisfy the department.

Yours truly,

LULLIAN HARMAN,

FOR M. HARMAN.

Before the order for application for re-entry was received at Chicago I wrote to Mr. Madden, saying that we were willing to comply with the rulings regarding advertising, if we could find out what they were, and asking him to tell us what proportion of the advertising space a publisher could use for his own purposes, if he could use any. The reply was as follows:

WASHINGTON, D. C., Jan. 30, 1904.

Mr. M. Harman, Publisher Lucifer the Light-Bearer, 500 Fulton street, Chicago, Ill.—Sir:

The department is in receipt of your communication dated the 2d instant—received at the department Jan. 25—in relation to the publication entitled "Lucifer the Light-Bearer."

In reply thereto you are informed that the question as to whether a publication is "designed primarily for advertising purposes" is one of fact, and will be determined in each case from the evidence.

It is not the province of the department, nor will it undertake to enter into details as to how a publication should be modified to meet the requirements of the law, but a decision as to its admissibility to the mails at the subsidized second-class rates of postage will be rendered purely upon the facts in the case.

On Jan. 19 the postmaster at Chicago, Ill., was authorized to accept an application for readmission of Lucifer the Light-Bearer to the second class of mail matter, under the provisions of section 441, P. L. & R., which requires a deposit of money sufficient to cover postage at the third-class rate on all mailings pending action by the department. Respectfully,

EDWIN C. MADDEN,

Third Assistant Postmaster General.

If the decision were rendered "purely upon the facts in the case," as Mr. Madden says, the decision would certainly be in our favor, for it is not true that Lucifer is published either primarily or secondarily for advertising purposes. The best of evidence was in the hands of the postal authorities when they had possession of our books, for they saw that the book sales were small and that nearly every cent received was expended in defraying the publishing expenses of the paper, which should be evidence that the paper is published primarily and altogether for the dissemination of the ideas printed in its pages.

Mr. Madden says it is not the province of the department to enter into details as to how a publication should be modified. Why not? What is the function of the postal officials if not to tell under what conditions mail will be transmitted? If a paper prints lottery advertisements its publishers are informed

that they must comply with the regulations to the extent of leaving out such advertisements. If there is no definite rule in regard to advertising it is left in the power of the administration to permit papers friendly to it to do that which others are forbidden to do. Why should Lucifer be denied the right to advertise, when papers which send tons through the mails where we send pounds are permitted to be actually published for the money made by advertising? The department doubtless has the power to suppress Lucifer, but it has not the power to suppress these questions in the minds of the people.

As an illustration of how the postal system is left to the discretion of the various officials, instead of being regulated by rules that any one can know and understand, I will give our experience in regard to the premium, "The Prodigal Daughter," which we formerly gave. When the former superintendent of second-class mails, W. B. Getty, was in office here, he told me that it was admissible to advertise and give "The Prodigal Daughter" with three months' trial subscriptions, and we continued doing so up to a few months ago, when we withdrew the offer. A few subscriptions came in about the time the offer was withdrawn, and afterward as well, and the paper was sent to them. When I took the letters down to prove subscription list the last time I was told by the assistant superintendent that these names could not be counted as legitimate subscribers, and we would have to pay postage of a cent a copy on them, even if the others were admitted. So it would seem that it depends on the opinion of the official, instead of on the facts in the case, for the facts of the offer were precisely the same in both instances.

We have been informed that Mr. Madden has in his possession a number of letters demanding the suppression of Lucifer. So far as I am aware, Lucifer is not sent to any one who does not want it. Certainly it is not knowingly sent after it is ordered discontinued to any address. It would seem that those who do not desire to read it are not obliged to do so, while those who do want it should not be deprived of it because in opinion of others it should not be read. We are also informed that every issue of Lucifer is being read by the local inspector, and that any issue that he does not approve of will be suppressed, as was that of Dec. 17. As we do not know the gentleman, and are therefore unacquainted with his tastes in literature, we may not be able to please him, so we may at any time be deprived of the fruit of our labor, and our subscribers be—well, I remembered just in time of whom I was speaking. Of course, our servants never do anything that could be designated by the word I was about to use, so I must not say it. The subscribers of Lucifer may perhaps be able to fittingly characterize such suppressions.

LILLIAN HARMAN.

The court has upheld the decision of the postal department in the case of Helen Wilman and has found her guilty of fraudulent use of the mails in claiming to heal by means of "absent treatment." The bare announcement in the dailies is all we have learned of the matter.

Photographs of Moses Harman, taken in San Francisco and contributed by the photographer to be sold for the benefit of Lucifer, may be ordered of Moses Harman. See address in another column. Price, 25 cents. (N. B.—Lucifer is not published primarily to advertise these pictures!)

The New York Truth Seeker has been denied Canadian mail privileges, and its northern subscribers must go without the paper. It may be seen from this that government control of the mails is an excellent thing—for the government. But the people? Oh, never mind the people.—Americus in Free Society.

A suspicious parent makes an artful child.—Thomas C. Haliburton.

EXPLANATORY.

It is a somewhat difficult position to have the responsibility at present thrust upon me of deciding the course to be taken and the things to be said at this critical moment, in the absence of the editor and proprietor. Of course, I try to do the best I can, but as no two brains can think exactly alike it is not reasonable to suppose that everything is as it would be were he present. When he returns he may change many things. In the meantime I can only try to manage as well as I can under the circumstances. That I do not succeed in pleasing everybody (and I would be one of the wonders of the world if I could!) is evidenced by the following letter:

"You beheaded my little effort, leaving out the best part, and failed to acknowledge the receipt of the money order. Why did you discriminate against me? Again, you treated with silent contempt my friendly address to your father and yourself, and why? If your father had been at the helm my little piece would have been welcomed."

When letters are not acknowledged as they should be it is not because I mean to treat them with silent contempt. It is simply because in trying to do at least two women's work—that is, to get Lucifer out every week, and also to do nearly all the work of a large house and household—many of the things that should be done are left undone. I am sorry, but it is a fact, nevertheless. And in editing matter for Lucifer, and particularly in the short-letter department, I must use my own judgment as to what is most important. That my opinion is not always that of the writers may be unfortunate, and perhaps they in my position would do much better; but the conditions cannot be changed just at present.

I make this lengthy explanation, thinking that perhaps others may feel offended as this correspondent evidently does. This must be my explanation and apology to all such friends.

L. H.

Mr. M. Harman's present address is care of E. Secrest, 1011 Lincoln Avenue, San Jose, Cal.

THE DISCRIMINATION OF THE CENSOR.

"Where freedom shrinks down,
From President to President."

The latest move of Madden upon the free press of America is the depriving of Lucifer, of Chicago, of second-class privileges through the mails. This act was claimed to be based upon the publication by Lucifer of obscene matter; it is noteworthy, however, that the edition seized contained printed matter commenting upon the action of the government in the arrest and detention of John Turner, the Anarchist, because of his political opinions. True to the cowardly policy adopted in Washington, the small publications advocating views opposite to those advocated by the administration are strangled. The large papers doing the same thing are unnoticed. No more biting criticisms could possibly be written than appear in the metropolitan dailies, but they are not molested in the least. Far indeed have we departed from the traditions of our fathers! We stand by and see the small nations of the earth oppressed: how can we say a word, when we are doing the same ourselves? And in that we have permitted the oppression of others in the name of the American people, our own liberties are being taken from us bit by bit. The beginning is being made upon papers which oppose the actions of the present administration and which have limited financial backing. As rapidly as possible the system of espionage will be extended until we shall all have to emulate Wilshire and move to a monarchy to obtain the liberty denied us in a republic. In other countries, where the people have gained, inch by inch, what measure of freedom they enjoy, they watch it jealously and do not suffer any encroachments upon it. Were it not that we already know all there is to be known, and, still worse, know that we know it, we might well profit by their example.—The Co-Operator.

LEGITIMATING THE RACE.

Adam and Eve have been married by a parson at last. It happened in Switzerland last year, and the high contracting parties were the famous Adam and Eve of the Passion Play. The marriage lines of the first Adam and Eve have never been found, but the world wags on just the same.—The Worker (Australia).

OUR POSTAL DESPOTISM.

[The following is a very imperfect synopsis of the ten minutes' talk of Mrs. Lockwood-Nevels at the "Meeting of Protest" against the action of the postoffice department in denying second-class rates to certain reform papers, notably Freedom and Lucifer, which meeting was held in Pythian Castle, San Francisco, Jan. 21, 1904.]

In the early days of civilization there were no post roads nor posts. As none but the king and his courtiers could read or write, there was little need for such things, but as civilization advanced the king and his courtiers compelled the people to build roads and establish posts.

These, of course, belonged to the king. The roads were the "king's highways," used only by himself, his courtiers, his soldiers or by those who obtained the king's permission to use them.

In the course of time, however, the people wrested from the king the roads and postoffice system, claiming the right to the free use of these without paying tribute to any one.

But while the power over the roads and the postal service is no longer in the hands of the hereditary monarch, there has arisen of late years a new kind of king, the "Almighty Dollar," who now with his courtiers reigns supreme, not only in the postoffice, but in all other branches of what ought to be the people's government. Hence the suppression of reform papers, through unjust discriminations by the Postmaster General and his assistants.

As long ago as twenty years I was told that no article criticizing adversely the people of wealth could be published in any paper of note in New York City.

In Healdsburg, Cal., a friend, a Freethinker, complained to me that his articles were not published as he wrote them, and that when he told the editor he would not write more for his paper if his articles could not appear as written, the editor said he was exceedingly sorry, but that the matter must pass through the hands of the censor, and when asked who the censor was he replied, "Rev. Mr. So-and-So."

It is well known in San Francisco business centers that there are never enough postoffice clerks during business hours; yet our postal rates are very high, as compared with those of other countries, where parcels are carried by post. And now the rich representatives of the Dollar King, the bankers, are not satisfied. In their late convention in this city these bankers asked that much of the business now done by the postoffice should be transferred to the express companies—one of the branches of the banking and railroad corporations.

While the postoffice department cannot afford to hire clerks enough to give the people of San Francisco prompt service, it can afford to pay the railroad companies enough money for the hire of cars to pay for the building of such cars new every year.

"We the people" established this government, but the power of concentrated wealth has established the present condition of things. What we want to learn is how to establish a system by which not wealth, but the people, shall own and operate the powers of government—for the workers, the producers, not for the privileged few. The Socialistic system, the Co-Operative Commonwealth, alone offers such a plan. All thinkers can see that public ownership under capitalistic control can only make our bondage heavier. A pointer is seen in the fact that legislators and judges—servants of corporate wealth—make the striking of government employees a crime!

A bill now before Congress proposes the purchase of the roads, making a bonded debt of \$15,000,000,000, to run fifty years, on which debt the people would have to pay interest.

How like you, my friends, the idea of being taxed on everything you eat, drink or wear to pay the interest on such a debt to capitalists whose roads were never built by their own, but by the people's money?

"We the people" planted a tree, a government, and this tree, as we all know, has not grown to our liking.

We read of a tree planted, cultivated and watered carefully by a gardener, and when it failed to bear fruit the cry went forth,

"Cut it down! Why cumbereth it the ground?"

If a tree that bears no fruit should be cut down, what should be done with a tree that bears an annual crop of hunger, suffering and death for the many in order that there may be wealth, luxury and power unlimited for the few?

A MOST UNSPEAKABLE LAW

CONTINUED FROM PAGE 51

the only anarchist in town that night, in a bad sense of the word.

It is said that an elephant is afraid of nothing but a mouse. Emerson in his essay on "Compensation" says that if government grows more and more powerful, it is because of the growth of fear that sits on its breast. But why should we be afraid or fear? For the United States government to be frightened by the presence of John Turner in this country is like an elephant being frightened by a mouse. If everything be all right in our government, why fear that John Turner could overthrow it? If the great mass of the common people are being benefited by our government, if nothing better can be thought of or spoken of than our government, then let us have it discussed, and the more it is discussed the more our sense of freedom and right will come out. What are they afraid of? If afraid, it is because they know there is something that is rotten about this government.

What is the effect of such laws as these to accomplish the purpose desired? They have a contrary effect. They make Anarchists. They turn people into Anarchists who before had no thought of being Anarchists. The Anarchist tells you that government is the government of the many for the benefit of the few. Had Mr. Turner been allowed to land and travel up and down the land, making speeches to the small audiences that he could get together, audiences of a few laboring people here and there, he would have been unheard of by the general public. But when they arrested him and put him in that cage the attention of eighty million people was called to that immigration law. And every day they hold him in prison is increasing the number of Anarchists in the United States. It is like all other attempts made by State or Church to suppress what they object to. The agitation caused is the food on which that grows that they would suppress. It is strange that they cannot learn a lesson! The more truth is opposed, the more it persists and grows. If the government is an evil you cannot prevent the people from finding it out some day or other. If you do not want government overthrown by force and violence, then let the people think and speak, because it surely will be so overthrown in time if they do not have this right of free thought and free speech—Hugh O. Pentecost.

John Turner of England is incarcerated in a little cell on Ellis Island, New York. He has committed no crime, yet is treated worse than most criminals. Secretary Cortelyou is trying to have him sent back to England on account of his opinion that society could exist without a formal government. Whether you agree with Turner's opinions or not, help to rebuke the tyranny which would destroy free speech in America and would inaugurate a system of persecution for opinion's sake. The liberties of all are involved in this. A defense committee has been formed to carry the case to the supreme court. The eminent lawyer and champion of justice, Clarence Darrow, will act as counsel for Turner. Help the cause by sending what you can afford to the treasurer of the committee, Dr. E. B. Foote, Jr., 120 Lexington Avenue, New York, N. Y.—The Demonstrator.

The primitive, uncultured man worshiped external objects in love and in fear, ascribing to them quasi-human powers and feelings. There is the germ of religion.—F. Harrison.

LIBERTY OUR NATIONAL SCAPEGOAT.

A large popular error prevails in this country with regard to the status (not a misprint for statue) of Liberty. We are educated to believe that Liberty is a sort of divinity to which Americans pay homage both in their private capacity as citizens and officially through their public servants (so-called because they are masters). Ever since I reached a position where I could take notice the impression that there is a mistake somewhere has been growing on my mind. There is no character known to fiction that has been getting into disrepute faster in the past thirty years than Liberty. I have not the space nor the memory to name all the offenses she has been charged with in that period, nor the number of times she has been swatted by her adorers. It is the custom to approach her with flattery, and then, when near enough, to deliver a blow at her vitals. Our way with her

is like the way of the heathen with his god. The heathen addresses fair words to his idol and tells what he expects it to do for him. He generally wants it to reward him or punish his enemies. If disappointed, he knocks the image over and drags it in the mud. If anything happens "in our midst," if somebody does a thing we might do ourselves but don't think he ought to do, we say there ought to be a law passed, there is too much liberty in this country. We get the law and liberty gets it—in the neck. Somebody breaks the law because it is oppressive, whereupon we reaffirm that there is too much liberty, and pass another law. It is one of those endless chains, or vicious circles, or whatever you call the thing that extends itself indefinitely; and with every extension liberty is pinched again. She is the oldest offender on the blotter. Too much liberty permits us to live over Sunday and breathe. It enables us to print our thoughts and send them everywhere—except to Canada. It separates husbands and wives who otherwise might live in the harmony of a cat and a dog in the same kennel. Too much liberty allowed disbelief in government which denies liberty, and Congress celebrates a crime against the liberty of life and the pursuit of happiness by enacting legislation against said disbelief, which law creates more unbelievers in government and proves that the disbelief is justified. But why proceed? I have accomplished the purpose of this brief note if, by showing that all the ills we endure are attributable to liberty and too much of it, I have started the reader on a line of thought calculated to bring him to the conclusion I have indicated, that liberty is not the American goddess or divinity, but the local and national scapegoat that we load our sin on and drive into the wilderness. And the sins we load her with are our own offenses against her.—G. E. M. in Truth Seeker.

HUMAN PROGRESS DUE TO SOCIAL HEREDITY.

In an article in *Lucifer* No. 1665 on "Spencer's Social Philosophy," R. B. Kerr says: "Everything rests on one assumption. It must be supposed that our habits and customs, acquired during our lives, can be transmitted by heredity to our descendants. Without this accumulation by heredity each man would start just where his father did."

This is the vital error of his argument. Human progress does not depend upon physical heredity, but upon what may be termed social heredity. That certain tendencies and physical capabilities are transmitted by descent is true. But by far the greatest effect of the step in advance which the father and mother have made is transmitted by them to their child after the latter's birth through the force of example and teaching. While physical characteristics or improvements can be transmitted only from two persons to their offspring, the results of social advancement come to a rising generation from every one with whom they are brought in contact or who can influence their lives or thoughts.

It has the capacity for transmitting social progress which has led to the enormous differentiation in the human as distinguished from the other animals. It might be that the capacity for building dams and the knowledge how to build them is transmitted solely by heredity among the beavers, although it seems likely that even they learn from what they see of work already done. But the Brooklyn bridge was not built by inherited instincts; it is the result of social progress transmitted by mathematics and the mechanical arts.

Biology is useful in indicating the probable course of physical development, but biology is only one part of sociology. The question as to how we acquired our present physical shapes and powers is of much less importance to us than the question as to how we can improve our social relationships and thereby add to our individual happiness. The human race has apparently reached a stage in evolution where it adapts itself to environments by means of mental processes which invent external aids, rather than through changes in physical structure.

It is worth noting that from a biological standpoint Herbert Spencer at the age of eight was one of the unfit. Had he been sent to a public school and allowed to grow up with as little training as most children receive, he would probably have been an average individual. The training he received, more than his physical structure, made him a great philosopher.

New York.

ARTHUR C. FLETCHER.

VARIOUS VOICES.

We are always glad to receive calls from friends visiting the city. Take the Lake street elevated, step at Ashland avenue, walk one block east, then one block north. Or take Fulton street electric car west and stop at St. John's place, alighting in front of our house. The Lake street electric and Paulina street cars also pass within a block of our residence.

Maud Starnes, Kalispell, Mont.: I hear that the postoffice authorities have been paying you particular attention, so I infer your paper is of unusual worth. I have never read it. Inclosed find \$1. for which please send *Lucifer* to me for the length of time for which this sum will pay.

Mrs. C. S. Pomeroy, O.: Inclosed find \$1.25. The dollar is to pay the extra postage and the 25 cents for extra paper under same cover. I feel certain a fair, honest investigation of the paper will only benefit it. People have been made to suffer by persecution, but a good cause always grows and flourishes on it. You have my sympathy, and so far as I am able you will have my help. I have never seen anything in *Lucifer* that a sensible, pure-minded woman might not safely read.

Mrs. Emma R. Slater, 222 West Seventeenth street, Los Angeles, Cal.: Can you give me the address of the lady that has founded a colony in San Luis Obispo or Kern county, California, which I have heard called the Herron Colony? I understand it is founded on Professor Herron's ideas regarding marriage, etc. I am very desirous of meeting some people who have made a study of problems that are perplexing to me.

[Perhaps some of our readers may be able to give Mrs. Slater the desired information.]

Mrs. A., Colorado: Just as soon as possible I will send on the \$2 for a year's subscription to *Lucifer*. What with fighting the various persecutions "the powers that be" indulge in against us, Anarchists are not able to accumulate the "almighty dollar" to any great extent. I am free and always have been so. It is my idea that any woman could be equally so if she only had the desire for freedom in her own heart. I have a dear friend who is tyrannized over by a brutal husband, yet when I have presented her with copies of *Lucifer* she refuses to read them, all of which leads me to remark that no one can succeed unless he has allies within the breast of another.

Leo Rosenthal, Paterson, N. J.: "What is there in a name?" asked the great bard, but because of the name of your publication I long hesitated to write to you. I am not a churchman, and, as might be said, not afraid of the devil himself; but did not want to make the acquaintance of *Lucifer*. Having read that Mr. Madden is denying you second-class rates, I was convinced that there is something good in *Lucifer*. I believe that Mr. Madden is prejudiced against the tendency of your magazine rather than its name. I am anxious to make the acquaintance of *Lucifer*.

[Mr. Rosenthal will see, on examination of this paper and consideration of the meaning of the word *Lucifer*, that there is no connection between our name and the orthodox devil.—L. H.]

Mrs. M., Dakota: You will find inclosed \$2 for *Lucifer* and "Kareza." Please begin my subscription with Jan. 1, as I want the whole year's papers. I am the Miss M. from Michigan who ordered the pamphlets from you last Spring. I got a position in a school out here through the few lines from my letter which you published in *Lucifer*. I have had the pleasure of meeting four noble men through the means of that little extract. And the glory of it all is that I am the wife of one of those men. If the men I have met are samples of your liberals, then for the doctrine that will make such men in contact with conventional, moral men all n even one who could equal these men would be utterly impossible for me to some life under the conventional marriage my normal, natural life and still be that seems glorious to me! I am truly glad have been to me through your paper.

"My thoughts are murder to the Stat plotting against her."—Thoreau.

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While you lie on a bed of wool,
If blood be the price of England's wealth,
Good God! we have paid it full.

There's never a mine blown skyward now
But we're buried alive for you,
There's never a wreck drifts shoreward now
But it's we are the ghastly crew,
Go, reckon our dead by the fumes that
And the factories where they spin,
And if blood be the price of England's wealth,
Good God! we have paid it in.

We have fed you all for a thousand years,
For that was our doom, you know,
From the day you chained us to your field
To the strike of a week ago,
You have taken our wives, our babes, our lives,
For that was your legal share;
But if blood be the price of England's wealth,
Good God! we have bought it fair.

—The Voice of Labor (Illago).

THE RADICALISM OF GREAT MEN.

One of the most significant facts of the age is the radicalism of those whom even the conventional world regards as its great men. Much as Mrs. Grundy hates all kinds of advanced movements, she has to accept radicals as her heroes, because there is no other material available.

When Tennyson died some years ago it was conceded by the whole press of England that there were only two men fit to succeed him as Poet Laureate. One was William Morris, the Socialist, Free Lover and street corner orator; the other was Algernon Charles Swinburne, Republican, Atheist and Free Lover. I do not know if the position was offered to either, although it was currently reported that it had been tendered to Morris, who was probably less odious to the Queen than Swinburne. In any case, neither of them was appointed, and the office was left vacant for several years.

In a recent article in the *Frankfurter Zeitung*, one of the best German papers, it was stated that the contemporary English writers best known in Germany were Rudyard Kipling, Jerome K. Jerome, Oscar Wilde and Bernard Shaw. Wilde wrote "The Soul of Man Under Socialism," the best short essay on Socialism ever written, and Shaw is editor of the "Fabian Essays," besides being a very energetic Secularist, Free Lover, anti-vivisectionist and anti-vaccinationist.

Kipling is very conservative, but the three other poets of the younger generation, Watson, Davidson and Le Gallienne, are more or less associated with advanced thought. Their radicalism is not very strong, but perhaps it is as strong as their poetry.

George Meredith and Thomas Hardy are usually considered the two great English novelists of the age. Both are hard to label, but very few men have done as much as they have to stir up the discussion of the sex question.

If we leave novelists out of account, I suppose the three most prominent English prose writers now living are John Morley, Frederic Harrison and Goldwin Smith. None of them is very advanced on social questions, but all are robust Free-thinkers. Harrison is the head of the Positivists and Morley first became notorious by spelling the name of God with a small "g."

The two great veterans of British science are Alfred Russel

Wallace, who discovered natural selection simultaneously with Darwin, and Lord Kelvin. Kelvin is conservative in most things, but Wallace is an active Socialist worker and writer.

No man has lately been more prominent in British science than Sir Oliver Lodge, who invented wireless telegraphy, and has been very active in the investigation of radium. Like Wallace, he is a Socialist, and the same is true of Havelock Ellis and Karl Pearson.

No recent English painter has been more conspicuous than Burne-Jones. Like his friend, William Morris, he was a staunch Socialist.

The most eminent men in the intellectual world of Italy are Lombroso and Ferri in science, and Gabriel D'Annunzio in literature. All three are Socialists, and the last two are Socialist members of Parliament.

The two great minds of Russia are Tolstoy and Kropotkin. Both are Anarchists.

Norway has two great men of letters, Ibsen and Bjornson. Ibsen is an Anarchist and Bjornson a Socialist.

The only eminent man of letters in Germany is Hermann Sudermann. His views on the sex question seem to resemble those of Lucifer very closely. Germany has many good men of science, but probably the two most conspicuous are Haeckel and Weismann. Weismann is not, I think, a conscious revolutionist, although he is a great unconscious one. Haeckel is possibly the most rabid of all living Secularists.

George Brandes, the most eminent writer of Denmark, also agrees with Lucifer on the sex question and has many other advanced views.

The only recent French author of world-wide fame was Zola. He was latterly a Socialist.

I do not know much about the Belgian Maeterlinck. My impression, however, is that he is connected with advanced movements.

Canada has produced in recent times two men of international reputation—Grant Allen in general literature and George J. Romanes in science. Allen was a Secularist, Socialist and Free Lover, and the scientific work of Romanes was very helpful to Secularism.

I am sorry I cannot add to my list the men who are prominent in science and literature in the United States. Howells is a Socialist, but most of his colleagues are of a very different stamp from the intellectuals of all the other great countries of the world. They are also very unlike Franklin, Emerson, Thoreau, Whitman and the other great Americans of the past. Like the clergymen mentioned by Carlyle, they consider "the belly with its adjuncts the grand reality."

I notice, however, that throughout the world the popularly recognized writers of the rising generation are much less radical than the older men. At first sight this looks like a conservative reaction. I do not think it is, however. On the contrary, I think it is due to the fact that there is now a large and important radical press, of which polite society knows nothing, but which absorbs most of the literary talent of radicals.

A few weeks ago the *Guardian*, the great High Church paper of England, reviewed Robert Blatchford's book, "God and My Neighbor," which is an onslaught on Christianity. Naturally the review was not a favorable one, yet the reviewer was constrained to say of the book that "no praise can be too high for the style of its English; it ought to be a model for all who attempt popular apologetics." But "God and My Neighbor" is virtually a collec-

tion of articles from the *Clarion*, a paper quite ignored by conventional society.

The situation is similar in America. In each issue of *Current Literature* a good many pages are filled with what the editor considers the best poems in the magazines and papers of the preceding month, but it seldom happens that there is one good enough to be compared with the best of those contributed by W. F. Barnard to *Lucifer* and *Free Society*. I doubt very much if there is any other writer in America who can write the clear and virile English of the eighteenth century as well as E. C. Walker or equal Voltaire in *De Cleyre* in elegance and grace. There may be a man somewhere in the world who comes nearer to universal knowledge than C. L. James, but certainly Mr. James is a man of wider learning than any other living author known to fame. His zeal for knowledge always reminds me of Chaucer's Clerk of Oxenford—

"For he had gotten him yet no benefice,
Ne was nought worldly to have an office.
For him was lever han at his beddes hed
A twenty bokis, clothed in black or red,
Of Aristotle, and his philosophie,
Than robes riche, or fidei, or manrie.

Soun in moral vertue was his speche,
And gladly wolde he lerne, and gladly teche."

R. B. KERR.

THE BACK TRACKS OF EVOLUTION.

Those curious and not infrequent instances in which ancestral traits crop out in plant or animal have been noted as studied by many naturalists, says the *Literary Digest*. Sometimes they amount almost to the substitution of regression for progress, and seem to form distinct exceptions to the usual law of orderly development in the organic world. In an article contributed to the *Review Scientifique*, M. Etienne Rabaud maintains that in these occasional backward leaps, to which biologists have given the name of "atavism," evolution is by no means stultifying itself, or even yielding for the moment to some opposing and mysterious tendency, but is obeying strictly its own laws. He defines atavism as the reproduction, in an individual or a group, of characters not possessed by their immediate relatives, but by their ancestors, direct or collateral. This simple definition, we are told, embraces the half of biology. M. Rabaud continues:

"An organic form progresses or regresses. If it regresses, it inevitably assumes an ancestral form, and it assumes it because this ancestral form has existed. Regression in an organism is a tendency, a natural aptitude, however long the interruption of specific resemblance may last.

"This is the whole question and the whole explanation.

"What are the proofs of atavism? They are abundant. Is not microcephaly [abnormal smallness of head] the return of the brain to the simple formation of ancestral man? Is not polydactylism the production of one or several supplementary fingers in memory of the numerous swimming rays of the fishes? Is not polymastia a regressive form, since mammals inferior to man have several pairs of breasts? Is not the trilobular heart found in reptiles?

"And how shall we explain, except by atavism, the existence of alternate anomalies—the fact that descendants do not always inherit an anomaly from their immediate progenitors, but, on the contrary, possess some different anomaly that was present in distant ancestors? From one generation to another anomalies succeed without resemblance; but at the end of a certain time the initial anomaly reappears and the series begins in more or less complete fashion.

"To sum up, the proofs of these returns to ancestral form are various, sometimes among monstrosities, sometimes among normal creatures. Probably there is not a family in which we do not find one of these singular cases of physical constitution or moral state whose model is to be sought among relatively distant progenitors, direct or collateral."

To what are we to attribute this frequent reversion to an earlier type? Naturalists, following the example of Darwin, have generally assumed a more or less mysterious tendency inherent in organic forms to return on the path of evolution as a locomotive on an up-grade might run backward if its steam should give out. M. Etienne Rabaud believes that this is a mistake, and that such a doctrine negatives the whole theory of evolution. He cites case after case of "atavism," and believes that he is able to

show in each that it is due merely to adaptation; the environment in some way or degree has become primitive again, and the organism in adapting itself to the changed conditions naturally goes back to its own primitive form. In asserting this, the writer would not, he warns us, lay too much stress on the influence of the surroundings. He says:

"Let us not believe that environment is everything—that it molds to suit itself any kind of protoplasm. Let us not oppose to the omnipotence of the ancestral organism the omnipotence of present conditions. Let us keep from an exaggeration that would be an absurdity. We are confronted by two orders of things—living substance and external factors. They influence each other reciprocally, and both are indissolubly connected. Separately they are nothing. It is their union that gives them power.

"As for 'atavistic force' or 'reversive aptitude,' I find in it only a phrase on which a whole theory has been founded. . . . Certainly we do not know all about it. We cannot definitely solve all questions. Let us keep the word 'atavism' in our vocabulary, but on the condition that it shall indicate the present phenomena of adaptation, evolutionary phenomena in the real sense of the word, that consist of a formal resemblance to certain dispositions long since extinct. Doubtless a given protoplasmic form is bound to an antecedent form, since the former results from the actions and reactions of the latter with external agents. Doubtless also the succession of forms from the most ancient down to the present is uninterrupted. But from this connection it does not follow that the initial form persists in a latent state, hiding itself in the infinity of forms that are substituted for it. The initial form has disappeared in the series of successive adaptations provoked by the infinite alterations of present conditions, and if some day a form comparable with that at the starting-point should appear, we need not think that the organism has returned to this starting-point, nor that it has been attracted by it. What we observe is an analogy, not an identity. The present form would have been able to appear even if the similar ancestral form had not existed, just as all the well-known adaptive forms are produced. These are the logical and continuous development due to successive actions and reactions. If we connect them with the past, it is only by the method of development. Nothing authorizes us to assert the existence of any other bond, and, therefore, we cannot allow the strange conception of atavistic force that now tends to dominate the transformist theory. This conception is the negation of transformism. . . . It is, if I mistake not, in a weakened and modernized form, the offensive recrudescence of the old doctrine of the fixity of species."

THE ESSENTIALS OF HUMAN PROGRESS.

I have endeavored to establish four leading propositions which, according to my view, are to be deemed the basis of the history of civilization. They are: (1) That the progress of mankind depends on the success with which the laws of phenomena are investigated, and on the extent to which a knowledge of those laws is diffused; (2) that before such investigation can begin, a spirit of scepticism must arise, which, at first aiding the investigation, is afterwards aided by it; (3) that the discoveries thus made increase the influence of intellectual truths, and diminish, relatively, not absolutely, the influence of moral truths; moral truths being more stationary than intellectual truths, and receiving fewer additions; (4) that the great enemy of this movement, and therefore the great enemy of civilization, is the protective spirit, by which I mean the notion that society cannot prosper unless the affairs of life are watched over and protected at nearly every turn by the State and the Church; the State teaching men what they are to do, and the Church teaching them what they are to believe.—Buckle.

THE FATHERS AND WOMAN.

The combined influence of the Jewish writings (Old Testament) and of that ascetic feeling which treated woman as the chief source of temptation to man, caused her degradation. . . . In the writings of the fathers, woman was represented as the door of hell, as the mother of all human ills. She should be ashamed of the very thought that she is a woman. She should live in continual penance, on account of the curse she has brought into the world. She should be ashamed of her dress, and especially ashamed of her beauty.—Lecky.

THE USE AND SIGNIFICANCE OF STRIKES

Middle-class economists, as well as certain sections of the Socialist party (the Parliamentarians), frown upon the strike, declaring it to be not merely futile but productive of evil. The former point to the dislocation of trade, and hypocritically deplore the privations to which the strikers are often reduced. The latter disapprove of such action on the score of its not being sufficiently "scientific." They call it the blind, unreasoning revolt of ignorance from the inevitable. They advise the workers to confine their efforts to sending a number of self-seeking politicians to the legislature, who will make speeches—shaking their forefingers while they quiver with generous emotion—and advocate the passing of laws to remedy social and economic evils. Such laws, when the middle class graciously permit them to be passed, are generally so constructed that only lawyers benefit by them, owing to the involutions which confuse them, and the technicalities with which they bristle—witness the various "compensation" and "liability" acts.

Or, again, reformers point with pride to the factory acts, those Procrustean measures which have caused no end of mischief, and utterly failed to abolish child labor, which was the principal object for which they were enacted. Every little while the age limit is raised, but the physical deterioration of the children outstrips the legislators' action; and where the little ones are actually excluded from the mills and factories they are thrown upon the street. A walk through the principal thoroughfares of any of our large cities, swarming with wretched mites, selling matches, flowers, newspapers and the like, discovers the mockery and futility of all such legislative action.

During the Middle Ages the popular masses over the length and breadth of Europe were engaged in a prolonged contest with the ruling class, the feudal aristocracy. The ultimate result of this contest was the breaking down of the feudal system. The people—whether of the city, the plain or forest—had not by any means what we moderns term "a walkover." The struggle was cruel, bloody, and replete with suffering. They were often crushed. Almost every rising was put down with merciless rigor. Where the sword failed and cajolery proved futile, the basest treachery was employed to enable the rulers to achieve a temporary triumph.

No doubt there were pessimists and croakers in those days, to whom the struggle seemed senseless and hopeless. No doubt the rebels often were admonished to give up such useless and mischievous conduct; to submit to the inevitable, and trust to the good offices of the priest and the fatherly consideration of the baron, both of whom were heart-broken at having to maintain "law and order" in such strict fashion, but were nevertheless determined to do it—from the most exalted motives, of course.

The people fought and bled. To contemporaries they seemed to suffer defeat; but we who can look back upon those times, and comprehend the meaning of the struggle, know that the object of the struggle was gained—feudalism has disappeared.

The economic struggle now going on throughout Christendom, and which finds its acutest expression in strikes, bread riots and the like, is but the continuance, under a modified aspect, of the struggle alluded to above. It is the same contest, the same effort of the oppressed toiler to be rid of the grievous burden laid upon him by the crafty, dissimulating priest and the juggling middle-class exploiter, the successor of the feudal lord, sprung from the people and therefore doubly guilty.

The contest must continue as long as the burden is not removed. Revolt is begotten of oppression—is, in fact, its natural and inevitable outcome. Treat with kindness and consideration any domestic animal—a cat or a dog—and you will find that it seeks your society, clings to you, follows you about; take hold of it by the paw in such a manner as to convey, ever so slightly, the impression of restraint, and it will strive to get away. The harder you make your hold the more determined will be its efforts to release itself. It is the natural, spontaneous resentment of insulted liberty—the instinctive repudiation of authority and coercion evinced by all animals, and also by all children before "education" has ruined them.

Had it not been for strikes and other modes of revolutionary action, the working population of this country would still be living in the abject and miserable condition of a hundred years ago. Even when the legislature inaugurated meliorative meas-

ures it was usually done in response to direct pressure from workers politically unenfranchised.

When workers who have struck are forced to give up the struggle (as frequently happens through various causes—sheer want, inadequate organization, or the treachery of leaders), it is described as a failure because the particular object of their action has not been gained.

But this is a superficial view. No strike ever fails. In one way or another some good results follow. The temporary setback inspires them with a dogged determination to win another time; while the dearly bought victory warns the exploiters of the necessity of concessions. Such concessions are often made quietly soon after a strike. The result of the protracted and bitter duel between the ground-hog [land monopolist], Lord Penrhyn, and his slate workers—an apparent defeat for them—has not been hailed with the jubilation that might have been expected. A few superficial sneers have been visible, but the general demeanor of the ruling class is sober and subdued. They know that this great strike is already fruitful of results inimical to their interests; the land problem is nearer solution, while the grand object lesson given by the Co-operative Society in acquiring the neighboring quarry is teaching the worker some of the possibilities that lie before him.

I will state an apparent paradox: in any contest which does not end in the utter destruction of the vanquished party, it is the victor who has the least cause for jubilation. It is not the man who beats you that you need fear, but the man that you have beaten; he may be your future conqueror. Defeat makes him familiar with your power and methods, and teaches him how to improve his own preparatory to renewing the struggle.

The triumph of the workers is inevitable because they cannot be destroyed. "Victor from vanquished issues out at last." They are gradually wresting a greater and still greater measure of freedom from the ruling class. And as in former times the peasants and craftsmen risings increased in number and immensity until they developed into civil wars and conflicts between nations, so shall the labor struggle spread and develop until a time shall come when the workers of the world, realizing their solidarity of interests, will combine to seize the heritage from which they have been so long excluded—a universal revolt of labor, which will form the dividing point between the old order and the new era coming upon us.—Alvan Marlow in the Voice of Labor (Glasgow, Scotland).

NATURE

BY I. TURGENIEFF. TRANSLATED BY O. LEONARD.

I dreamed I found myself in a large subterranean hall, with a high vaulted ceiling. It was uniformly lighted with light that came from beneath.

In the middle of the hall sat a stately woman. Her dress was green; it was beautifully shaped. Her head rested on her arms; she seemed lost in thought.

I understood immediately that this woman was Nature herself. A feeling of awe came over me. I approached, and after bowing before her I said: "O thou mother of us all, what perplexes you now? Do you muse about the coming fates of mankind? Or how men may attain highest happiness?"

Slowly she turned her dark, threatening eyes toward me. Her lips moved and I heard her sonorous voice: "I think of how I might best give greater power of muscle to the flea's legs, that it might be able to protect itself from its enemies. The equilibrium between attack and defense is disturbed; it must be redeemed."

"What! is this all you think of?" asked I in astonishment, "are not we men your chosen and most cherished children?"

The woman wrinkled her brow and said: "All creatures are equal, all are my children; I take care of them all, and in equal manner do I annihilate them!"

"But what of goodness, reason, justice?" whispered I again.

"These are human phrases," answered the deep voice. "I know neither good nor bad. For your reason I care not. And what is justice? I gave you life and I will take it from you and give it to others; worms or men, it makes no difference. As for you, take care and protect yourself till then, and do not disturb me."

I wished to answer, but all around me the earth began to quake and rise—and I awoke.



MOSES HARMAN, EDITOR AND PUBLISHER.

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LUCIFER: ITS MEANING AND PURPOSE.

LUCIFER—The planet Venus; so called from its brightness.—Webster's Dictionary.

LUCIFEROUS—Giving light; affording light or the means of discovery.—Same.

LUCIFIC—Producing light.—Same.

LUCIFORM—Having the form of light.—Same.

The name Lucifer means Light-Bearing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

THIRD SERIES. VOL. VIII. NO. 8.

WHY SUCH PERSISTENCY?

For a score of years or more Lucifer's editors and publishers have been fighting what to the great majority seems a losing battle, an utterly hopeless conflict.

Often and often we are asked:

Why such persistence?

Why not submit to the inevitable?

Why not conform to existing laws and customs?

Why try to force evolution?

Why wear yourselves out in a hopeless endeavor to help those who are wedded to their chains?

★ ★ ★

Only a week ago I spent a day, by invitation, at the hospitable home of a very superior couple—a woman and man of culture, of refinement, of leisure, surrounded with all that would seem needful to make life enjoyable.

Both have achieved distinction in the field of literature, and, though their "years have now fallen into the sere and yellow leaf," they will doubtless be heard from again, and yet again.

Both are evolutionists of the "positivist" school, as I understood them, and neither seems to have much sympathy with Lucifer's pivotal work, that of trying to hasten human advancement through Free and Responsible Motherhood, and through intelligent direction or control of psychic impressions upon the unborn.

Speaking of the relative spheres of woman and man, "mine host" used language something like this:

"It is but natural that man should rule woman. Naturally man is head of the house, head of the family. This is shown to be nature's plan in the beginning of life itself. The male cell, the sperm cell, is active, aggressive, invasive. The sperm cell hunts for, invades, captures the germ, or female, cell—the passive, the submissive, the inert, the receptive female cell; impregnates it; dominates it; gives it life and power to grow. The male cell does the selecting, not the female cell; naturally and rightly, then, the male element governs the female in all the subsequent stages of human evolution, human association."

"Yes," I replied in substance, "such seems to have been the order of nature—in the earlier and cruder forms of organic life; also in the primitive or savage stages of human development; but how is it or how will it be as we approach the higher forms?"

"How is it in the more psychic and the less distinctly physical eras of biologic evolution?"

"Is it not true that the most nearly perfect specimens of the

genus homo are those that combine both the feminine and the masculine traits?"

"Is it not true that by psychic attraction, magnetic attraction, the female in the higher forms of life does the selecting, rather than the male?"

"If the exact facts could be known, is it not very probable, to say the least, that the germ, or female, cell, in the higher forms, attracts to itself and unites with the best available sperm cell?"

"If so, would it not be natural, right and proper that in all subsequent evolution and association of individuals the feminine, and not the masculine, should be the controlling factor or element?"

★ ★ ★

Speaking for myself alone, this philosophy, this biologic view of the normal relations between the feminine and masculine elements in human evolution, constitutes the chief corner stone, the underlying motive, of Lucifer's persistence in what to many people seems a forlorn hope, a useless struggle.

This philosophy, this working theory, was the key-note running through the entire series of eight lectures lately concluded by the writer of these lines in San Francisco, and the hospitable reception accorded to this series by the women and men I believe to be the advance guard of Free thought in that city and neighboring towns is beyond comparison the most gratifying feature of my westward trip hitherto.

M. HARMAN.

The Voice of Labor is the title of a labor paper, with pronounced leanings toward Anarchism, issued in Glasgow, Scotland. Its neat typography and clear print lend an added pleasure to the reading of its really forceful and lucid text. Address orders to George Dallas, 2 Mitchell street, Rutherglen, Scotland.

Photographs of Moses Harman, taken in San Francisco and contributed by the photographer to be sold for the benefit of Lucifer, may be ordered of Moses Harman. See address in another column. Price, 25 cents.

WINTER GLEANINGS.

All through the winter months I have been collecting items to be used as texts when leisure should permit, but always the coveted leisure has seemed just a little ahead, never quite within reach. Among these texts is a clipping from the San Francisco Examiner, entitled "Suggestion," by Professor E. L. Larkin of Lowe Observatory. After telling his readers something of the wonders performed by suggestion in curing disease, Professor Larkin proceeds thus:

"But all benefits derived by suggestion, by those now living, are as nothing to what may be done, and will be, in prenatal 'suggestion.' Here the possibilities of complete control of unborn generations, race improvement, physically and mentally, are so great as to be almost beyond belief. It is a subject so important that statesmen will be attracted by the appeals of suggestors that national laws will be enacted on the subject. By suggestion to mothers before the birth of their children, kept up for three generations, say a hundred years, the people can be cultivated to a standard of physical and intellectual perfection the like of which has not appeared in human history."

The whole article is well worth a careful perusal, especially the part entitled "Being Born Right." But while agreeing with most that the learned professor says, I would venture the suggestion that "suggestors" should suggest to our statesmen the propriety of repeal, rather than the enactment of more "national laws," in regard to the right to be born well, and in regard to the best way to remove the obstacles that now prevent all children to be thus born, if born at all.

To begin, I would venture to suggest the repeal of the laws under which Ida Craddock was hounded to her death because she dared to suggest to prospective brides and husbands better methods of "marital living" than those based upon ignorance of sexual physiology and hygiene everywhere now prevalent.

Here is another paragraph in the same line, containing matter that, while not new, cannot be too often placed before the mind's eye:

"Look at the children now coming into the world, brought forth by poor, suffering mothers in hideous tenements in our great cities. An uncivilized woman in the jungles of Central Africa near the equator has more comfort than do the mothers in the awful, stifling, suffocating heat in a crowded tenement where pure air is unknown. Their offspring are in many cases now known to have horrible minds. Their language and jargon

at play in the seething streets are the lowest of human dialects. How all this could be changed by an intelligent application to the coming mothers of a sympathetic course of suggestion, aided by removal to the pure air and light in the country! Unless something is done human monsters with the most frightfully distorted minds will fill the city streets and sink lower than the seething millions of slaves in Rome when that city was in the apex of its apparent splendor."

PERIODICITY OF CRIME.

After devoting a paragraph or two to showing how the ignorant and unsuspecting are robbed by "hypnotists in the guise of promoters and organizers" of stock companies Professor Larkin speaks of waves of criminality recurring at long periods of time:

"All this ocean of crime now covering our country with its dark waters has its origin in suggestions given to mothers during the barbaric civil war in the sixties. Their children now—that is children of mothers whose husbands were stealing from the government them—begin robbing in gigantic proportion at from the ages of 35 to 40. Go forward to the year 1928, and vast numbers of thieves will appear, dating from the wholesale thieving during this year of 1903. What a horrible load of responsibility now rests on the shoulders of our present scoundrels. Women read the papers, and columns of crime in 'high' places pollute the very minds and being of the unborn."

The article closes with these words:

"A systematic training of the people by suggestion will be a colossal job; it must be undertaken, and that speedily. It will pay. The nation must cultivate the people with at least as great skill as that used in the improvement of horses and cattle."

To liken the possible improvement of human beings to that already achieved by breeders of horses and cattle, though useful, is apt to be carried too far. Evidently Professor Larkin would have "the nation" to treat the masses of people as the owners of live stock treat their dumb chattels.

But who or what is the nation? and where does the nation get such power over the mothers, the parents, of the on-coming generations?

Evidently the professor forgets that the nation is the people themselves, the mothers and fathers themselves, who are supposed to need training, or who must be "cultivated by the nation."

That is to say, that the people must cultivate and train the people, and as the people cannot delegate to their agents or servants powers and rights they do not themselves possess, it follows that the "elected persons"—quoting Whitman—cannot treat the people who elect them as the owners of live stock treat their chattels.

Training and cultivating the people, then, by suggestion or in any other way, must be done through voluntary methods, through methods of freedom and equal rights, and not through methods of force, of privilege or of authority. What we need from the "nation," or from the men who represent the legislative power of the nation, is not more law, but less law; not more and more paternalism in government, but less and still less paternalism in government.

PURE AIR AND MORE LIGHT.

Professor Larkin strikes a most important note in the diatonic scale of reform when he demands the removal of mothers from the "awful, stifling, suffocating heat in the crowded tenement" to the "pure air and light in the country." Whether he would have this removal effected through more law or less law does not clearly appear, but, as in the case of training by suggestion, it seems to me that what is needed is not a law to force people to live in the country, but rather an abolition of the laws that enable landholders to keep people from occupying untenanted land free of cost.

★ ★ ★

Ever since my first landing in San Francisco I have been trying to get all the information possible in regard to opportunities for obtaining homes for the homeless on cheap, healthful and productive lands, near enough to large centers of population to insure a market for surplus products. I have been invited to investigate the advantages of more than one colonization scheme, and hope soon to be able to report the result of such investigation, but for the present I would ask all who may care to correspond with liberal-minded people who are working in the interest of colonies or co-operative plans intended to practicalize Lucifer's central ideals to write to Dr. Jannay, 1010 1/2 Washington street, Oakland, Cal., or to J. Albertus, 217 Eddy street, San Francisco.

For this week I close by quoting a paragraph or two from the San Jose Daily Mercury, telling what can be done in California on a single acre of irrigated land:

"I have been visiting a farm in the Sacramento valley which consists of one single acre of irrigated land and which makes a better home and larger net income for its owner than many of his neighbors enjoy on places of thousands of acres each. The little farm is at Orland, in Glenn county, and is the property of a man named Samuel Cleek, who has grown old and gray while tilling it for the past thirty years. Mr. Cleek tells me that he has no difficulty whatever in making a comfortable living from this one acre of irrigated land. Not only so, but he is able to save an average of \$400 a year besides. He has money to loan, as well as fruit, vegetables and poultry products to sell, to those who are getting poorer every year in carrying on big farms without irrigation."

The writer of this letter, William E. Smythe, can probably be reached by addressing the San Jose Daily Mercury, who will doubtless tell the inquirer how this remarkable feat in horticulture is effected. In his letter he gives the statement of the owner of this very productive acre, Mr. Cleek, showing how much ground is devoted to house, barn and other buildings, and how much to vines, fruit-trees, vegetables, etc.

In his closing paragraphs he shows the bearing of such object lessons as this irrigated and properly tended acre upon our land laws, declaring that while the trend of popular sentiment is in favor of repeal of laws that have squandered the public domain and given uncounted millions of acres to stockmen and other speculators, there is at this moment a wide-spread conspiracy to prevent such repeal and to continue the policy of giving the public domain, which should be held in trust for homes for the homeless, to the worst of all monopolists—the land grabbers.

For the next two or three weeks my address will be 126 South McLaughlin avenue, San Jose, Cal. M. HARMAN.

RADIUM THREATENS CIVILIZATION!

Great disasters to civilization are predicted by the London Spectator as the possible outcome of the possible discovery that experiments with radium may lead to the transmutation of metals. As quoted by a Canadian paper, it ruminates in this wise:

"If it became possible simply and expeditiously to transmute lead and iron into gold or silver, the basis of our civilization would disappear. Wealth in kind would become the only form of riches. The stores of bullion at the banks would become simply heaps of scrap-iron. The great financial centers of the world, which owe their importance to their gold reserves, would lose the basis of their pre-eminence. A sovereign would become no more than a dishonored bank note, representing, it is true, a certain amount of labor or produce, but incapable of realization in any known value, because the basis of values had fallen. Banking would come to an end; reserves of capital would cease to have any practical meaning; all forms of investment would cease; the gold-producing countries, like the Transvaal and West Australia, would be bankrupted; and the elaborate system of commerce which mankind has built up during a thousand years would crumble about our ears, for there would be no standard, no little rod, by which to measure prices."

One must hesitate to deal seriously with that paragraph, it has so suggestively the flavor of a satire upon the "gold bug" fanatics. Yet it may be well, even at the risk of falling a victim to a subtle joke, to observe that so long as there are men to do the work that they themselves want done, and no legal obstructions are interposed between them and the natural sources of supply nor between them in their mutual trading, they will manage to get along very comfortably though gold becomes as cheap as dirt.—The Public.

THE DUTY OF THE REFORMER.

If you would wait to speak the truth until you can replace the old decaying formula by a completely elaborated system, you must wait forever; for the system can never be elaborated until its leading principles have been boldly enunciated. Reconstruct, it is said, before you destroy. But you must destroy in order to reconstruct. The old husk of dead faith is pushed off by the growth of living beliefs below.—Leslie Stephen.

It is heart-breaking to see how Kipling's high gifts fall short of noble uses, all for want of wider sympathies and a nobler ethical culture. His skill is great, but his vision is thwarted by the opportunism, the militarism, the strenuousness that are represented by the layonet and the bullet.—Jenkin Lloyd Jones.

ANARCHY AND ANARCHISTS.

Secretary Cortelyou is attempting that for which Charles I. and Louis XVI. lost their heads.

John Turner, while peaceably addressing (on the subject of trade unions) a peaceable meeting at New York, was tapped upon the shoulder by United States deputy marshals, led from the stage, and, without trial or hearing, was imprisoned without bail until he could be forcibly deported from this country. As Liberty very truthfully remarks, this could not be done even in Germany. The warrant for this un-American act is found in a law passed by an hysterical congress after President McKinley's assassination. The evil aimed at by the law is murder. The law should be interpreted as meaning one who advocates the use of force against those in authority. Indeed, the law so reads. The real meaning of the word "Anarchist" is one who believes that the ideal form of society is that in which self-interest, guided by intelligence, is the basis of action, rather than a law made by a few, or a majority, and enforced upon all. For example, the Anarchist would disbelieve in an enforced tax in order that the children of some might have collegiate educations in high schools and state universities. Jefferson, in his ideals, was an Anarchist. He said that government was best which governed least; and Thoreau carried this to its logical conclusion by saying the ideal government was one which did not govern by force at all, and he wrote his essay on the duty of civil disobedience, showing that there are laws which, as a duty, we should resist and disobey. Herbert Spencer was an Anarchist or individualist. Tolstoi, preaching peace and liberty, could not come here under this law, but emissaries of the Czar could freely advocate among us an autocratic despotism.

One who advocates a change in or abolishment of the present form of government is by an ignorant assumption thought to be an enemy to peace and order. In the same way those who formerly thought there might be a better form of government than the absolute despotism of kings were thought to be not only enemies to peaceable society, but to God himself.

Mr. Edward M. Shepherd said in his letter written to the Turner mass-meeting in New York: "Is it credible that in our day and in our land there should be found men in places of great power who do not see that nothing is so conservative, nothing so safe, as an absolute liberty to think and to speak and to write, so long as there is no urgency or invitation to vice or to violence?"

Just as kings used to lop off the heads which spoke against kingship, so this foolish and useless law seeks to put our particular form of government beyond all criticism or discussion.

Our constitution says treason shall consist in acts of levying war against the United States. But this fool law makes it a crime for any one to talk against organized government, meaning, of course, as now organized, for no man advocates chaos. Nor will society ever submit to chaos. But there may be order and organization without a majority ruling a peaceable minority by force. Whether we believe in the Anarchistic ideal or not, the doctrine of free speech, for which so much blood has been shed, means that any man shall have a right to voice any peaceable doctrine. Riot and bloodshed may yet come to this country in an effort to adjust the economic laws which still separate the monopoly-favored few from the poor many; but the man who advocates peaceably a peaceable doctrine is responsible to no greater and no less degree than Voltaire and Rousseau are responsible for the blood of the French Revolution; Milton and Hampden responsible for the bloody overthrow of the Stuarts; and Adams and Franklin responsible for the blood of the Revolution.

If this law meant by Anarchists those who advocate the murder of rulers, it did not mean John Turner, for, like all true Anarchists, force is absolutely absent from his arsenal. Like every real Anarchist, he must sternly reprobate the use of force against others, in order to be consistent in his creed that force must not be used against him. Label a man Anarchist, and under this law, though his whole life is peace, and his whole doctrine is peace, and his every act has been and is peace, he may be hurried to an Atlantic liner—a new sort of Bastille.

Mr. Turner was, in fact, discussing trades unions. Some people do not believe in trades unions; some people do not believe in Christian Science, and some do not believe in Christianity; but if there is any topic under heaven which cannot be freely and peaceably discussed because some set of men who happen

to be in power do not believe in it, then free speech is at an end and progress has stepped backward.

Again quoting from Mr. Shepherd, "Has not America, has not civilization come to everything now dear to those, through the triumph of beliefs which were once odious and once treated as criminal aid for which men were deported and even burnt and crucified?"

Among the presidents of the Turner mass-meeting were Felix Adler, Carl Schurz, Charles Sprague Smith, Ernest Crosby, John De Witt Warner, and a great number of other earnest men who realize, though the masses do not, that eternal vigilance is the price of liberty. During this meeting Turner remained in his prison at Ellis Island, where he now is. He is chief organizer of the Retail Clerks' Union of Great Britain, and a member of the London Trades Council. He has delivered these same speeches all over England and says: "I came here to discuss economic questions and social problems, and I was very much surprised when the immigration officers stepped up to me while I was speaking at the Murray Hill Lyceum. They searched me and then brought me here." The Evening Post says: "The first attempt at enforcing the anti-Anarchist act passed after the assassination of President McKinley is not only ridiculous but alarming to all who hold to American ideals of personal liberty."

To show how little the world changes and how men clothed with a brief authority quickly assume the role of tyrant, I quote from that Commissioner Williams said: "We'll ship him back to England on the first British steamer that leaves this port; if the Teutonic sails first, Mr. Turner will be deported on the Teutonic; we have been laying for him to appear here for the past three months." So these precious Bastille commissioners of Secretary Cortelyou were "laying" for a peaceable trade unionist for three months. It would seem, therefore, that this Anarchist is obnoxious not because of any Anarchistic theory, because he never uttered any, but because he is an advocate of organized labor, and we may take it that his deportation is at the secret behest of those who are opposed to organized labor. If organized labor is not dull witted, it will take alarm at this attack on free speech and free institutions; it will insist that so-called "representatives" in congress must really represent the people; and it will turn to philosophical Anarchy itself as a relief from oppression by government by so-called majority.

Tyranny depends upon power, not upon the form of government; it exists in a republic, where the power is secured by a majority, as well as in a kingdom, where it is "God-given." A meeting which was to be held in Paterson, N. J., and which was to be addressed by Bolton Hall, a son of the distinguished Presbyterian clergyman, the late Rev. John Hall, and himself an eminent lawyer, was, by order of the mayor and interference of the police, not permitted to proceed. Mr. Hall stated to the authorities that the meeting had no connection with the Turner arrest except to protest against it as an invasion of the right of free speech, but the mayor and the police would not even permit the meeting to be held. Mr. Hall and others assured the authorities that they would warrant the entire peaceableness of the meeting and the true American character of its doctrine, and he pointed out the constitutional right of the people to peaceably assemble and discuss their grievances. The mayor snapped his fingers at the constitution and replied, "If you people had your way, we would not be running things," and the meeting was not held. In the days of our colonial forefathers the meeting would have been held, or there would have been blood shed.

The fact is, as those in authority grow more strenuous and militant, and expend the people's millions on battleships and world powerfulness, the people themselves grow more and more timid and less capable of self-help. The coming generations of this country seem likely to have little knowledge of what true liberty is and what their inalienable rights are. Every one ought to know that the constitution guarantees the right of the people to peaceably assemble and discuss their grievances; that this right was secured not only by the blood of the Revolution, but by oceans of blood before it; that every assemblage of citizens is just as capable of interpreting that clause of the constitution as is the Supreme Court of the United States; and that every assemblage of citizens has the same authority to enforce this constitutional right as would any body of police or soldiery. It is one of the fundamentals which comes back to the people, themselves for interpretation and enforcement, and I, for one, shall

not hesitate to maintain here and elsewhere that I am sorry that the mayor and police of the city of Paterson were not led out into their own square and shot, if such an extreme step were necessary on the part of the citizens to preserve their inalienable, constitutional, and elemental right. Every state in the Union has a law under which any speaker who incites to murder and riot may be arrested and punished, so that this law is absolutely unnecessary to protect any portion of the community against any incendiary utterances, but it does give the federal authorities and the central government one more excuse to invade the liberties of the people.

They talk of deporting Anarchists. If they mean philosophical and peaceable Anarchists, Warren, a descendant of Warren of Dunker Hill, was the great American Anarchist. If they mean by Anarchist those diseased and unsettled minds which brood upon the tyrannies of government until a death stroke at the visible head of government is the consummation of their broodings, we ourselves have bred the only assassins who have struck at our presidents. Have we got to learn all over again what the world is supposed to have learned hundreds of years ago, that the greatest safety lies in liberty and the greatest danger in tyrannous repression? You cannot imprison ideas. You cannot kill them. There is one thing certain, that the progress of humanity has been toward liberty, and there is another thing certain, that humanity will still continue to progress toward liberty, and those who would gain for the world more liberty are true prophets, and those who would take away anything of the liberty which has been so dearly gained are walking backward into a pit.—Charles E. S. Wood in the Pacific Monthly.

John Turner, the English Anarchist, is the first person to be arrested under the anti-Anarchist law passed after the shooting of McKinley. This law provides that persons who do not believe in the present government of the United States may be deported if they have not been three years in the country. It does not say they must advocate the overthrow of the present government, but it is sufficient if they merely believe that it should be overthrown. Not only this, but any American citizen inviting such a person to come to America to visit him is liable for a long term of imprisonment. This is free thought with a vengeance. The great White Car will soon be sending emissaries to sit at the feet of our Washington Gamaliels and get pointers on how to rule an empire.—The Co-Operator.

BIRD SHOT.

In a recent issue of Free Society an article is published from "Law and Authority," by Peter Kropotkin. The article is in reality a stricture on the Socialist philosophy, but all the way through is a better defense of Socialism than individualism.

This writer says: "Two-thirds and often as many as three-fourths of crimes in the nature of injury to persons are instigated by the desire to obtain possession of some one's wealth. This immense class of so-called 'crimes and misdemeanors' will disappear on the day on which private property ceases to exist." To this all Socialists will agree, while many Anarchists cannot, for they believe in private property. But what is to be done, according to Kropotkin's estimate, with the "one-third" or "one-fourth" of the crimes that would remain after taking away private property? Those who will kill through jealousy or revenge—shall society have no protection from its murderous, unbalanced members like the Collozoes, Guiteaus and Hersheis? If protection is afforded from such characters all should contribute to the expense, and this is the Socialist's reason for any government or force at all, and we consider government to this extent at least indispensable.

If we take away the right to private property in capital (not wealth), then the need of force or government at once ceases, except as to protection from those who disregard the equal rights of others. With this exception Kropotkin's article voices the sentiment of all scientific Socialists. When all that is publicly used will be publicly owned and all that is privately used will be privately owned, then force in government, except to meet the very rare cases of "injury to persons," would vanish. Then government would partake of the nature of a bureau of information.

Private property in capital is the root of nearly all the evils which afflict society to-day. By capital, in contradistinction to

wealth, I mean that which is used to make more capital. Society, the collectivity, must control all capital. Then the incentive is destroyed for one individual to exploit or make a profit or take an advantage of another individual. We do not need to change human nature. Simply remove the opportunity for profit or advantage that one individual holds over another; then we make it easier to do right than wrong, easier to earn than to steal a living. So long as any incentive remains for one individual to exploit another this world will remain a veritable industrial hell. Remove this incentive by making all capital publicly owned and we would begin at once the erection of a paradise.

HENRY E. ALLEN.

BABYLONIAN ORIGIN OF NEW TESTAMENT.

A careful examination of the mythology of the Babylonians goes to show that it abounds in parallels to both Old and New Testament conceptions. Not only is this true of the contents of the historical books, but also of the Epistles and the doctrinal teachings of the New Testament writers; especially does the Book of Revelation demonstrate this theory. Babylonian elements can be traced in the doctrine of the pre-existence of Christ and of his wonderful birth from a virgin; in the glorification of the Christ Child by the chorus of heavenly singers; in the miracles of the Lord, especially those that demonstrate his power over devils, even to the extent of expelling them; and in his descent to the lower world and his ascension to heaven. To Babylonian sources may also be traced the Christian mysteries of baptism and the Lord's Supper, church doctrines concerning angels and devils, and eschatological beliefs regarding the region of the dead, life beyond the tomb, and kindred matters. Although in some of these questions the data in hand are not yet sufficient to raise scientific conclusions above all doubt, and the whole hypothesis must for the present be regarded as problematic, yet the materials are sufficient to justify the main contention that the traditions of the Jews and of the earliest Christians are full of Babylonian elements. It is also evident that such elements were not mechanically and outwardly adopted, but were inwardly assimilated and appropriated in such a manner that the introduction of these Babylonian factors in a marked degree modified the original teachings of Judaism and Christianity.—Professor Zimmer, University of Leipzig.

The entire New Testament shows the evidence of Oriental and in particular of Babylonian influences. The post-exilic Jews were very susceptible to influences from other sources, and practiced a religious syncretism to a marked degree. In primitive Christianity the same factors can be recognized, especially in the writing of the Apostles Paul and John. Nowhere else are the Babylonian elements more readily detected than in the Apocalypse, where the seven spirits, the twenty-four elders, the four heavenly visions of animals, the two witnesses, the book with the seven seals, the heavenly Jerusalem, the marriage of the Lamb, and many other details are to be attributed to Babylonian teachings. The same is true, though not to so marked a degree, of the historical and doctrinal contents of the rest of the New Testament books—as illustrated, for example, in the story of the childhood of Christ, the narrative of the baptism of Jesus, his temptation, his transfiguration, his resurrection, ascension, descent to Hades, etc. On the whole, the Christology and the eschatology of the New Testament are largely composed of Babylonian elements.—Professor Gunkel, University of Berlin.

CHRISTIAN PAGANISM.

If one of the priests of Isis or Osiris could return to life again and visit a Roman Catholic cathedral on the continent, he would see many things that would recall to his mind the mysterious religion of the ancient temples—the lights on the altar; the peculiar vestments of the clergy; the incense; the sacred image moving in procession, "escorted by the tonsured surplined train," which Juvenal satirized centuries ago; the worship accorded to Madonna and child, a paraphrase of that given to Isis and the infant Horus; the nimbus (a solar emblem) about the head of the pictured saint; the very orientation of the cathedral itself.—The Open Court.

Early Christianity was in all its essentials a special development of the common religious ideas of Asia Minor and Syria.—Grant Allen.

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WHOLE NO. 1010

JOHN TURNER RELEASED ON BAIL.

Washington, Feb. 29.—An order has been issued in the Supreme Court of the United States for the release of John Turner on bail, and the hearing of his case by the court has been set for April 1.

WOMAN AND A NEW HUMANITY.

In the past, woman was considered by man to be an inferior, an obstacle, a necessary evil, a slave, a drudge, unclean and without a soul or reason, until, in the sixth century, the bishops of the Church, after much discussion, finally voted that she had a soul. But nearly a thousand years after this discussion in favor of the humanity of woman in Christian Europe it was still contended that the women of newly discovered America belonged to the brute creation, possessing neither souls nor reason. As late as the sixteenth century, an anonymous work appeared arguing that women were no part of humanity, but a species of an intermediate animal, between the human and brute creation. Until the time of Peter the Great, women were not recognized as human beings in the Greek Church. As late as the Woman's Rights Convention in Philadelphia, in 1854, an objector in the audience cried out, "Let women first prove they have souls; both Church and State deny it." All this and much more can be learned by reading, "Woman, Church and State," and the Bible view of woman is little better; not even the New Testament, with its "Let your women keep silence in the churches," and "I suffer not a woman to teach," and "Wives, be under subjection to your own husbands," and its view of young widows, and much more to the same effect. But notwithstanding all this, and with the common school, college and all institutions of learning closed against her, until within the last century—in spite of all that has been done by man to degrade her and prevent her progress—woman has slowly but surely improved intellectually and physically and spiritually, until to-day she is a recognized equal, standing side by side with man in almost every walk of life. This she has achieved in spite of much opposition. And now that the barriers are mostly withdrawn, now that the schools are open to her, now that man encourages her efforts, woman of to-day may well be thankful that she lives now instead of in the past.

Few of the women of this day know what they owe to Mary Lyon of Massachusetts, and those like her who have so smoothly paved for them the pleasant ways of learning. One hundred years ago girls were not allowed to go to school. In 1788 it was voted in town meeting in Northampton, Mass., not "to be at any expense for the schooling of girls." When the first high school for girls was opened in Boston, in 1825, there was such a great outcry against the innovation, and so many girls applied for admission, that the scheme was abandoned, and was not again attempted until 1853. In 1826 the school committee of Concord, Mass., passed a resolution that "from the first day of December to the first day of April, no misses under ten years of age shall attend school in the center of the town, nor any over the age of ten years where there are forty male scholars attending the school." Such was the actual position of young women in this country with reference to the means and opportunities of an education, when, in 1837, Mary Lyon opened her school

at South Hadley. When her scheme became known and she began to ask assistance to build and furnish such a school, the whole thing was declared to be impractical, unnatural, unscriptural, unfeminine, unchristian, and whatever else was wrong and visionary. It was believed to be an innovation unheard of and uncalled for, the women did not want to be educated, and this in the face of the fact that the girls' school in Boston was closed because so many sought admission—and if women were educated it would ruin their health, impair their womanly delicacy and modesty, unsex them, unfit them for their proper sphere. Against these railing accusations Mary Lyon had nothing to plead but her heavenly vision, and she pleaded as for her life.

The past is too horrible and we gladly turn from it to consider the present and future. Step by step woman has advanced until to-day her prospects in life are as bright as that of man. Already she wins as many or more school honors as man, and whatever she undertakes her success compares favorably with man's. And the future is all before her, with its opportunities to help make this world a fit dwelling place. The combined efforts of both man and woman are necessary to right the many wrongs which man in his ignorance, has created. A few men and women have come to believe that if only desired and designed children were born they would be better children and consequently better men and women. If this idea could be universally taught and believed and practiced, and love take the place of what is considered by man to be love, in time we would have a humanity in which there would be little in common with what we now have. To teach man her idea of love is part of woman's work, and man must learn and believe the right meaning of love before we can hope to have a much better humanity. Woman's idea of what constitutes love between the sexes is widely different from man's. Man thinks physical attraction is the chief and almost only necessary element in love, and by acting upon this idea has, to a very great extent, caused pure-minded women to depreciate physical attraction, thereby doing almost if not quite as much harm as man has done by overestimating its value. The thinking, pure-minded woman would have harmony of temperament, similarity of tastes, congeniality of disposition, likeness in point of capacity, a similar degree of culture, as well as physical attraction. Humanity has gradually improved, not because of the teaching of the Church, but because nature always does its very best with the material it has to work with. So now that man has evolved to where he knows that woman is an actual necessity, and woman to where she knows she is an equal necessity, neither of more importance than the other, we can dream a dream; we can dream we see a land, and on the hills walk brave men and brave women, hand in hand, looking fearlessly into each other's eyes, and the women also holding each other's hands, and our reason tells us that such will be the future of this world, when our new humanity comes upon the stage of action and so changes conditions that it is possible for heaven to be on earth and in this life.

SARA CRIST CAMPBELL.

THE SOLE DUTY OF THE PRESENT.

The future that is trying to dawn struggles against the past that is trying to prevent it. All that the present has to do is to declare against the past, for the duty of the present is to suppress all the barriers and oppose all the obstacles that retard the march of humanity.—Henry Maret.

A PLAIN STATEMENT OF FACTS.

In reply to numerous inquiries conveyed by letters through friends (neither of them can get a letter, except through a second party), Mrs. Helen Wilman Post and Mr. C. C. Post have issued a pamphlet containing a brief statement of the facts in their case, from which the following extracts are taken:

The first attack on us was the bill drawn by the Medical Association of the state intended to make it criminal for any one to heal the sick except themselves. This was defeated in two successive legislatures, evidence that public sentiment is not with the doctors.

Then came an order from the Postmaster General to the postmaster at Seabreeze ordering that all letters addressed to Helen Wilman be marked "Fraudulent" and returned to the writers. Thus cut off from the use of the mails by which to reach those who best could prove their innocence, Mrs. Post, together with Mr. Post and Mr. Burgman, were indicted and arrested on charge of swindling in the name of fifteen people, not one of whom made any charge against us or even knew of the use of their names.

At a hearing before the postoffice officials in Washington, on request to have Mrs. Post's right to the use of the mails restored to her, we were told that, while she might not get mail as Helen Wilman, she might continue her mental healing business and get mail as Helen Wilman Post, Mrs. H. W. Post or Mrs. C. C. Post. This hearing was before Mr. Christiancy, acting for Mr. Tyner (both of whom have been forced to leave office because of proof that they were engaged in blackmailing legitimate business firms while permitting recognized swindlers to do business on payment for the privilege).

Mrs. Post at once notified her many correspondents of the name under which they must in future address her, when we were again indicted in Macon, Ga., on the general charge of fraudulent use of the mails, though still no one complained of being defrauded, and we were under bonds to appear for trial at Jacksonville. All these indictments were eventually quashed, but immediately new ones were obtained at Tampa, and later still in Jacksonville. Meantime fraud orders had been issued against the name under which Mrs. Post had been told she could continue business, against C. C. Post, against C. F. Burgman, and against Mrs. Post's paper, Freedom, so that not one of the accused could get a letter from any one; and, as a matter of fact, letters written the accused by persons offering to testify in their behalf, by the attorneys whom they had employed to defend them, and by friends inclosing money, were marked "fraudulent," returned and never reached the hands of the accused.

If the American people will permit citizens to thus be deprived of every right guaranteed by the constitution, permit them to be branded as criminal without trial, without a hearing even, by an appointee of the President, denied the means of communicating with those who can best prove their innocence, or with the attorneys who are to plead their case, and then be arrested on the charge of swindling persons who say they have not been swindled, but benefited—then are the American people fallen from their high estate as lovers of liberty and fair play.

But there is more to be told: At the trial just ended Mrs. Post only was put on trial.

The judge in his charge to the jury stated that the only question for the jurors to determine was whether Mrs. Post believed that she could heal and intended to do so, when she "devised the scheme and advertised that she could heal," etc.

To prove that Mrs. Post believed that she could and did heal, volunteer witnesses came from a dozen different states, each of whom testified to having been healed of some serious malady by Mrs. Post; and her clerks, summoned by the prosecution, testified that 80 to 90 per cent of her patients reported being entirely healed or greatly benefited. To prove further her faith in mental healing, evidence was brought that she had paid other mental healers over \$1,000 to treat a member of her family. In no other way possible could Mrs. Post prove that she acted in good faith and believed she could and did heal. How could she help believing that she healed when daily those whom she treated wrote her that she had healed or was healing them, or how could any juror fail to know that she must believe it? The judge, in his charge to the jurors, told them in substance that unless they, the jurors, themselves understood the law of mental healing under which Mrs. Post claimed to heal, or unless the

law was commonly understood and accepted, the testimony of those who testified to being healed "could properly be ignored." He went further and instructed the jury that the evidence of the witnesses who testified to being healed by absent treatment could not be considered. Yet their evidence was the only possible means Mrs. Post had of proving her innocence, and it was for scheming to defraud these, and such as these, that she was being tried.

The exact language of the judge is as follows:

"The court has permitted several parties to testify as to their relations with the defendant. Although they, in terms, testified that they had been treated by the defendant and cured, it at the same time appeared that these parties were at great distances—hundreds and sometimes thousands of miles—from the defendant, and totally ignorant of her acts and doings at the time they alleged the defendant treated them; such testimony was so contrary to the well-established rules of evidence and natural law that it could not be accepted as stated."

Here was one on trial for claiming that she could heal absently; here the witnesses testifying that they were treated absently and healed; that they wrote and received letters weekly from Mrs. Post during the time they were being treated; that under her treatment they were healed after being abandoned by the regular doctors. Yet the judge instructs the jury that a person charged with defrauding, through the use of the mails, persons by promising to treat them may not have the evidence of the party treated and healed to prove her innocence.

But the judge did not stop there. What follows is from the columns of the daily papers of Jacksonville, the Times-Union and the Metropolis, one a morning, the other an evening paper:

"When the jury retired a great many of those in attendance thought it would only be a few minutes before a verdict would be returned, but they were badly disappointed. Twelve o'clock came and still no verdict. The marshal sent out and procured dinner for the jurors, and it was then seen that there was little prospect of an early agreement."

"At 4 p. m. the court was convened and the jury was ordered to be brought into the courtroom. Judge Locke asked if the jury had agreed upon a verdict. To this Mr. W. P. Gifford, foreman of the jury, replied that the jury was about to ask the court to be discharged on account of not being able to agree upon a verdict."

"Judge Locke then addressed the jury as follows: 'Gentlemen, this is a case that the court demands a verdict, either one way or the other. The court does not dictate to the jury how they will decide, but the court will require a verdict before the discharge of the jury. It is within the discretion of the court to insist upon the jury agreeing. It is necessary for me as judge of the court to go to Tampa tonight to impanel a grand jury. Just how long I may be detained is as yet uncertain. If the jury finds it impossible to agree by 6 o'clock tonight it will be necessary for me to leave you in charge of the marshal from day to day until I return to receive your verdict. There is too much trouble, expense and labor involved in a trial of this kind to have it pass off with simply the views of one or two jurors. The court does not attempt to dictate anything regarding your verdict, gentlemen, but I feel it my duty to do everything I possibly can to see that a verdict is reached in this case. If you cannot reach a verdict by 6 o'clock the court will stand adjourned from day to day, and you will remain in the custody of the marshal until I return from Tampa.'

Colonel Green, attorney for the defense, objected to the court's remarks to the jury. His objection was based on the ground of coercion on the part of the court, as well as a threat of bodily inconvenience in case the jury did not agree. The objections were overruled.

About 5:30 o'clock there was a rap on the door of the jury room and a message was sent to Judge Locke that the jury desired to come into court. The court was convened and the jury brought in.

"Have you agreed upon a verdict, gentlemen?" inquired Judge Locke.

"We have your honor," replied Foreman Gifford.

"The verdict was handed to the clerk, who handed it to the court, and afterwards read it. It was: 'We, the jury, find the defendant guilty as charged.'

"The court thanked the jury for their services, and ordered the discharge of all jurors and witness in this particular case."

Here was a threat to hold the jury indefinitely unless they agreed within two hours. They might not agree in two hours, but might in three or four or by morning, but they were told that no judge would be there to receive their decision for days, possibly weeks—he did not himself know when he would return.

And so the case stands, but other indictments, which include both Mr. and Mrs. Post, await the action of the prosecution, and still they are denied the use of the mails. We have appealed, of

course, and believe we shall win in the end. By and by the people will wake up to the efforts being made to establish a precedent for the exercise of an authority as great as that of the Czar of all the Russians in the hands of an official wholly irresponsible to any court or to Congress—a power that can be, has been and will continue to be used for the worst of purposes as long as it is permitted. We are not the only victims by many. Our case has become prominent because we have contended against the rulings of the department and now of the court. It has cost us the larger part of what we possessed. It may cost us what remains, but we will contest while we have means of contesting this, the most direct and dangerous attack upon our rights and the liberties of every American citizen ever attempted.

IMPERIALISM AND SOCIAL PROBLEMS.

There seem to be many who have failed to recognize any practical connection between imperialism and the internal social problems of a country. We are apt to think of imperialism as affecting only the foreign policy of the nation, and thus we fail to see its relation to home affairs, except, of course, as it increases government expenditures.

If we seek to get below the surface of vanity and hurrah, and try seriously to discover the real philosophy of the imperialistic movement, what, let us ask, is the impelling motive? Think of what England has added to her territory since 1870: an area of 4,754,000 square miles and an estimated population of 88,000,000! Why this immense expansion? What strong forces are back of it? Manifest destiny and Anglo-Saxon push are words; what is the thing? Mr. Hobson, an English writer, in his book, "Imperialism: A Study," has given the answer:

"It is not too much to say that the modern foreign policy of Great Britain is primarily a struggle for profitable markets of investment. To a larger extent every year Great Britain is becoming a nation living upon tribute from abroad, and the classes who enjoy this tribute have an ever-increasing incentive to employ the public policy, the public purse, and the public force to extend the field of their private investments and to safeguard and improve their existing investments."

In other words, it is in the growth of concentrated capital and the consequent desire for profitable foreign trade and investment that we find the explanation of colonial expansion. It is for foreign markets and the exploitation of weaker peoples that battleships are multiplied, taxes increased, expenditures quadrupled, lives sacrificed, and principles trampled under foot. It is for extending trade influence at the behest of financial rulers that the natural spread of civilization and self-government is disregarded and a domineering tyranny established over unwilling subjects.

All this has become as true of America as of England. We have not an equal necessity of looking abroad, because of our larger home market; but we are looking abroad. It may be that the home market of America still takes 96 per cent of all manufactured articles, only 4 per cent going to foreign markets; but already we find that the extension of foreign trade and the competition in foreign markets are begetting and fostering our imperialism. And at the same time, as has been the case in England, they are beginning to be used as an argument for resisting the demands of laborers for better pay and shorter hours. This argument is being dinned into the ears of British workingmen, and in due time it will be dinned more and more into the ears of American workingmen. Furthermore, the same argument is used to excuse the monopolistic methods of trusts. In an article, for example, in one of the current reviews, a writer concludes a lengthy discussion of the Standard Oil Company by telling how this company sells about 96 per cent of the oil exported, how its power at home enables it to compete in foreign fields, and how it sells abroad at a lower price than at home only where it comes into competition with Russia in the eastern market.

But in a still more intimate way the purpose and methods of imperialism connect themselves with social problems at home. Readers of the Public may, perhaps, remember a book on "Poverty" reviewed some time since in these columns. It was a minute study of the English city of York, in which place the author found that over 40 per cent of the population were virtually paupers. Now, suppose England, instead of overwhelming the Boers, had given her thought and effort to enabling these people to become purchasers of her goods! Well does Mr. Hobson

speak of the "absurdity of spending half our financial resources in fighting to secure foreign markets at a time when hungry mouths, ill-clad backs, ill-furnished houses, indicate countless unsatisfied material wants among our own population." Imperialism turns its back on these conditions in the home market. It does not seek to increase this market by a better distribution of wealth at home. It goes about, at the cost of the nation's revenue and lives, seeking foreign markets and foreign investments.

Imperialism talks much about the spread of civilization. When we shall have attended better to social conditions at home, then and then only shall we have a civilization worthy to spread. But imperialists do not think so; the present civilization is good enough for them, and they want more of the same kind. So the great financial forces that in both England and America, through the Tory and Republican parties, are whistling patriotism and prosperity to the neglect of the conditions of ill-distributed wealth at home, are the same forces that are backing the policy of imperialism.

Let us recognize the fact that there are many good men in these parties who have not considered the full purport of this policy. There are others who have been carried along by the impulse of a mistaken patriotism, or by the force of cleverly manipulated public opinion. To all these we must appeal to pause and think how false the policy of imperialism is both in spirit and in method. Its spirit is driving us to acts of cruelty and to the sacrifice of the optimistic principles of democratic government. Its method is to divert attention and to turn away from the betterment of social conditions at home, while it seeks new fields to exploit abroad.—J. H. Dillard in *The Public* (Chicago).

CRIME IN FREE SOCIETY.

In *Lucifer* of Feb. 25, Henry E. Allen quotes from Kropotkin, where he says: "Two-thirds and often as many as three-fourths of crimes in the nature of injury to persons are instigated by the desire to obtain possession of some one's wealth. This immense class of so-called crimes and misdemeanors will disappear on the day on which private property ceases to exist." "To this," says Allen, "all Socialists agree, while many Anarchists cannot, for they believe in private property." He then asks: "What is to be done with the one-third or one-fourth of the crimes that would remain after taking away private property? Those who will kill through jealousy or revenge—shall society have no protection?" To which I will say as an Anarchist (though as individuals one Anarchist has no right to speak for all), that I, with Kropotkin, do not believe in private property any more than Socialists do—and, as I view Anarchy, it is the true Socialism, the true co-operation, the true communism. Our ideal society is what State Socialists are aiming to attain by force, by law, by government with a horde of officers. True Socialism must be voluntary—true co-operation must be voluntary. When government, the great aggressor, ceases to protect the few in the possession of great wealth, of course great possessions of private property will cease—and the two-thirds and the three-fourths of crime generated by great wealth in a few hands will cease, and along with the three-fourths of crime, the other fourth will also cease in a free society. Mr. Allen tacitly admits that three-fourths of all crime results from private ownership of great wealth, but anticipates a residue of one-fourth to be suppressed by force. If the incentive to three-fourths of crime may be removed by an equal distribution of wealth, may not the other fourth be removed by giving freedom to all? I, with many others, if not all others, Anarchists, claim it would.

The jealousies that now exist he thinks would continue. By the time we are educated to the Anarchistic ideal of freedom and want it, jealousies will cease with other unreasonable passions. Even now many men and women are above jealousy. Jealousy is unphilosophical—unreasonable. If a woman loves another more than she does me, she cannot help it, nor can the other man. It is my own fault that I am not lovely, which should stimulate me to be more so.

In a free society, men and women would reason and cease to force things. It is coercive force that is at the bottom of all the error and evil that exists, and not the depravity of man. Man has been perverted by force so long that many have no appreciation of their own divinity and goodness within them.

J. C. BARNES.



MOSES HARMAN, EDITOR AND PUBLISHER.

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LUCIFER: ITS MEANING AND PURPOSE.

LUCIFER—The planet Venus; so called from its brightness.—Webster's Dictionary.

LUCIFEROUS—Giving light; affording light or the means of discovery.—Same.

LUCIFIC—Producing light.—Same.
LUCIFORM—Having the form of light.—Same.
The name Lucifer means Light-Bearer or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

THIRD SERIES. VOL. VIII. NO. 9.

Up to the time of going to press no decision in regard to Lucifer has been received from the postal department. We are paying postage on Lucifer at the rate of 21 cents a pound, instead of 1 cent a pound as formerly. It would seem that if a paper is not to be the object of charity in receiving a "subsidy," there should be a reasonable rate of postage charged. If all publishers paid a fair price it would not be necessary for the second-class mails to be a loss to the department. As the business is now conducted, the great dailies, which are really published primarily and principally for the money to be made from advertising, are carried by the thousands of tons at a loss. Lucifer is weighed and the number estimated instead of counted. The result is that we are obliged to pay more postage than we would if we should stamp each copy. Last week we were charged for mailing more copies than we had printed, and yet we had a surplus over the mailing. This mistake will probably be rectified, as we have pointed out the error. L. H.

LUCIFER IN ACCOUNT WITH THEODORE ROOSEVELT.

With more than twenty-five hundred miles of railway track intervening between me and Lucifer's office, it is easily seen that I am not in good position to decide, from week to week, as to what is best to do or say in regard to the contest in which, for some months past, we have been involved, through no fault of our own, with the postoffice department at Washington, D. C.

Hence I think it should excite no surprise that I have left to others, in the main, the task of holding up Lucifer's side of this defensive fight for liberty and justice against official, not to say officious, meddlesomeness.

So far as I am able to see, at long range, the right of free expression of opinion by public press and common mail has been well upheld and bravely defended by Daughter Lillian and our co-workers in Chicago, New York, Boston and elsewhere. One of these helpers went to Washington and interviewed the First Assistant Postmaster General in behalf of Lucifer. Others have written letters to and received replies from headquarters of the postoffice department, all of which efforts have probably been more or less helpful in securing a hearing for readmission to second-class rates of postage.

Careful readers have doubtless read the published correspondence between Lucifer's office and Postmaster Coyne of the Chicago postoffice; also the letter of Edwin C. Madden, Third Assistant Postmaster General, in the issue dated Feb. 18. While no commendation is needed from me, as I think, in regard to

Lillian's replies to the letters of these high officials, I will ask all readers of Lucifer to note particularly her comments on the letter of Mr. Madden, and the wording of that letter itself.

With Lillian, I would ask:

If not to tell under what conditions mail will be transmitted, what [in thunder!] is the function of the postal officials?

If these officials cannot or will not condescend to tell common mortals what are the "requirements of the law" that controls, practically, the freedom of speech and of press of the country, what is the use of spending annually large sums of the people's money in salaries to pay these lordly heads of "departments"?

Several points in Madden's letter call for special comment, but believing our readers capable of making their own reflections thereon I will simply add that, to my thinking, there is a whole volume of suggestions in the phrase: "admissibility to the mails at the subsidized second-class rates of postage." Webster defines subside as—

"Aid in money to purchase assistance or support."

Why should there be a "subsidized" rate of postage?

Does not the word itself plainly imply discrimination, privilege, inequality, inequity, injustice?

If all printed matter were put on the same level as to rights in the public mail, would it not save a world of trouble, of expense, of worry and wrong, intentional or otherwise, in classifying or assorting? And would it not do much to vindicate our boastful claim that here in this country there are no privileged classes or orders?

So long as our government assumes the role of a parent in the way of giving privileges to one class of printed matter that are not allowed to others in transmission through the mails, just so long may we expect liberty and justice to be outraged in the name of law and order.

If the postoffice department were recognized as having no duties, no responsibilities, except those of a common carrier, there would be little or no chance for rich and popular journals to receive favors that are denied to the poor and unpopular, nor would there ever have been opportunity for a semi-theologic organization such as the "New York Society for the Suppression of Vice," to secure the enactment of postal laws against "obscenity," under which laws hundreds of innocent persons have been imprisoned, robbed of their hard-earned property, and in some instances brought to untimely graves.

★ ★ ★

It is well to be politic and prudent when in the power of irresponsible masters, but is it true that the appointees of Theodore Roosevelt are our irresponsible masters?

For one, I simply refuse to so consider the situation.

I still contend for the view, the doctrine, that our elected ones are our servants, not our masters.

As such, I feel disposed to call Theodore Roosevelt to account and to demand of him why it is that an issue of Lucifer, No. 1000, dated Dec. 17, 1903, should be held two months or more in transit from the office of publication in Chicago to its purchasers in all parts of the United States, to say nothing of foreign countries.

As I see the facts of the matter, it is simply a case of unlawful detention, of unwarranted interference between seller and buyer. We publish a weekly paper and take money in advance for yearly subscriptions, obligating ourselves to furnish a copy of our paper each week to all who pay in advance the stipulated price. One of the weekly issues of this paper, dated as aforesaid, was carried by the sellers to the postoffice in Chicago for transmission to the buyers. Soon there came complaints from these buyers that that particular number of the paper had failed to appear. On inquiry it was found that the whole edition was being held by the postoffice servants in Chicago, under instructions from the appointees of Theodore Roosevelt at Washington, and up to this time all our efforts to get the said issue of Lucifer released and sent to the purchasers have been unavailing.

Here, then, is a clear case of failure in the carrying out of a plain business contract—a legitimate or lawful business contract.

WHO IS TO BLAME FOR THIS FAILURE?

The makers and sellers of the paper called Lucifer have done their part. They cannot deliver the paper to the homes of the purchasers, so they deliver the goods to the common car-

rier, the United States mail, and tender the stipulated payment for transmission and delivery.

What more can they do?

So far as they know, they have violated neither law nor justice. The paper was filled with matter similar to that usually published therein—similar to that published in what are called reform journals; edited carefully and conscientiously with a view to sustaining the high character of the paper as a defender of the rights of all citizens to life, liberty and pursuit of happiness—which character the purchasers had a clear right to expect each issue to sustain.

The purchasers are directly and chiefly the losers.

They ask the reason why.

The publishers are secondarily and indirectly the losers. If they cannot get their product delivered to purchasers, their paper must suspend publication.

They ask the reason why.

It is true—as seen by correspondence, published and unpublished—that the claim has been made that the issue of Lucifer dated Dec. 31 is "unavailable" on account of the immoral character of its contents; that is, because it contains "obscene" matter.

What particular article or articles in that paper are called obscene or immoral we have never yet been informed, but had we been so informed such information would not help to clear up the matter until we know who it is that decides whether the paper in question violates the statute defining the offense called obscenity. So far as we have been informed, the accused issue of Lucifer has never been brought to the notice of any court of justice—no court that is authorized by our system of government to take cognizance of crimes and misdemeanors.

As I understand the matter, Theodore Roosevelt is an executive officer only. It is his business and that of his appointees (including the Postmaster General and his assistants) to execute the laws, not to make laws, nor to decide whether any particular law has been violated; this latter being the duty of the judicial branch or department of the federal government.

Such being my understanding of the duties devolving upon the co-ordinate branches of the national government, I charge Citizen Roosevelt, our present chief executive servant, with *malfeasance in office*: the particular offense being the failure to deliver one thousand copies, more or less, of the paper called Lucifer the Light-Bearer, to its purchasers, and refusing, when called upon, to give any adequate or substantial reason for such failure to perform his sworn duty as a public carrier.

In accord with the maxim that an injury to one is the concern of all, and in accord with the spirit of another well-known saying that ours is a government of the people, by the people and for the people, I now call upon my fellow citizens—upon all who love justice and abhor tyranny, to assist us, the publishers and subscribers of Lucifer, to compel our present chief executive servant to release the said edition of Lucifer from its present confinement at the Chicago postoffice and cause the same to be properly delivered to its rightful owners, the subscribers, at their homes or places of business, in compliance with the sworn duty of the officials of the executive department of our national government.

M. HARMAN.

It would seem that, in the opinion of the truly orthodox, the people who happen to be burned to death are in great luck. To the ordinary unsanctified mind, the fate of the victims of the Iroquois theater fire was most horrible, but I find this comforting sentiment in the Women's Catholic Forerunner. In verses on those who perished in that fire are these lines:

"We the lost ones—they triumphant.
Through the torrent to the poet.
Safe with God, their trials ended;
Ours the sorrow, ours the load."

From which it would seem that their God is a partial God. He should send enough fires so that "we, the lost ones," would have equal opportunities to be "safe with God."

As the firemen were bringing the dying people out of the flames an archbishop stood and granted absolution to every one that passed him. So, by a few minutes of the torture of fire and suffocation, they were spared an eternity of similar suffering. From that point of view, they were surely to be congratulated.

L. H.

MATTIE E. HURSEN.

This is a name familiar to many of Lucifer's friends, and these friends will learn with regret that on Feb. 22 she quitted this state of existence. She fully believed that it was only to enter another and broader. She was an enthusiastic Spiritualist, and an earnest worker for various reforms. She had been a reader of Lucifer for about fifteen years, and six years ago was for several months a member of our household. At that time her hands were stiffening with what was supposed to be rheumatism, but she did the greater part of our housework in spite of the pain and disadvantage under which she labored.

She often "spoke in meeting," and when she spoke she had something interesting to say. Her experience in marriage made her particularly interested in Lucifer's work, and it was largely to that experience that she attributed her long years of suffering. About two years ago her disease had reached a stage in which she was almost helpless. She grew gradually worse, and since last June was able to take scarcely any nourishment. She said, when I last saw her living, the week before her death, that she could sympathize with a starving person, who would do anything to obtain food, "for I have starved to death," she said. Her mind seemed as clear as ever up to within a few hours of her death, when she became unconscious. She said she wanted no funeral services, and that she wanted her body cremated, which requests were complied with. In silence her children and a few of her friends watched her pass from sight in the beautiful crematory at Graceland Cemetery.

A broad-minded, generous, helpful woman is gone from us. If she was not mistaken, she is now resuming her work, but whether such is the case, or whether she has sunk into oblivion, we can be glad that her suffering is ended.

L. H.

Replying to the inquiry in a recent issue concerning colonies in California, I would say that, to my thinking, the mountain and foothill regions of central and perhaps also northern California offer specially fine inducements for those wishing to form settlements on the cooperative plan. I have specially in view one such prospective settlement in the Santa Cruz Mountains, sixteen miles from San Jose, or sixty-seven miles from San Francisco. At this place it is hoped to practice Lucifer's doctrine in regard to associative life. For particulars address Dr. Jannay, 1016½ Washington street, Oakland, Cal.

M. H.

Mr. Moses Harman's present address is 126 South McLaughlin avenue, San Jose, Cal.

PAGAN IMPRESS ON CHRISTIANITY.

The worship of Jesus was no part of the original Christian cult, and, had Christianity been confined to Palestine and to the Jewish people, could not have been established. The Jewish mind never took this attitude toward its heroes, never could admit the notion of a man-god. But elsewhere in the Roman empire the case was different; the people had long been accustomed to deify their heroes. The dead emperor was fairly sure of apotheosis, and sometimes this elevation took place before his death. So, naturally enough, when Christianity was transplanted into this different environment and began to take root, Jesus, as the head of the new spiritual kingdom, was, in true Roman fashion, made an object of worship. The use of images came from the same source. In like manner many an old ceremony was christened and adopted. When Paul and his associates undertook the publication of the gospel to the pagan world there is no evidence that they went with a fixed order of service for the churches they should found; on the contrary, there would seem not to have been as yet any fixed order. There is no specification in the New Testament how a public service should be carried on; the ritual, apparently, beyond the simplest elements, was yet to form. The leaders had a large liberty—had only to consider what was of immediate fitness and propriety. The minds of converts were, of course, full of pagan ideas, their hearts bound to pagan customs. Some of these ideas were good enough, and the preacher was often brought face to face with the question whether they were not virtually Christian ideas; some of these customs, too, were good enough, and the strongest of reasons existed for their continuance, and they were accordingly adopted into the Christian ritual and the Christian calendar.—Rev. Newton Mann in Unity.

SAFETY LIES IN FREEDOM OF SPEECH.

Secretary Cortelyou has interpreted the anti-alien and sedition law to mean the exclusion of John Turner.

John Turner is known in Buffalo. He spent some weeks here not many years ago. It is the testimony of all who met him that he is an intelligent gentleman, opposed to every kind of violence. Whether the law was intended to exclude a man of this kind is now before the courts.

Now, if the law was designed to exclude any people save those who advocate crime and violence, it is a bad law. If this law be held to exclude John Turner, it would exclude Tolstoi, the foremost citizen of the world, and Elisee Reclus, one of the foremost scientists of France. It would exclude George Fox and the founder of the Christian religion, were they living, for John Turner is no more an Anarchist than these men, or, to speak more accurately, he is the same kind of an Anarchist as these men. It may seem to some irreverent to speak the name of Jesus of Nazareth in this connection, but if the words of Jesus are correctly reported, he did not believe in government by force. Quakers and Shakers, Menonites and non-resistant Christians of many kinds, have all believed that they could not be consistent followers of Jesus while participating in a government founded by and supported by force. Without a religious, or at least a Christian basis, John Turner believes precisely as these do; and if Turner is an Anarchist, then Quakers are Anarchists, and any law that would exclude Quakers is a stupid law.

It is a strange fact, but it is a fact nevertheless, that the gentlest people are the ones that apparently are hated most. Our Puritan forefathers used Quakers worse than we now use assassins, for they burned them. And what was their offense? Why, they would not go to law and they would not fight. They relied on intelligence and love to rule the world, instead of force.

Now this is Anarchy, and John Turner, believing this, is an Anarchist. In the popular thought an Anarchist is one who believes in assassination. This misunderstanding is perhaps natural, since the man who killed President McKinley claimed to be an Anarchist. But the man who killed Garfield claimed, I believe, to be a Baptist. He certainly claimed to be a Christian. Yet no one assumes for this reason that Baptists or Christians are dangerous people. Of all men the Anarchist is the one whose belief pledges him to the most peaceful methods.

I am not an Anarchist, because I believe force is still needed in this world; but I believe we need much less than we have, and that more and more intelligence and love are to take the place of force. I believe we can all safely say with Thoreau: "I heartily accept the motto, 'that government is best which governs least,' and I should like to see it lived up to more rapidly and systematically. Carried out it finally amounts to this, which also I believe: That government is best which governs not at all; and when we are prepared for it, that will be the kind of government we will have."

I believe that any man who advocates violence or murder should be locked up as a lunatic. But any law that makes it a crime to invite Tolstoi to visit this country is a very stupid law. Milton said: "The whole truth has nothing to fear from the whole error." The world's experience shows that Milton was right.

Life and property are always safest where thought and speech are freest. England, where Anarchists of every type of thought are given freest utterance in Hyde Park every Sunday, is almost the only country where a ruler has not been assassinated in recent years. There is no line we can draw marking a limit beyond which speech may not safely be free. The moment we say of any idea, "It is dangerous," the way is open to all tyranny. If the people cannot be trusted to decide what ideas are wise or foolish, democracy is a failure. The best way to cure a fool of his folly is to let him make a fool of himself, provided, of course, his folly harm no one else. If it be folly to believe that we can get along without a government of force—and all governments mean force—it is a folly that harms no one, since we have had Quakers and Shakers and Passive Resistant Christians among us for a long time, and the world is better for them all.

Turner has no wish to come to America, if America does not want him. He is willing, however, to spend six months in prison, treated as though he were the worst kind of a criminal, if by so doing he may help to preserve free speech in this country that has used him so badly. If this does not stir us to

speech and action, and cause our hearts to go out to him, then is there little hope for us left.—From an address by Rev. L. M. Powers (Universalist), at Buffalo, N. Y.

A NEW WORK ON MONISM.

Charles H. Kerr & Co., 56 Fifth avenue, Chicago, announce for early publication a philosophical work by Charles Kendall Franklin entitled "The Socialization of Humanity: An Analysis and Synthesis of Nature, Life, Mind and Society through the Law of Repetition—A System of Monistic Philosophy." To quote the first sentence of the preface, "The object of this investigation is to trace physical, organic and social phenomena to their sources in order to discover their laws, so that the subsequent expenditure of energy in nature, life, mind and society may be determined for human welfare." This is what the book attempts, and in a large measure accomplishes.

The author shows in plain, simple language that all nature is passing through a process in the expenditure of energy along the line of least resistance; that, following the Law of Repetition, there are four forms of this great Law of Motion developed: first, as in physical nature, where the line of least resistance is determined by blind conflict; second, as in organic nature, where it is determined by instincts and ideas; third, as in the individual man or woman, where it is determined by the moral sense; and fourth, as in society, where it is determined by the social sense; that each of these methods of the expenditure of energy is a new law of motion which is a more economical method of expending energy than the other preceding it, and that the perfect economic expenditure of all energy can only be attained by the socialization of the race, an end to which the universal process in the expenditure of energy in nature tends, and which will ultimately and inevitably be attained by the factors now at work.

In morality the work shows the inadequacy of Christianity as a race-religion and establishes in its place the religion of morality, which is destined to last so long as the race exists. In philosophy it shows that heretofore we have understood things only allegorically; that the great idea of God is only a symbol for the race; that all our hopes, aspirations and longings for a wider, deeper, fuller and purer life are to be realized here on earth in the socialization of humanity, with the perfect expenditure of all energy, and not in a dream-life beyond the grave. It suggests a solution of the ultimate metaphysical problem of knowledge by tracing the origin of mind from inorganic nature, showing that external energies produce the senses, that the senses produce the intellect, that the intellect is only a developed form of the external energies producing it and is identical with them; that man is only a developed form of all the energies of nature and thus knows the ultimate nature of things by identifying them with his own being. It traces the kinship of chemistry, will, love and religion, showing that one is a developed form of the other with similar functions, resulting in similar phenomena; and that a continuity in all nature is thus established. It shows that plants and animals, the differences of the sexes, the functions of order and progress in society are due to a division of labor in the blind expenditure of energy in nature and society. It shows that capitalism is only one of many forms of producing property which humanity has adopted while passing through its evolution from primitive democracy to social democracy, and that individualism will inevitably be supplanted by the socialism of the race, which will result in the perfect expenditure of all energy through verifiable, public, corporate knowledge. It reconciles religion with science, freedom with necessity, responsibility with autonomy, and eliminates all of the heartrending contradictions of theology in its monistic explanation of good and evil.

This work is presented as an exposition and development of the general theory of evolution rather than of historical materialism, which, however, the author accepts by implication, if he is not rigorously consistent in applying it. The writer's style is eloquent, his absolute sincerity is manifest, and his book will be of immense service to those who have realized the inadequacy of conventional religion and philosophy to explain the facts of life, and who wish to examine vital questions from the viewpoint of modern science.

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VARIOUS VOICES.

We are always glad to receive calls from friends visiting the city. Take the Lake street elevated, stop at Ashland avenue, walk one block west, then one block north. Or take Fulton street electric car west and stop at St. John's place, alighting in front of our house. The Lake street electric and Paulina street cars also pass within a block of our residence.

Eudine A. Prescott, Hallowell, Me.: I want two papers every week. I will distribute them where I think they will do the most good, as I have done with all papers on reform in the past. Your troubles worry me. I hope you will conquer. If I were younger I would do better by you than I now can.

Cornelia Booklin, Brooklyn, N. Y.: Of course I am willing to pay the \$2 a year for Lucifer as long as I have the \$2 to spare. Am very sorry you have been so much annoyed by the authorities, but so it goes. Very glad your father is in California and seemingly finding the general outlook somewhat encouraging.

Cornelia Forward, Manton, Cal.: Am sorry to know the postal authorities are giving you so much trouble, and hope that Lucifer will survive through it all. I look with eager expectancy to its weekly visits, and hope that it may live long to illumine the darkness. Let the friends of Lucifer unite to maintain it, to help the editor in the grandest purpose for which man can work—the uplifting of humanity. By all means let Lucifer live.

H. N. Douglass, Postville, Iowa: Kindly send me a few copies of Lucifer No. 1008, containing three or four pages devoted to the Turner case. I inclose 25 cents to pay for same. I wish that article could be in the hands of every thinking man in the United States. It seems to me that there is more good or evil to come from that affair than from any single thing that has transpired for many years. I think that you are doing splendidly in the absence of your father. Long may you both live.

J. W. Rose, Helena, Mont.: If a man and woman desire to live together, how would it do for them to register, make a record in county and state? I know very well anything our present government indorses is fraud. I think the woman should own the home and vote, and that the franchise should be an intellectual qualification. Before these things can come to pass the two old parties must go; also metal money must go, and to start these things co-operative enterprises must be established and all public schools must be on practical industrial lines.

C. R. Price, M. D., Bradford, Tex.: How glad we are to get Lucifer again. We are eighteen miles from the railroad and get the mail twice a week. People here do not take papers and they are eager to get anything to read. Negro males must keep aloof from white women, but white males seem to have no hesitancy in approaching the colored women. I think the race question will settle itself. Will be in Chicago ere long and will be pleased to see any persons who may desire to settle on land that will produce abundantly nearly everything in the line of cereals, fruit and vegetables. Forty acres make a good farm—twenty acres broken and cleared, and the other twenty acres left for timber and pasture. Persons settle here and make everything out of the woods, nails excepted.

H. F. Odell, Flagler, Colo.: I think the postoffice department has used you shamefully. You wrote and offered to conform to their demands if you could find out what they wanted. Instead of informing you, they excluded Lucifer from second-class rates. Evidently the government does not desire to have postal laws, rules and regulations that can be understood and obeyed. They want the power to exercise despotic favoritism. There is not a lawyer in the United States that could have told you how to comply with their rulings in this case. Nearly every reform paper in the United States has suffered from the postal authorities in some way, especially if they do not bow more or less to plutocratic sway. I take twenty papers, and of these seven have suffered from them. "Freedom" of Seabreeze, Fla., by Helen Wilman, was suppressed, after failing by legal means, by a "fraud order," cutting off all mail to her and her immediate friends, and hence cutting off the support of

the paper. New Thought, of Chicago, by W. W. Atkinson and Ella Wheeler Wilcox, and the Christian, of Denver, by T. J. Shelton, were both refused second-class rates. We receive each paper now prepaid with stamp. Wilshire's Magazine, rather than submit to a blackmail of \$5,000 to get second-class rates, removed to Canada and comes regularly from Toronto. Discontent, of Home, Wash., once suppressed as the New Era, was suppressed by having its postoffice discontinued, but now comes as the Demonstrator, mailed from Lake Bay, Wash. The Appeal to Reason, of Girard, Kan., by J. A. Wayland, was too strong to be suppressed and still makes its weekly appearance, with sledge-hammer blows against plutocracy, though harassed continually by the postoffice officials. I hope the other one, Lucifer the Light-Bearer, may continue to spread the light over the darkened pathway of sexual slavery until the horrible legal prostitution under the sanction of marriage is fully revealed and blotted out. I will still continue to take Lucifer, if you have to not only double but quadruple the price.

I would suggest that no controversial article be admitted that reflects in any way against the equal intelligence and honesty of opponents.

Oscar Schlieff, Laurium, Mich.: I should like information about any societies promulgating your doctrines, especially in Wisconsin or Michigan. Is the communistic society at Oneida, New York, still in existence?

I do not know of any such societies in the states named. Send to the Demonstrator, Lake Bay, Wash., for information regarding the association at Home. Perhaps our readers will give Mr. Schlieff information in regard to others. The old Oneida community no longer exists, though the manufacturing business established by the founders of the community is being carried on flourishingly as a stock company, the shares being owned principally by the children of the original members.—L. H.]

PHYSICAL SCIENCE.

Modern civilization rests upon physical science; it is physical science that makes intelligence and moral energy stronger than brute force. The whole of moral thought is steeped in science. It has made its way into the works of our best poets, and even the more man of letters, who affects to ignore and despise Science, is unconsciously impregnated with her spirit and indebted for his best products to her methods. She is teaching the world that the ultimate court of appeal is observation and experience, not authority. She is creating a firm and living faith in the existence of immutable moral and physical laws, perfect obedience to which is the highest possible aim of an intelligent being.—Huxley.

Photographs of Moses Harman, taken in San Francisco and contributed by the photographer to be sold for the benefit of Lucifer, may be ordered of Moses Harman. See address in another column. Price, 25 cents.

Every advance in science, every improvement in the command of the mechanical forces of nature, every step in political or social freedom, has risen in the first instance from an act of skepticism.—James Anthony Froude.

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WHOLE NO. 1011

JUDICIAL USURPATION.

Boston, Feb. 12.—Justice Loring, of the Supreme Judicial Court of Massachusetts, has invented a new method of dealing with sympathetic strikes. It is an injunction against the paying of strike benefits by union men in such cases. The injunction, which is a temporary one, was issued to-day against the International Pressmen and Assistants' Union. The pressmen have been threatening a sympathetic strike in connection with the contest of the job compositors of this city against members of the United Typothetae of America. By the terms of the injunction they are restrained from bringing about this action. That clause of the injunction referring to strike benefits prohibits their payment to those who have already left their work out of sympathy for the strikers rather than because of any individual grievance against their employers. The striking book and job printers are also enjoined from inciting the pressmen and feeders to leave their present employ.—Press dispatch.

★ ★ ★

The development of government by injunction is as important as the smothering of an incipient blaze in the neighborhood of a powder magazine.

A court of equity could to-day extend its very strong arm to sell at auction the citizen's goods who is arrested and fined for contempt, without giving rise to anything more than the sensation of a surprise party to the conservative portion of the people. At the extremes of the social scale there would be different opinions as to the civic righteousness of the principle involved. Those who sympathize with the man who is overwhelmed by the opening of the flood-gates of justice will say it is right to resist such usurpation of the taxing power, linked with imprisonment for debt. Those at the other extreme would commend the exhibition of nerve and dignity on the part of the official, and could with a clear conscience say that the injunctive process, in the language of Lord Bacon concerning the star chamber, is a sage and beneficent institution. The first-named conviction spreads the more rapidly because it is natural for a thing to grow from the ground up.

We are too much inclined to think of the ordinary judge as living in a valley of dry bones. Some talented attorney comes into court and speaks the judge fair: "Breathe me now the breath of life into this long bone, so that my master may become the Samson of society."

All the time the smiling attorney is pleading the cause of abstract justice he has the pass of the corporation he is working for stowed away in his pocket; and ten to one his honor on the bench is in the same fix. The pleader gains his end by concealing as much as he reveals. He aims to apply suggestive treatment. In his genial fashion he would have a Minerva-like idea spring full-orbed from the brain of the public servant he addresses to convince him of the possession of surplus power. It must be a comfortable sensation to realize that you are like Robinson Crusoe—monarch of all you survey. Jefferson made the red-headed observation that the less governing we do the better. He had in mind the natural law that the citizen gets stubborn when he is hammered into submission; his adherence to the constitution and the laws ought to be free-will offerings.

The federal judge, for instance, in swinging round his ample circuit reaches a community afflicted with an industrial boil. Instead of applying Franklin's prudential algebra, and without seeing the patient in consultation, he hears the ex parte com-

plaint of those who stand charged with giving the wrong medicine, and grants the injunction. How much truth and falsehood have been woven together into the woof of persuasion the victim does not know. If he did know he might be prepared to bring a suit for slander. The case meets the toiler in the middle of the road and orders him to consent to a bad bargain.

Organized wealth may be seeking to add a cubit to its stature. It manifests no disposition to confess that its gain means labor's loss. The plea is always: "Oh, my Lord, maintain the status quo ante bellum." In the same breath it makes the claim that the splendid new conditions created by combination imply expansive constitutional limitations; whereas strict construction must be used on the rebels in the trenches, shops and herding pens of labor.

★ ★ ★

Attorney General Knox is on record as saying that the big holding companies have not played the part of alma mater to American prosperity. What they do hold is the big end of the horn of plenty. With equal truth they might be called withholding companies. Their gold mine is the public pocketbook. Sometimes they illustrate a famous line of Browning's:

"A man's reach is longer than his grasp."

An injunction does not make the impression of being loaded with the determination to go behind the returns and inquire into the antecedent history of a sore spot. What it actually does is to command the wage worker to look pleasant. Labor disputes never strike a community with splitting suddenness. We ought to be built right to admit that, in case of a strike involving a few thousands of men, some of the number are honest, God-fearing men, who have a desire to meet obligations. Something has happened to dislocate the hip joint of confidence. The willingness to strike does not imply the desire to strike. Nothing else will fill the bill. The guilty parties do not intend to sever relations with the employer. They know well enough where bread and butter comes from. A striker's offense is rank. It smells to heaven, inasmuch as it seeks to regulate another man's business. Hiring substitutes and resistance thereto are parts of the game. Here is a strategic point both sides undertake to hold against all comers. Persuasion, picketing, mobocracy, agitation, sympathy and money aid are eagerly sought by the strikers. Employers seek to thrust aside these cobwebs with the new broom called the injunction. It must needs be polyglot for fear it may tackle a tarantula.

★ ★ ★

Sharp lines of demarcation are visible in the afflicted community as to the disease and the remedy. Outside the local ring in which the combatants engage in their pitched battle is the greater ring where the public is asked to stand as a disinterested spectator. A hungry bulldog has no choice between a sermon and a spanking. Government does not intervene with a helping hand as it aims to do where money is needed to move crops, or where stringency comes down on the money centers like a wolf on the fold. An injunction has been known to punish the least guilty.

Hatching technicalities is a business of the legal departments of the big corporations. Woe unto the hired servant who allows his master to be beaten in a court of justice. Either he must find a way or make one to stay the hand of the avenger out of the raw material.

The stepfather of a recent injunction had to pay the penalty for carrying his flag too far ahead of the constitution. He must

have heard something drop, or he would not, after the fashion of Saint Peter's dog, have returned to his vomit. It is a self-evident fact that the trusts regard themselves as the fifth wheel of the administration, because they pay the freight on presidential elections.

Intervention from Washington should not be as a thing done in a corner. To charge organized labor with conspiracy and intent to destroy property, on account of a threatened strike, is throwing sand into the public eye. Organized capital scouts the idea that it is under any obligation to the wage worker for his job; yet it coolly asks for an injunction restraining men from quitting its employ in a pinch. Justice should be the same yesterday, to-day and forever.

* * *

In the original injunction applied to labor disputes, which was sued out in the Massachusetts court in 1888, it was contended that carrying a banner constituted intimidation. That was intended to be a warning to trespassers, and presaged a new-fangled interpretation of existing law, liable to have, as startling consequences as the opinion of a Pennsylvania judge that a natural right to do missionary work among non-strikers did not exist. Human beings are not intimidated by something which cannot exercise force. That banner was not the thing aimed at in reality. We might as sensibly argue that the human voice belongs to Balaam's ass. Banners in a political procession are inimical to the success of a party, but they could not be enjoined any more than a flash of lightning. Men could be found to appeal to court, verily believing they did the cause of good government a service.

A disturbance of the peace was in progress. The days of contract, conciliation, profit-sharing and arbitration had not yet dawned, with healing in its wings. As a result of this pulling of injunctions out of courts of equity with forceps, these latter aids to labor's cause have sprung up and borne fruit, some thirty, some sixty and some an hundred fold.

The judge in his chambers understood that mobocracy is a contagious disorder. Extra-constitutional power would be seized by the mob or the court, and the question to be settled on short notice was simply this: Which power could make the most merciful and honest use of oppression? Surgeons, in the press of a great battle, amputate more legs than they would under ordinary circumstances. If the judge used a convex lens in his search for authority, and magnified it until it was made to include a piece of virile municipal legislation, he would reflect that he had jurisdiction, and his act was not subject to review. The mob does not have jurisdiction, and it is in the minority; the majority being conservative enough to stay by the stuff in the social organism as long as possible. A banner to-day might incite to riot to-morrow, and to murder and incendiarism the day following. How much better to have a scapegoat than to invite a deluge of criminal business for the courts. "Take no thought for the morrow" does not apply to courts.

This kind of an injunction is as far removed as the east is from the west, compared with the starvation injunction of a later date, but they are seed and melon to each other. The English precedent of 1868 was counterfeit. Some American investigator found the bones of this prehistoric giant and constructed a Trojan horse.

* * *

Interference with fundamental rights must have been deliberately planned where the disbursing officer of an organization of wage workers was enjoined from paying relief money to members on strike. The right to belong to a lodge is as sacred as the right to belong to a church. There is no necessary connection between a man's occupation and his lodge: One is not the train to the body of the other. His job requires that the wage worker spend the best part of the day on the premises of his employer. Capital is not a schoolmaster to exercise supervision over an employee outside of working hours. Men who disobey the mandate of a court are treated as legal heretics. They are not exactly plain, unvarnished criminals. Courts would fall into disrepute if they had not the power to compel obedience. If the man with the hoe will not be good he must be punished for something. His guilt must be only constructive, since it is not touched by the right to the committing magistrate, counsel, appeal and jury. The trial by jury of a body of strikers caught in the act of refusing to work would be expensive and tedious. Taxpayers

would not suffer such a burden to be loaded upon them for any length of time. "What thou doest do quickly to save the enjoiner's face," is the theory of the injunction. An old dodge is to create a diversion in the opposite direction to the real point of attack.

* * *

First the injunction was used to protect the private right in civil property. That was accepted as an edible mushroom. Later, organized wealth applied the principle to the preservation of public peace. People may have been astonished at the doctrine, but it worked. Now it has become a pons asinorum to enforce political powers.

Combinations of capital have picketed every avenue of approach to political power. Insistence that it is conspiracy to use the machinery of organized labor to strike ignores the twofold fact that it is treason to usurp the functions of government.

Where the occupant of the bench shows the unmistakable proofs of concentrated mental energy by interfering with some of the alleged privileges of capital, he becomes at once persona non grata. It is imperative that he come to his task thoroughly furnished unto every good work, from a biased standpoint. Washington's test for high office is not enough—namely, "ability, integrity and conspicuousness." Industrial conspiracy is proven by a combination which stands a pyramid of money on its apex. An injunction does not often demonstrate its right to existence by removing such a heart clot from the national vitals. Earning capacity and buying capacity for producer and consumer are measured by the yardstick of capital. The wage worker has the narrower interest in industry, perhaps, but, such as it is, it represents all that makes life worth living. The few cents which capital seeks to shear off the labor cost of a product per capita can ill be spared. More of this amount in the aggregate will find its way into the channels of trade if it goes into the poor man's pocket than if it goes into the stockholder's private bank account. Overcapitalization is high-toned robbery of the plain people. Commodity handlers have a lively interest in the continuous activity of the industrial giants. Upon the steady employment of wage workers depends the turning of society on its axis. Fat pocketbooks incline toward big heads. Workingmen have a cast iron conviction that capital is trying to put the cart before the horse. Those who force industry to the front have to carry a swarm of drones along. It is a granite boulder fact that \$1.00 is required to-day to do the work of \$700 four years ago. One-third of labor's purchasing power has disappeared as mysteriously as Captain Kidd's treasure, or the booty of Ananias and Sapphira. To steal outright amounts to the same thing as to destroy something beyond the hope of recovery which the wage worker needs in his business.

* * *

Injunctions have advantages which employers are slow to speak of in public. They put the government in the position of the insurance company. Defense with military power is the alternative to a suit for damages. Either way the cost comes out of the taxpayers of the nation, and it is hinted that it will pay in dollars and cents to stand by the government, no matter how severe its repressive measures may seem. The love of money in such a case may be a root of evil.

Strikers are irresponsible, and the court does its best to put the foundation for responsibility somewhere. Monopoly, which squeezes the price of what it buys and inflates the price of what it sells, will practice its system of organized loot in any direction. As an example of how the people are exploited study the coal strike. Say the estimated output for the current year will be 60,000,000 tons. One dollar per ton increase would make several men multi-millionaires. These men, of course, saw the end from the beginning, and initiated an ordered sequence of events as logical as the tale of the House that Jack Built. Where the graft was faulty was in overlooking the tendency of the unexpected to happen. Proposals for government ownership of coal mines and the strike commission have boosted the cause of organized labor.

The people were careful to lodge the taxing power where it would be under the best control. Courts have power to find that the value of stocks and bonds is a fair basis for taxation, but organized wealth finds it easy to rob this wasp of its sting. Violation of equity in this point is presumptive evidence of conspiracy, to the same extent as the determination to strike on

the part of organized labor. The court shows a disposition to treat everybody alike in the same way as the Almighty, who does not do for us what we can do for ourselves.

A commission to study government by injunction would be as sensible as a tariff or finance commission.

The injunction having issued against a body of strikers, the latter are in contempt if they dare to violate the judge's ipse dixit. It affects others as well as the strikers who happen to be driven into the industrial whirligig. Suppose the judge who brings forth the injunction could be an eye-witness to a head-end collision between the contending forces, in which a striker commits murder. Would the striker be punished for contempt, or would he be reserved for the criminal court to make a horrible example of? It cannot be a doctrine of American jurisprudence that a man must commit murder in order to be entitled to trial by jury.—James E. Free in *The Public*.

ARBITRARY POSTAL RULINGS.

Our Chicago contemporary, *Lucifer*, though now enjoying, tentatively, admission to the postoffice for transmission at what are called the "subsidized" second-class rates, is able to get from the authorities no satisfactory instructions as to what the publisher must do to make his acceptance sure. In the issue of Feb. 18 is published a letter from that frowning czar, Third Assistant Postmaster-General Madden, who, having been asked what change was needed in *Lucifer* to make it mailable, retorts:

"It is not the province of the department, nor will it undertake to enter into details as to how a publication should be modified to meet the requirements of the law, but a decision as to its admissibility to the mails at the subsidized second-class rates of postage will be rendered purely upon the facts in the case."

This is bad enough if true, for the department ought to be willing at all times to instruct publishers as to what is and what is not admissible under its rules. As the editor of *Lucifer* reasonably inquires, "What is the function of postal officials if not to tell under what conditions mail will be transmitted?" The function of the postoffice, according to Mr. Madden's idea, would appear to be wholly that of not receiving and transmitting mail matter, if by any pretext it can be excluded.

But his statement, above quoted, is not wholly true; decision as to the admissibility to the mails is not "rendered purely upon the facts in the case." It is rendered according to the whim of the official called upon to make the decision. The "facts" to be dealt with in a given case are not the opinions advocated by the publication, but the advertising matter, premium offers, and the genuineness of its subscription list; but the experience of unorthodox publications has proved that such "facts" counts for nothing. *Lucifer* has been once admitted and once excluded by decisions rendered upon the same set of facts. The interpretation of the law as applied to that paper has been marked by inconsistency, ignorance, incompetence, and complete disregard of the publisher's rights.

One issue of *Lucifer* was seized and held as "obscene"—an utterly groundless charge, as is proved by the fact that, although the Comstock fraternity would be only too glad to land the Harman in jail, no prosecution has been or will be instituted. It appears that the officials are under no obligation to substantiate their charges in court. Any postmaster, using his own judgment as to the mailability of a newspaper, may arbitrarily refuse transmission, and the publisher has no redress. He may not even be notified of the act of confiscation. He is despoiled of his property and of the amount of money paid for postage; the subscriber is defrauded and the editor left to bear the stain of publishing unmailable matter. This is reversed the rule that a man is presumed to be innocent until proven guilty. Here, as in the days of the Inquisition, the accusation is deemed sufficient evidence of crime. The government need not prove him guilty; he must prove himself innocent. There may be a legal course by which he can recover his property and vindicate himself, but this does not end it. There is no redress and no guarantee against a repetition of the outrage. Proof that one issue is mailable is no proof that the next one will be, so that each succeeding number of his paper can be seized and the publisher put to the expense of vindicating himself every week. The publication may be pure as snow, but may yet be persecuted out of existence by the officials of a hostile administration.

A knowledge of these almost incredible facts should stir the American people to demand such a reform in the administra-

tion of the postoffice as will remove it from the power of postmasters summarily to exclude from the mails, on their own judgment, any matter on which the postage has been paid and which is physically mailable. While they may reject, for physical reasons, an iron safe offered for transmission, or a glass bottle insecurely protected, or anything likely to damage other mail matter, they ought not to be allowed to pass upon the moral, religious, or commercial character of matter. No newspaper should be excluded as "immoral" or "blasphemous" or as not entitled to ordinary newspaper rates of postage until condemned by due process of law, and the sender convicted of depositing unmailable matter in the postoffice. While the present rule obtains, no publisher is safe, and every subscriber is liable to be robbed by the government of the paper for which he has paid the subscription price. It is soon enough to suppress a newspaper when its publisher has been found guilty of violating the law of the country in which it is published. As it is now, the publisher is punished first and tried afterward, if at all.

The postoffice department needs a thorough overhauling. At present it is censored in business by the express companies and railroads, in politics by the office holders, and in morals and religion by Anthony Comstock and the Catholic Church.—*The Truth Seeker* (New York).

A BOUQUET FOR R. B. KERR.

In a late issue of *Lucifer* R. B. Kerr, of British Columbia, contributes an article on "The Radicalism of Great Men" which is a literary gem. But it is lacking in one respect. The name of Comrade Kerr does not appear in the list of names which the article reviews.

As a reader of *Lucifer* for a dozen years or more, I have often thought that the publication was well worth the subscription price for Kerr's contributions alone. He is a university graduate, a lawyer of great ability, and, best of all, he is a close student of economics and sociology and has the courage to stand for what he believes. Much that Comrade Kerr expressed in his article on "The Radicalism of Great Men," which, by the way, indicates an unusually wide range of knowledge on current literature, is applicable to himself.

If R. B. Kerr ever strolls across the Canadian line and finds his way to this part of the imperial republic I wish he would bear in mind that there is a small fruit farm over at Benton Harbor, Mich., to which he has a standing invitation to visit; and we will not object if he should bring James F. Morton, Jr., along for company. If "each day is a life," and life is only a few days, let us at least be kind to those who are doing so much to make pleasant these few days.

HENRY E. ALLEN.

LOOKING FOR CAUSES.

Let us take into consideration what the women of the despised classes are called upon to pass through. Let us ask the why and wherefore. When starvation stares her in the face; when the demon drink has entered her home; when the husband and father is thrown out of work through no fault of his; when the monster monopoly has shed precious blood and made her home desolate—what then, think you, breeds in the heart of woman? Must not her every thought, her every breath, of necessity be freighted with murder? Then the little helpless unborn, the human embryo, that is being gestated and fed with such nourishment—must not a race of murderers, of criminals of every description, be the product of such creative conditions?

When mothers are free to choose the fathers of their babes; when they can have just the conditions their hearts long for; when every woman has learned the science of becoming a perfect mother; when every mother understands the fearful responsibility of becoming such; when every father is filled with a sense of the high honor that has been conferred upon him in being chosen to be such; when in consequence he recognizes the duties he owes to woman and her offspring, and when in every act of his life he seeks to aid her in perfecting the coming being—then, and not till then, may we expect peace and joy and happiness.—From "Hilda's Home."

Photographs of Moses Harman, taken in San Francisco and contributed by the photographer to be sold for the benefit of *Lucifer*, may be ordered of Moses Harman. See address in another column. Price, 25 cents.



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LUCIFER: ITS MEANING AND PURPOSE.

LUCIFER—The planet Venus; so called from its brightness.—Webster's Dictionary.

LUCIFEROUS—Giving light; affording light or the means of discovery.—Name.

LUCIFIC—Producing light.—Same.

LUCIFORM—Having the form of light.—Same.

The name *Lucifer* means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

THIRD SERIES. VOL. VIII. NO. 10.

LUCIFER READMITTED TO SECOND-CLASS RATES

We have been informed that the postal department has decided to readmit *Lucifer* and refund the money which we have been depositing for postage for the past two months. We, of course, lose the money for the stamps with which we prepaid postage for three weeks. As the editor writes that he expects to be at home in a short time there will be no changes in the paper until his return. For the past six months I have been obliged to take the responsibility of the management, as he was too far away to be consulted. L. H.

WINTER GLEANINGS.

COLONIZATION.

Continuing the subject touched upon in No. 1009, that of schemes to get people away from the overcrowded centers of population, where the evils attendant upon the competitive wage system are apparent to even the most superficial observer, I wish to speak of two or three plans that have been brought to my attention by friends in San Francisco and in Oakland.

First. Among the liberal-minded and progressive men whose acquaintance I made soon after my arrival on the Pacific Coast, is J. Albertus, 217 Eddy street, San Francisco. After reading carefully the plans put into print by Mr. Albertus, and after repeated and extended conversations with him and with others associated with him in the enterprise, I am fairly well convinced that the scheme proposed is feasible, is practicable, and that all that is needed to make it a triumphant success is the bringing together of enough people whose minds have been broadened sufficient to grasp the lofty aims of the projectors, and who have stability and persistence of character sufficient to insure the right kind of co-operative effort.

Mr. Albertus has been a great traveler. Having seen the evils of monopoly in his native land, he set out to find a country whose resources were yet open to all who prefer freedom and competence to slavery and poverty.

Having made a careful study of reform movements in America, of which he has been a resident for some twenty years, also of similar movements in other quarters of the globe, notably in Russia and in the South American republics, he has succeeded in obtaining an option on some 100,000 acres of very suitable lands, on very reasonable terms, on which to practicalize colonization on a large co-operative plan—agreeing to settle 500 families thereon.

As far as I have studied this co-operative movement, it seems

to be based on logical, philosophical, and at the same time business-like principles; all points having been carefully weighed, and errors of other colonies carefully guarded against.

Freedom on all lines is the underlying thought of course, including freedom of the affections, freedom of womanhood and motherhood, securing to the child the right to be born well, also its right to be reared in an atmosphere of love, of harmony, of concord, surrounded by economic and industrial conditions that enable the young citizen to grow to the fullest, the noblest, individuality possible to his or her hereditary endowment.

Co-operation is the watchword of the times, and whether the scheme outlined and inaugurated by Mr. Albertus shall be pushed to complete success or not, it will serve at least one purpose, that of helping to educate the ignorant in the principles of liberty and justice, and will make it easier for subsequent experimenters to realize the full fruition of the aims of the thinkers, the dreamers, such as Plato, Sir Thomas More, Edward Bellamy, and thousands more who have written upon the subject of human perfectibility, since the dawn of history.

Keeping in mind the many disastrous failures of co-operative schemes, I am careful not to advise any reader to invest either time or money in this enterprise, without the most careful investigation. It will take only a few minutes of time and a postage stamp to write to Mr. Albertus and get copies of his circulars describing in detail the land and the methods of co-operation proposed by him, and then, if favorably impressed, it will cost only a little more time and a few more stamps to correspond with other persons whose means of information are far better than mine in regard to the location, the climate, the resources, the means of getting there, the prospects for permanence, the amount of money necessary to enable a family to subsist until crops can be raised, etc.

Second. Another co-operative enterprise in which I feel much interest is one to be located in the Santa Cruz Mountains, on the line of the Southern Pacific Railway, less than seventy miles from San Francisco. There are, in fact, quite a number of colonies, or settlements of co-operators, now in process of formation, to be planted in this range of mountains, so that people can have choice of locations and choice of plans or methods of co-operation.

For obvious reasons—the title to the tract in question not yet being secured—the exact location and description thereof is not yet published.

As in the plan of Mr. Albertus, the projectors of the Santa Cruz Mountains enterprise propose to make liberty and equity their chief corner stones. If they can be said to have rules or creeds of any kind, these may be summed up in the one rule of life: Each has the right to do as he pleases, so long as he does not infringe upon the equal right of others.

The climate of these mountains is said to be as nearly perfect as a resort for invalids, as it is possible to find on the continent. The soil is rich and well suited to raising fruits of all the kinds adapted to the north temperate zone. On the tract in question there are vineyards and orchards now in successful bearing, also fields producing abundant crops of grain and vegetables. Springs of water abound, and never-falling streams, creeks run through it, furnishing the means of irrigation if needed, though the supply of water from the clouds is usually quite sufficient.

Though only a few miles distant from my present stopping place, I have not yet visited this tract, but hope to do so before many days, when I shall probably have something more to say about it. From what I have seen, however, of this valley—the famed Santa Clara—and of the mountains and foothills on its eastern or northeastern side, I am prepared to credit almost anything that is said in praise of the Santa Cruz range, lying to the southwest, and in plain view of San Jose.

THE RIGHT OF PROTEST AND OF CRITICISM.

In recent numbers of *Lucifer* I took occasion to speak of the fraternal hospitality and co-operative aid extended to me by James H. Barry, editor and publisher of the San Francisco Weekly Star, an old and well-established journal, and if I mistake not one of the chief leaders of independent thought on the Pacific Coast. In reply to my questions Mr. Barry gave a somewhat extended account of the contest, the defensive fight for free speech, in which he was the leading figure some thirteen or fourteen years ago. Briefly stated, the contest was precipitated

by editorials in the Star criticising the action of certain judges in San Francisco, and protesting against the abuse of power by these judges.

For this offense Mr. Barry was sentenced to pay a heavy fine and to be imprisoned for five days in the county jail, for the alleged crime of "contempt of court."

Accepting the kind offer of Mr. Barry, I looked through the history of these famous court proceedings as recorded in the bound volume of the Star, from which records I copied much matter that I should like to spread before the readers of Lucifer, did space permit.

Of the items of history copied I will venture to reproduce a very few. After the case had been appealed from the decision of the lower court, under the head "Convicted of Contempt," the Star, in its issue of Sept. 13, 1890, said:

"As we were going to press the Supreme Court rendered a decision in the case of James H. Barry, charged with contempt of court, affirming the decision of the lower court, fining Mr. Barry \$500 and ordering his confinement in the county jail for five days."

"After we have received a copy of this decision, and at the proper time, we will be heard."

"At the present writing Mr. Barry is not in jail. He is, however, prepared for the inevitable; and our readers may be assured that when it is finally settled that the state law does not permit a man to criticize a judge without danger of being dragged to jail, and, without trial by jury, punished for contempt, the Star will open a campaign for the repeal of such a law, and will not stop until it is repealed. Prison bars will not make us stop speaking the truth!"

In its issue of Sept. 20, 1890, the Star publishes an extended account of a mass meeting held on the previous day or night. "Metropolitan Hall was crammed," so the report said, by people "not confined to a class, but included men of eminence in the professions and in business enterprises, advanced thinkers, active workers, mechanics, physicians, members of the various trades unions, Nationalists, Greenbackers, advocates of the Single Tax, Democrats true to the teachings of Jefferson, Republicans faithful to the principles of free speech and free press, on which their party was originally based—all of whom united as one to attack the common enemy—to protest against any laws or decisions which invalidate or even bring into subordination the corner stone on which our right to become a nation at all was based."

Many of the older readers of Lucifer doubtless remember the outcome of that memorable struggle for liberty and justice, but to such as do not so recall I will just say the result was a triumphant vindication of the stand taken by Mr. Barry, and the repeal of the law under which he was condemned.

★ ★ ★

Abruptly I must close this letter—in order to make sure that it will reach the office in time for next week's issue.

For the next week or two my address will be in care of W. C. James, 128 Olive street, Los Angeles, Cal.

M. HARMAN.

PATRIOTISM HARMFUL TO HUMANITY.

Asked by a newspaper correspondent in Paris recently, "Is patriotism incompatible with humanity?" Maurice Maeterlinck replied: "The ideas that guide humanity ought to be respected only in proportion to the amount of good they do. The idea of a fatherland was long necessary. It is not yet completely useless. That fact indicates that the hour approaches when it will become harmful."

"It is the duty, then, of those who walk in advance of the unthinking masses to attack that idea from now on, if they wish their descendants to find the sentiment enfeebled enough to be overthrown upon the day when men shall realize that it stands seriously in the way of man's evolutions."

"It is important to destroy, little by little, everything which tends to hamper the liberty of man, as if all men really deserved to be free. One knows, however, that they will not merit the freedom for several centuries after their deliverance. The harmonious use of liberty can only be learned through long abuse of its benefits."

Judaism and Christianity will disappear. Jewish work will end, but Greek work—that is, science, rational and experimental—civilization without charlatanism, without revelation, founded on reason and liberty, will, on the contrary, go on forever.—Renaud.

MALE AND FEMALE SELECTION.

In No. 1007 J. L. Hicks says: "If I have read Lucifer intelligently for the past seven or eight years, the prevailing opinion among sex reformers in regard to heredity and race improvement is that woman is the race builder, the race preserver, the transmitter of qualities."

From the above supposition Mr. Hicks draws the very logical inference that what is needed is the selection of mothers, not the selection of fathers. Clearly, if women transmit qualities by inheritance, and men do not, it is much more important to have a proper mother than a proper father.

It is almost certain, however, that the supposition is a mistaken one. Whatever the prevailing opinion among sex reformers may be, I think there is little doubt that the prevailing tendency among biologists is to attach exactly equal importance to men and women as transmitters of qualities. Weismann, who is generally conceded to be the most important writer of our time on heredity, believes that the germ-plasm, or hereditary substance of the male sperm, is similar in character to that of the female ovum, and that the chances of inheritance from the father and from the mother are on the average exactly equal. To use his own words, "the physiological values of sperm and egg-cell are equal; they are as 1:1."

This does not imply that in the case of every particular couple the chances of inheritance from father and mother are equal. It is well known that some persons have what is called a "prepotency" in the transmission of qualities; that is to say, they have an exceptional power of impressing their characteristics on their offspring. There is no reason, however, to suppose that prepotent males are either more or less common than prepotent females.

The theory I have stated appears to have the support, not only of science, but also of popular opinion. When a baby is born, we ask whether it is like its father or its mother, and I think the general assumption is that it is just as likely to resemble the one as the other. We are accustomed to see men and women of all ages, some of whom are more like their father and his family, others more like the mother and her family, and others about equally divided between both families, and we accept all of these resemblances as equally natural.

If the chances of inheritance from the male and the female are equal, then it is clear that the selection of mothers is exactly as effectual as that of fathers. Unfortunately, however, it is not so practicable. As Amy Linnett pointed out some time ago, a much smaller percentage of the men than of the women in the community is needed to produce the next generation; consequently the scope for selection of fathers is much greater than that for selection of mothers.

Breeders are well aware of this. While they select mothers to some extent, they select fathers to a much greater extent. If you look into a field of grass, you will see only one bull to a good many cows; while one stallion will suffice for the brood mares of a number of farms. If we want to improve the human race, we have only to apply to bipeds by humaner methods the principles we now apply to quadrupeds. R. B. KERR.

AN ANECDOTE OF SPENCER.

When the Czar of Russia visited England he was entertained by the Duchess of Devonshire. Huxley, Darwin and Spencer were among the invited guests, but they were informed that they were expected to appear in court costume. Herbert Spencer having, as he said, "No notion of dressing himself to look like a monkey," declined the invitation, although the Duchess sent the assurance that she "would be charmed to receive a person of Mr. Spencer's distinction in any costume." Darwin, receiving the same explanation, went to the dinner in ordinary evening dress; or, as Spencer put it, "dressed like a gentleman." Huxley accepted and went in court costume.

"What would you have done?" said Mr. Spencer to John Fiske, to whom he told the story. Mr. Fiske replied: "Why, I think it was making a mighty big fuss over a very small matter." To which Mr. Spencer replied: "That is just like you Americans. You let anybody impose upon you. You let anybody steal your liberties little by little until some day you will wake up and find you have not any left."

The area of prayer will be gradually narrowed as men learn to trace results to natural causes.—R. C. Adams.

RUSSIA'S "DIVINELY APPOINTED MISSION."

"Russia has never waged a war except for an ideal. No other country on earth or in history can say as much, except, perhaps, your own American republic." This surprising sentiment was voiced by a Russian officer in conversation with Senator Albert J. Beveridge in St. Petersburg three years ago. It is cited by the Senator in his new book, "The Russian Advance," to support his argument that the Russian people are inspired by "two sovereign ideals":

"These two ideals are, first, the preservation of religious faith, and, when the rest of the disputing world shall have grown weary of its spiritual conflicts, the restoration of the simple faith to all mankind; and the second is like unto the first—namely, the preservation of order, form, and authority in civil affairs, and when the rest of the world shall have completed its circle of liberty, and then license, and finally anarchy (which is what Russians believe we are doing), to restore to the confused, hopeless, struggling peoples of the earth those forms of social order and political authority which the Slav thinks are, after all, the foundation-stones of civilization.

"Incident to this last is the more immediate Russian idealistic purpose of spreading her dominions over all Asia. To the Russian mind, China is to be Russian, Persia is to be Russian, India is to be Russian. It is Russian power which is to restore the cross to Jerusalem. It is Holy Russia that is to bring the authority of his faith to the land where the Savior of mankind walked and taught and was crucified. So thinks the Russian."

The instinct toward Asiatic expansion has, then, at the root of it "a religious impulse." We quote further:

"The Russian religionist argues that some place in the world there must be, not only a church, but a people who preserve faith in its purity, fervor, and exaltation; not only a church, but a people who are really, genuinely religious; and that when the rest of the world, weary to death of the vain disputes about this or that point of doctrine or dogma, and with their faith in God himself destroyed, shall cry out, like a child in darkness, it will be Russia's sacred and divinely appointed mission to give to her sister nations thus benighted an example of a people still believing, still trustful, still religious; a people in whose temples the sacred fire has never been permitted to die or even languish, and who have borne forward to the blessing of those who have submitted the cross of man's universal Lord.

"Holy Russia looks to the regeneration of the world as one of her great, if, indeed, not her greatest historic mission. Of course, even the most fanatical Russian churchman does not consider this a thing of the present day, or the present decade, or the present century. Indeed, the centuries, to the thought of the Russian churchman (or, for that matter, the Russian statesman), are small matters. 'All in God's own time' is the motto of the Russian peasant. 'If the mills of the gods grind slowly' to us, they do not grind slowly to the Russian. He sees no particular reason for hurry. Let the processes of evil and good work out their distinct results naturally. Let the world's ages-old battle between darkness and light not be waged in the flash of a spark struck from the meeting of swords of single combatants in some portion of the universal field. It is a gigantic struggle in which the decades are but moments and the centuries but hours. In the end light will conquer darkness, thinks the Russian; and, to his mind, the Christian faith is the all-conquering light and the Greek Orthodox Church the only true bearer of that sacred torch."

Senator Beveridge scouts the idea that Russia is "priest-ridden." He thinks it would be nearer the truth to say that "the Russian priest is people-ridden," since the people look upon the church as theirs, the icons as theirs, Christ as theirs, Jehovah as their father, etc., and regard the priest as "their servant, who is supposed to attend to certain necessary formulas to keep the great spiritual machine in motion." Russian priests are treated, we are told, "with an indifference and even a contempt which an American Protestant minister or Catholic priest would not tolerate for an instant." The real ground for a feeling of popular grievance lies rather in the iron-clad rules which make it impossible to escape the domination of the Greek Orthodox Church. Senator Beveridge writes on this point:

"The children of orthodox parents are orthodox by reason of that circumstance, and cannot be anything else. They may become infidels in belief—atheists even. Nevertheless, they are

members of the Greek Orthodox Church. They cannot join any other. Moreover, the children even of a father or mother who is a member of the Greek Orthodox Church are, by reason of that circumstance, members of it, and, most important of all, that fact constitutes a part of their civil status; for be it remembered that the Greek Orthodox Church and the Russian autocratic government are woven inextricably into each other. They are socially one. The church membership is a part of the civil life."—The Literary Digest.

WHAT'S TO BE DONE?

Some weeks ago I was so forcibly impressed with the big difference between the moral standards which society at large maintains for its masculine members, and those which it imposes upon its less fortunate feminine constituents, that, although I have always been keenly alive to the fact that there was a difference, and a mighty big one too, the cruelty and injustice of the thing was borne in upon me as never before.

For three years I have frequently visited one of the well-known public institutions of Boston. During the first of my going there, I met and was very pleasantly impressed with a quiet, self-poised young woman of about thirty, who always appeared to be paying strict attention to her work. She had a wonderfully sympathetic face and manner, and as time went on we grew to be somewhat acquainted. From the superintendent I learned that she was the matron, that she was unusually competent, and that everybody felt that she was the right woman in the right place. The last time I called I missed her and inquired if she was ill. The superintendent shook her head mournfully, and assumed such a look of sanctimonious grief that I was puzzled and hastened to express the hope that nothing was wrong. She led me to her private office and, closing the door carefully, said: "I am very sorry to have to say this to you, but please do not ever speak of Miss R. again; we have found out that she is not a good woman."

"Not a good woman? Why, that hardly seems creditable. She was so lady-like in appearance, and she certainly possessed marked business ability."

"Yes, she was a splendid business woman, and she appeared to be a lady, but appearances are often deceitful. From friends of mine who recently visited the town where Miss R. lives I found out that she is a mother."

"Indeed, and because she is a mother does it necessarily follow that she is not a good woman?"

The virtuous superintendent stared at me in amazement. "You seem to forget that Miss R. is unmarried," she said frigidly.

"Not at all, but that seems to me to be strictly a personal matter, concerning no one but Miss R. herself. If she conducted herself properly, and was faithful to her business obligations, I cannot feel that it was just to deprive her of the opportunity of earning her livelihood simply because she had met with misfortune, and the thing strikes me as doubly unjust and cruel if there is a helpless and unoffending little child dependent upon her for the necessities of its life."

"You have always impressed me as a woman of keen perceptions," said the superintendent in the same icy tone, "and I am much surprised that you fail to grasp the situation in this case. However, it is needless to argue the point. It would never do to have a fallen woman so prominently connected with one of our leading public charities; and so, though Miss R. was a valuable worker, I had no alternative but to dismiss her."

Opening the door, she sailed down the corridor in all her pristine purity, while I, like the wise Mambres in Voltaire's story of the white bull, retired to solitude and reflected. It seems hardly possible that in the twentieth century, and in this so-called Christian city, a competent, respectable woman should be denied the right to work and maintain herself merely because she chose to be a mother, or became so by accident. If all the unmarried fathers were dealt with in a like manner, much of the business now going forward here would be at a standstill. What can we do to hasten the time when ability and fidelity to business obligations shall determine whether a woman is qualified for a position or not, and when she shall enjoy the same personal liberty which men have so long enjoyed?

BERTHA M. SNOW.

God doeth all things well, though by what strange, solemn, and murderous contrivances!—Robert Louis Stevenson.

THE BLUE LAWS.

Many who have heard of the Connecticut "blue laws" have probably never had an opportunity of perusing that celebrated code. The territory comprised in the state of Connecticut was formerly two colonies, Connecticut and New Haven. The colony of Connecticut was planted by emigrants from Massachusetts and Windsor, in 1633, and Hartford and Weathersfield, 1635-36. The other colony, styled by its founders the Dominion of New Haven, was founded by emigrants from England in 1637. The two colonies were united in 1665. The statutes copied below, from an ancient volume relating to the history of the American colonies, were enacted by the people of the "Dominion of New Haven," and being printed on blue paper came to be known as the blue laws:

The governor and magistrates convened in general assembly are the supreme power, under God, of this independent dominion. From the determination of the assembly no appeal shall be made.

The governor is amenable to the voice of the people. Conspiracy against this dominion shall be punished by death. Whosoever says there is power and jurisdiction above and over this dominion shall suffer death and loss of property.

Whoever attempts to change or overturn this dominion shall suffer death.

No one shall be a freeman or give a vote unless he be converted and a member of one of the churches allowed in the dominion.

Each freeman shall swear by the blessed God to bear true allegiance to this dominion, and that Jesus is the only King.

No Quaker or dissenter from the established worship of this dominion shall be allowed to give a vote for the electing of magistrates or any other officer.

No food or lodging shall be offered to Quaker, Adamite, or heretic.

If any person turns Quaker, he shall be banished, and not suffered to return but on pain of death.

No priest shall abide in the dominion; he shall be banished, and suffer death on his return.

Priests may be seized by any one without a warrant.

No one to cross a river but an authorized ferryman.

No one shall run on the Sabbath day, or walk in his garden or elsewhere, except reverently to and from meeting.

No one shall travel, cook victuals, make beds, sweep house, cut hair, or shave on the Sabbath day.

No woman shall kiss her children on Sabbath or fasting day. The Sabbath shall begin at sunset on Saturday.

A person accused of trespass in the night shall be judged guilty, unless he clears himself by his oath.

When it appears that the accused has confederates, and he refuses to discover them, he may be racked.

No one shall buy or sell lands without permission of the selectmen.

A drunkard shall have a master appointed by the selectmen, who are to bar him from the liberty of buying and selling.

Whoever publishes a lie, to the prejudice of his neighbor, shall be set in the stocks, or be whipped ten stripes.

No minister shall keep a school.

Every rateable person who refuses to pay his proportion to support the minister of town or parish, shall be fined by the court 5s and in every quarter until he or she pay the rate to the minister.

Men stealers shall suffer death.

Whosoever wears clothes trimmed with gold, silver, or fine lace above 1s per yard shall be presented by the grand jurors, and the selectmen shall tax the offender £300 estate.

A debtor in prison, swearing that he has no estate, shall be let out and sold to make satisfaction.

Whosoever sets a fire in the woods, and it burns a house, shall suffer death; and persons suspected of this crime shall be imprisoned without benefit of bail.

Whosoever brings cards or dice into this dominion shall pay a fine of £5.

No one shall read common prayer books, keep Christmas or set days, eat mince pies, dance, or play on any instrument of music except the drum, trumpet and Jew's harp.

No gospel minister shall join people in marriage. The mag-

istrate only shall join them in marriage, as he may do it with less scandal to Christ's church.

When parents refuse their children convenient marriages, the magistrate shall determine the point.

The selectmen, on finding children ignorant, may take them away from their parents, and put them in better hands at the expense of their parents.

A man that strikes his wife shall pay a fine of £10.

A woman that strikes her husband shall be punished as the law directs.

A wife shall be deemed good evidence against her husband.

No man shall court a maid in person or by letter without first obtaining consent of her parents; £5 for the first offense; £10 for the second; and for the third, imprisonment during the pleasure of the court.

Married persons must live together or be imprisoned.

Every male must have his hair cut round according to his cap.

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Anna Gearhart, Freeland, Wash.: Please find enclosed 75 cents, which will, I think, pay what I am in arrears. I would have been very glad to have had the paper while Mr. Harman was on this coast, but there were too many places for my dime; couldn't save any. When I am able to do so, will subscribe again. Long life to Lucifer and its editors.

James B. Elliott, Philadelphia: In a recent number of Lucifer Mrs. Briggs of San Francisco referred to the trial of George Francis Train for sending Bible clippings through the mails. I hope she will favor Lucifer with the date of trial and a short account of the same, and the verdict and sentence pronounced by the court, or where an account of the trial may be read.

C. Walton, Muscatine, Iowa: Enclosed you will find \$2. Please apply on subscription of Anna E. Walton, my wife. If I did not care for Lucifer, still I would want to support it now. Everything worth living for is at stake. As you may have been sending the paper at a loss since the inquisition, shorten the time for which this \$2 pays to make it right. The paper is too cheap anyway, considering the motive for its publication and the obstacles to be met.

Albina L. Washburn, San Diego, Cal.: The Denver Post of Feb. 21 mentions a "new official order" of the postoffice department to the effect that the pretty tourist mailing cards from various popular resorts are declared "off" on account of containing the words "United States of America," holding that no private person has the right to use these words, as they are "too near a fac-simile of the postal card issued by Uncle Sam." The order goes into effect July 1. The cream of the item may be interesting to Lucifer readers and those who have come to know something of the jolly idiosyncrasies of that branch of our "government" known as the postoffice department. Here it is: "The date of the debarring of the private mailing cards was set at July 1 so that people might have a chance to use up any illegal mailing cards which they have on hand." Now, of course, we have only to call the attention of Uncle Sam to the little injustice inadvertently committed in shutting Lucifer from the mails without a moment's warning or any given reason, to obtain six months' time to shuffle off the illegal issues on hand, and thus save editors, paper and readers from loss, permitting them to "take another tack" and watch out for the direction of the next official breeze.

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THE LAW OF SEX.

In the absence of evolutionary knowledge, mankind is bewildered by the complex action of the human mind in connection with bodily function, and especially is this true of the very foundation of life itself—the sex relation. Therefore from ignorance of the origin and law of sex arise most of the evils of social life.

When a man journeys from Chicago to New York he realizes that he cannot and does not take Chicago with him. But in the matter of soul growth, people vainly imagine that they can carry the old intact into the new, forgetting that the new is ever the old, modified and transformed by evolution.

A very great amount of the inharmoniousness of the human world, not only in social and domestic life, but in all other human relations, arises from this failure to recognize the law of metamorphosis, or evolutionary development.

Another and very potent cause of the misunderstanding of the law of sex, and its consequent suffering, is the absurd but almost universal idea that there is something sinful or vulgar about the procreative function. This idea is largely a heritage from the barbaric theologies of the past. Back in the dim twilight of human life men discovered that the abuse of this function brought the penalty of physical suffering. They had not then, and very few persons have yet, reached the knowledge that, by the principle of correlated mentality, when the physical suffering became mental, the abuse and the consequent suffering would cease.

The sex instinct, so called, among the inferior animals is simply the reproductive impulse without rationality. The animal has no rational ideas of cause and effect, such as man possesses. Primates in nature chemically unite under law, but it is evident that there is no conscious cognition of the act. Perhaps, owing to atomic or molecular form, or perhaps owing to the imminent intelligence in nature, the elements unite in fixed proportions. But it is evident that the union is an unconscious one.

Oxygen, hydrogen, nitrogen and carbon, by the law of elective affinity, unite in definite proportion, and protoplasm, the physical basis of life, is the result. The lowest form of organic life, the moneron, multiplies by bi-section, or the process of cellular division, and starts the process which Spencer says is the ascending scale from the homogeneous to the heterogeneous, wherein growth is coherent reproduction, and reproduction is detached growth. This stage of development is called asexual, because there is nothing in it corresponding to that relation. It is simply the starting point of organic life and is still wholly dominated by chemical law, and there is as yet no co-ordination of the energy manifested on the line of specialized functional arrangement.

The next stage of evolutionary development is that of the unisexual, wherein is the beginning of that division of function which is to ultimate in the complete division of the procreative function into the two distinct forms of sex. This stage is represented by all of those forms of animal and vegetable life in which are to be found both elements of the procreative function in the same individual. Many of the lowest forms of insect life and very many plants belong to this class. A stalk of maize, or Indian corn, is a familiar illustration of this stage of development, wherein the shoot, with its delicate fibers called the "silk," a thread of which extends to each ovule or germ on the

cob, is the female, and the tassel, with its blossom and pollen, is the male. The latter falling upon the delicate silk completes the sex union and causes the ear of corn to reach perfection in the reproductive process. In this a field of corn becomes a co-operative commonwealth, each plant assisting in the general fructifying process. It is then an easy step from this stage to a complete division of labor, and this stage has been reached by nearly all animals and some plants. As we ascend in the scale of development we find a constant advancement in the specialization of every function. The lowest forms of animal life are only a digestive sack. The highest animals possess a digestive sack or stomach. The heart, nervous and visceral systems present a like division of labor as between the lowest and highest forms of life. Especially is this the case in the procreative function, which is, perhaps, the most highly specialized and sensitive of any portion of the physical economy, as is proven by the fact that any abuse of this function induces severer punishment than in any other department of being.

In the animal kingdom below man but one law inheres—that of the perpetuity of the species. Acting simply as an impulse, without rationality and for but one purpose, there is little or no danger of a violation of the law. But in the human race, sex becomes subject not only to a higher physical law, but it becomes a legitimate subject of intellectual and moral law as well.

Among the inferior creatures, while the wishes of the female are respected, it is also true that the males contend even to the death for the favors of the female, and this constitutes one phase of the "struggle for existence," and sexual selection constitutes a very important department of natural selection in the production of species, a subject to which Darwin and other writers on evolution have devoted much attention.

When the stage of reason is reached, new factors seek recognition, and we see those factors multiplying all along the line from the lowest savage to the most cultivated civilization.

A savage holds the female as a drudge and slave. And as the most civilized man is but a metamorphosed savage, there still clings to him that tendency which, in spite of himself, at times even with the highest, impels him to assume a superior demeanor toward his "helpmeet."

The more spiritual that men and women become, the greater become the possibilities of happiness or of misery in the sex relation, because of the more complex mental and moral condition.

The procreation of the species becomes more and more an incident of this relation because in moving up the scale of spiritual development, the sex union becomes more and more a union of soul or spirit than of physical union, the physical being but the necessary instrument or agent of soul-blending. Thus the entire polarity is reversed, and that which in the animal kingdom is solely for procreative purposes, and in the lower human departments serves as the basis of conjugal and parental love, becomes, when the spirit reaches its highest possible development in this life, the means by which two kindred equal spirits blend in magnetic sympathy and realize the ecstatic fruition of spiritual unfoldment.

In order to realize this perfect and divine condition there must be a full sense of justice, a full sense of equality, a love of truth for its own sake, and a well-developed love of beauty; not mere physical beauty, for that is but the outward expression

of symmetry and may be confined to mere physical symmetry without mental and moral harmony.

Here, then, is the danger point. Here is the exact place where the lack of knowledge on the part of both men and women plunges them into the seething cauldrons of marital Gehennas.

Selfishness and love cannot dwell together, and a majority of marriages are based upon unadulterated selfishness.

If a man is on the merely passionate and procreative plane there is nothing in that fact to be ashamed of, because it is a perfectly natural stage of evolution. But he should be reasonable enough to try to mate with a woman on that plane, for then there are, in their proper degree, on that plane, the sense of justice, equality, truth and beauty, fitted for their united capacity on that plane of development. Gretchen may be as homely as a stone fence, and Hans may be as coarse as a satyr, but to each other they are true counterparts, and you are astonished at the perfect domestic harmony that reigns supreme as they "multiply and replenish" with astounding frequency and regularity! To them there is nothing lacking because they are on the same plane of development. To you they seem to have no spirituality, but they have all there is in the sphere which they inhabit.

The eternal law of chemistry says that one atom of hydrogen and two of oxygen are required to produce water, and that no other combination will produce it. This is the truth, and you may practice whatever incantations you please, but you will never obtain water in any other way. If you play that you are producing water chemically and add another atom of oxygen you are liable to produce a poisonous acid that will destroy your life. Nature will never be false to herself. So a man may inveigle some woman into his embrace, through motives of selfishness, and accommodating nature may even enable him to compel her to be the mother of his abnormal progeny, but rest assured that outraged nature will exact the penalty of violated law.

Such a fool is this man that he refuses to accept the proof that he is a fool! If his neighbor owes him \$50 he knows that \$25 will not pay the debt. He can realize the fact of his being cheated in a horse trade. But he utterly refuses to see that the sex union, to be productive of happiness, even to himself, must, on the principle of natural equity, produce the equivalent of happiness in his partner.

No one was ever yet fool enough to call a slave companion or comrade. The very names are symbols of equality, and unless the equality actually exists, the play degenerates into a farce or a tragedy.

The fact is that love and liberty are one.

What is liberty? Physical liberty consists of self-centered individuality, by which the person is physically free to do, to act or not act in any way that does not interfere with the same freedom in his fellow man.

Mental liberty is the right to think along any line that the mental nature may be impelled, and moral liberty is the co-ordinating power of conscience acting as cohesive and impelling power to harmonize the whole being in the line of right development. If follows, then, that without liberty there can be no progress; hence Macauley's axiom that the remedy for the evils that came with liberty was more liberty.

Love is attraction. Self-love is its lowest expression and has its origin in the law of self-preservation, called the "first law of nature," which it really is. The law of gravitation is the primary expression of the principle of attraction. The law of cohesion is the same thing in atomic and molecular expression, and the planets maintain their place in their orbits by reason of the mutuality of the centrifugal and centripetal forces, which act in perfect harmony. Each force recognizes the free activity of the other.

In the elective affinity of chemistry the same principle of freedom is recognized, and the two atoms of oxygen refuse to be coerced in choosing the single atom of hydrogen, just as the atom of hydrogen refuses to accept more or less than two atoms of oxygen in forming water. It might be here said that so far from this being atomic liberty, that it was exactly the opposite. But this is only apparent, for in all nature true liberty is found in obedience to law. The exuberance of health, which is liberty or freedom from disease, can only be secured by obedience to the laws of health.

This liberty of acceptance is recognized throughout the

kingdoms of animated nature below man, but when reason begins certainly ends, because reason is the foundation of individuality and of progress, and that which does not err makes no progress. The individualized soul must grope its way through the labyrinth of its environment, through all the experiences and penalties of violated law, until it obeys every natural law in a conscious way, as perfectly as the unconscious atom obeys, yet rationally, as an intelligent being.

Conjugal love, in evolving out of the animal into the human, necessarily partakes of both. The male, being the positive, is aggressive, and this aggressiveness survives in the highest present civilization in compelling, by social custom, the woman to wait to be chosen in marriage. And this same quality, combined with man's superior physical strength, gave rise to the idea of woman's inferiority to man. And this idea, being useful to kings and priests, has been preserved and fostered by State and Church until the subjection of woman has led to countless evils. It compels womankind into three classes: A spoiled and petted mistress; a petulant, tyrannical virago, or a helpless drudge, or all three, by turns, so that, as stated by John Stuart Mill, nobody knows what a natural woman is like, for nobody ever saw a natural woman. Of course, these conditions react upon men, and they, too, are dwarfed and hampered in their development. Gradually the world is working its way out of these conditions, and men and women are learning that the only way to be loved is to love; that love and liberty are one, and that this law can no more be reversed than could be the planetary motion of the solar system.

Men and women are learning that truth and justice are prime factors in domestic happiness; that any effort on the part of one to compel the other is at once the signal for rebellion, or a sullen submission which, through fear of consequence, compels the victim to acquiesce. And he who compels a wife to submit to an unwilling and loathsome embrace is more detestable than the proprietor of a Turkish harem, because he has not even the excuse of religious error to palliate his offense against personal liberty.

True love never sets any tasks. True love never speaks of self-sacrifice. True love is like the sun, which never takes any account of the light and warmth that it sheds upon the earth—it shines because it must. And, like the sun in springtime, the genial warmth of an unselfish love will cause its object to respond with fragrant blossoms. But if there is falsehood, or deception, or fraud, or distrust, or tyranny, these symptoms of selfishness will chill and blight and kill the delicate flower of love and leave behind a barren waste of desert sands, where the pitiless siroccos and simoons of fear and hate and jealousy and contention will sweep across the dreary desolation with perpetual storms.

Husband and wife must be equal on the plane of development, whatever that plane may be. And whatever the difference between them in this particular may be, that difference will measure the degree of inharmony and consequent suffering. Of course, it is not intended that we would convey the idea that this is the sole cause of marital discord, but it is the greatest cause that can exist. It ranges through all gradations, from the union of a man who is wholly on the animal plane with a woman wholly on the spiritual plane, to those perfect marriages where there is perfect equality on whatever plane they may occupy.

In addition to mutual desire there must be mutual tenderness, a quality that is in the ratio of spiritual development, rising as it rises and falling as it falls. This tender feeling has neither merit nor demerit. The inferior animals know no such feeling—it belongs to spirituality, and no human being is to be blamed for not possessing it, any more than they are to be blamed for not having a fully developed musical or artistic talent. But nature decrees that the absence of it in one and the presence of it in the other will be productive of inevitable discord and suffering in marriage. The discord arises from a demand on the part of the one not possessing it upon the one who has it, which the latter cannot, in the very nature of things, supply, and this very tenderness assumes the tone of pity and commiseration for the other, because of this very inability to supply what is demanded.

This very feeling usually results in a species of self-immolation on the part of the one having the more spiritual nature, and they become voluntary martyrs to an abnormal relation;

self-devoted offerings on the altar of passion. While it is true that it sometimes happens that it is the man who suffers, it is more frequently the woman, for the evolutionary reason that among the inferior animals from which the human race was evolved the sex union takes place exclusively for procreative purposes. In the transition from the plane of instinct, or unconscious mental activity, to that of rational conscious activity, we find the reason for the sentiment expressed by the poet:

"Man's love is of man's life a thing apart;
'Tis woman's whole existence."

The instinctive feeling of mother-love on the part of the animal for its young, which is but an extension or expansion of self-love, because the offspring is virtually a part of the mother, in a much greater sense, than of the father, evolves into the sublime mother-love of the human being. It leads to the highest spirituality and causes that spirituality to look upon the sex-relation as a stepping-stone to something higher, rather than as something desirable in and of itself.

There is no doubt that the foolish and ignorant idea that copulation is a vulgar thing has, to some extent, influenced and strengthened this sentiment.

All normal people love to fondle and caress babies, admire and praise motherhood, and talk about the beginnings of immortal life, yet are inconsistent enough to be horrified at the mere mention of sex. Flowers are symbols of love, because they represent the sex of plants. The world will never be purified of its dross, and the marital relation be productive of its possible bliss, until there is as much respect shown to the primary origin and cause of motherhood as there is now shown to motherhood itself.

The law of love is the law of life. Not only this, but a full knowledge of the principles of sex will go very far toward banishing the selfish greed and lust for material wealth which is the base of so-called civilization.—C. W. Stewart in the Light of Truth.

UNPRINTED AUTOBIOGRAPHY.

One of the biographical directory concerns asked the president of a Philadelphia company for the usual story of birth, ancestors, education, marriage, politics, religion and career. The reply was the most unique in the annals of autobiography.

"My great-grandfather was shot in his doorway in the American Revolution because he would neither fight nor resist the British. My grandfather lost a fortune because he would not appear in a law court. My father's house was five times burglarized because he would lock neither doors, windows nor drawers. When my father died neither my mother nor any member of my family were mourning.

"I was never baptized. I married without the aid of a clergyman. I have never taken the oath of allegiance to the United States, nor any other oath; but I sometimes silently swear. I have never served on a jury, and never will. Were this country to become engaged in a great war, and I the last man not in uniform, I still would refuse to take up arms.

"In my house a piano is forbidden, also any other musical instrument save the human voice, and even singing is prohibited on Sundays. I am of no political party, never vote, have no interest even in a presidential election. When presented to the president at the White House, I addressed him as Theodore, and his wife as Edith. Mr. and Mrs. are not in my vocabulary, nor any other title save Friend.

"In my religion there is neither form, creed, ritual, liturgy nor priesthood, nor money-earning nor money-spending. To worship costs me two dollars a year—my surplus is given without the tinkling of cymbals to the worthy in need. In church I have never sat beside my wife, daughter, nor any other woman.

"I never attend big dinners, nor toast my fellow-men. I settle material disputes with my brothers by arbitration. I give equal rights in all things to women. I recognize no man as a lion. I have never lifted my hat to anyone—to woman, potentate nor God. In church I keep my hat on my head, and to the Golden Rule I add the admonition 'Silence!' I am the man to whom General Booth of the Salvation Army, appreciating the humor of the situation, shouted above the din of tambourine and the shriek of cornet: 'Your people and mine have much in common. You add a little quiet; we add a little noise.'

"Please omit my name from your book. A Quaker has no use for the brass bands of publicity."—Philadelphia Press.

THE FAILURE OF MORAL CRUSADES.

The programs of these Labor candidates must be lamentable reading to any person of a Socialistic tendency, and to any one accepting the Socialistic doctrine that rent, interest and profits are the means by which we are exploited they are nothing less than farcical. In some of these programs no reference at all was made to any economic subject. They were entirely made up of appeals to the religious and moral prejudices of the electors, while the candidates, almost without exception, lamented the terrible degradation of Sunday clubs, ice cream shops, etc. What harm the ice cream shops have done those gentlemen I for one am at a loss to understand, while they fail to tell us that it was the present persecuting action of the magistrates which has rendered drinking clubs necessary. At the same time it must be pleasant to know that the clubs are to be licensed in the future. This, at least, will help to make them respectable; and the respectable classes, who do not care to be seen near them, will then be able to gratify their desire for a drink on Sunday.

But we may ask, have the various moral crusades of the magistrates been so successful that we should be glad to see them initiating another? I think not; indeed, nothing but failure has resulted from their efforts in the past.

The one result noticeable since those crusades were initiated has been the advertisement of immorality in all the various phases in which they have persecuted it. It is now a good many years since they started with the publicans, and can one honestly say that there is less drunkenness in Glasgow to-day than there was when this crusade was initiated?

Then there was the crusade against betting. When this was initiated betting journals could only be obtained in the lower-class shops in certain districts of the city. A decent news agent was ashamed to keep those betting journals upon his counter. How different it is to-day! Almost every stationer can give you a selection of sporting papers, papers which contain nothing but betting news and tips for the various races. Not only this, but many news agents can offer one a selection of telegrams direct from the field. The bookmaker has his agents in all the large factories, while a very large majority of our young men bet to a greater or lesser extent.

Our police, some time ago, prosecuted certain pictures which they held to be immoral, and the result has been practically the same as in the case with betting—namely, a huge advertisement to those whom they persecuted. At the time they started the prosecution of immoral pictures the papers publishing those vulgar illustrations could only be obtained in the very lowest districts in the city, but no sooner had the prosecution of spicy pictures commenced than the circulation of these journals went up by leaps and bounds, until to-day, like the betting journals, they can be obtained in every district of the city, while some news agents' stock seems to be composed of little else than a selection between these and betting journals.

Then take the prosecutions directed against immoral houses and against prostitution. Have they resulted in any greater success than the others? No man who judges impartially can say that they have. Only the other day I noticed that in the Cowcaddens district they had in the preceding year 500 cases for this crime (immorality it might be, but not crime) alone, which was a record for the district. Sometimes I wonder if our magistrates ever think of the waste of energy or of the debasing nature of the occupation which our police are given when they are put in the position of prosecuting prostitutes.—John Gibson in the Voice of Labor (Glasgow, Scotland).

THE DIFFICULTY.

Here is the way a Benton county man confessed at a revival. He had been pressed to repent, and finally got up and said: "Dear friends, I feel the spirit moving in me to talk and tell what a bad man I have been, but I can't do it while the grand jury is in session."

"The Lord will forgive," shouted the preacher.

"I guess that's right," said the penitent, "but he ain't on the grand jury."—Warrensburg (Mo.) Journal Democrat.

Photographs of Moses Harman, taken in San Francisco and contributed by the photographer to be sold for the benefit of Lucifer, may be ordered of Moses Harman. See address in another column. Price, 25 cents.



MOSES HARMAN, EDITOR AND PUBLISHER.

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LUCIFER: ITS MEANING AND PURPOSE.

LUCIFER—The planet Venus; so called from its brightness.—Webster's Dictionary.

LUCIFEROUS—Giving light; affecting light or the means of discovery.—Same.

LUCIFIC—Producing light.—Same.

LUCIFORM—Having the form of light.—Same.

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

THIRD SERIES. VOL. VIII. NO. 11.

IMPORTANT NOTICE.

It was said in last week's Lucifer that the editor would soon be at home and necessary changes in Lucifer would be decided on. He had written that he expected to be in Chicago about the middle of March. He now writes that he wants to spend a month or two in Washington and Oregon before returning home, and suggests that it may be well to suspend publication of Lucifer until his return. So No. 1013 will not appear soon, and it is impossible to fix the exact date of its publication. Subscriptions are credited by number instead of by date, so our subscribers will lose nothing by the delay. As it will be necessary to make application for re-entry when we resume publication, we hope to hear from all whose subscriptions are about to expire. It would be well, also, if we could receive fresh orders from those whose subscriptions are paid in advance. L. H.

IN THE SANTA CRUZ MOUNTAINS.

Glenwood, Cal., March 4.

In my last letter home it was mentioned that I purposed visiting the Santa Cruz Mountains in the interest of a plan to plant a colony there, a colony of home-seekers who believe in the gospel of liberty, justice, and fraternity, as preached by Lucifer's principal writers and workers. I am now returning from a short trip of exploration to the world-famous Redwood lands of Santa Cruz County, California, and find myself obliged to wait for a few hours at a small station called Glenwood, on the Southern Pacific Railway, narrow gauge, situated about half way between Santa Cruz, on the coast, and San Jose, the capital of the finest of California's valleys, so far as I have seen—the Santa Clara—and while waiting will try to jot down some of the impressions of this short but memorable trip.

To begin, let me say that he who has not seen the giant Redwoods, or any members of that family of prehistoric vegetable mammoths, can form little idea of these truly wonderful productions of nature. No description of mine can do the matter justice.

In estimating the advantages or disadvantages of any given locality for colonization purposes some of the main points to be considered are the following:

First—Climate.

Second—Soil.

Third—Accessibility to markets.

Fourth—Cheapness of land.

In most of these respects the lands of the Santa Cruz Mountains seem to me to be among the most favored I have yet seen. In the matter of climate it would be impossible, as I think, to find a locality that surpasses these mountains. Thermometer seldom falls below the freezing point, and never rises to a degree that may be called hot. And when we remember the apparently exhaustless supply of timber, it is seen that at least two of the prime necessities of human existence are easily and cheaply met—namely, fuel and shelter.

As to soil, while I have seen lands that possess greater depth of vegetable loam it is well known that wherever Redwoods grow the soil is rich and productive. Especially is it adapted to the growth of fruit, such as apples, grapes, peaches, prunes, cherries, apricots, oranges, lemons, nuts, etc.

As to accessibility to market, to centers of trade and commerce, these mountains lie within a few miles of the Pacific Ocean on the west. Santa Cruz, a city of about ten thousand inhabitants, is less than one hundred miles distant by water, and also by two lines of railway, from San Francisco. San Jose, a city of thirty thousand people, also a long list of other thriving towns in the Santa Clara Valley, lie immediately east of this mountain range.

In the matter of cheapness of land—when it is remembered that the soil, with the natural products growing thereon and the minerals that lie beneath it, is made by your laws an article of commerce, of trade, of speculation, of mercenary cupidity or greed and monopoly—we cannot expect cheapness to be one of the leading features of fertile land so near the good markets. The market price of unimproved land, in the Santa Cruz Mountains, suitable for cultivation, ranges from about \$35 to \$100 per acre. It is claimed, however, that in all the Redwood region the timber as it stands is worth the purchase price of the land; that so great is the demand for lumber of this variety for building purposes, for fence-posts, for stakes, pickets, etc., that the prices must constantly increase, owing to the fact that the area of Redwood lands is by no means large. Even now the price for Redwood lumber at the mill is \$13 to \$20 per thousand feet, in the rough, as I am credibly informed.

As to rainfall in these mountains, it is claimed that it is nearly if not quite double in inches as compared with the amount that annually falls upon the great valleys of which we hear so much—the Santa Clara Valley, for instance. Drouth in the Santa Cruz Mountains is of very rare occurrence, if human testimony is to be relied on. Springs and creeks are found everywhere in the Redwood region. That the enormous growth of timber has an influence upon the annual rainfall would seem probable. Santa Clara County, on the east, has a maximum rainfall of 33 inches per annum and a minimum of 17 inches. The rainfall in the San Lorenzo country, on the west side of the Santa Cruz Mountains, is about double that of the valleys and foothills on the east, or Santa Clara side.

In regard to healthfulness, it is claimed that no country in the world surpasses these mountains in this respect. Consequently the whole region is dotted with "summer resorts," hotels, boarding-houses and cottages, erected for the entertainment of health-seekers.

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From this brief description of advantages it might be inferred that I have a mercenary interest in advertising the Santa Cruz Mountains, but not so; pecuniary gain is altogether foreign to my purpose. For many years I have maintained that next to the work of rousing women and men to a sense of the importance of freedom and justice to woman as creator of a new race, Lucifer's work should be an economic one—that is, it should be to awaken mankind to a sense of the necessity of getting the workers away from the crowded and unhealthy centers of population to the free air and sunshine of the country—to the soil, from which all must draw sustenance, directly or indirectly, else perish miserably. For many years I have maintained that the superstitions relating to land-ownership are similar in origin and nature to the superstitions relating to sex-ownership; that together these superstitions are necessary to the enslavement of the many by the few, the privileged and power-loving few; and that the complete emancipation of the race from slavery of all kinds must come through freedom of sex—motherhood in freedom—and through freedom of the soil—freedom of access to unoccupied land and the treasures it contains.

So long have we submitted to the priests of law and of

theology that we recognize no other way of coming into the world than through permission (license) granted by a priest or magistrate, and after our arrival here we think there is no way to live except to pay rent (or taxes, or both) to a syndicate of rulers called a "government."

To destroy these two enslaving superstitions is preeminently the work of Lucifer. In order to work successfully in any line it is necessary to have a clear understanding of the objects to be obtained by our efforts. To have clear ideas on any subject it is necessary to have healthy thinking facilities, healthy brain power. To have healthy brain power we must have pure air, clear sunlight, pure water and natural food. To have these, we must get away from the artificial life of the cities; must go to the free, the unconventional, the natural life of the forests and hills; must go in sufficient numbers that the longings for society, for human association, can be gratified and the evils of isolation be avoided.

If possible the next issue of the paper will contain more definite description of what I have seen in Santa Clara Valley and in the neighboring mountains, that may be of interest to home-seekers.

For the next few weeks my address will be in care of W. C. James, 128 South Olive street, Los Angeles, Cal.

M. HARMAN.

PROGRESS.

The few who have been making a struggle for the rights of free thought, free press, and free mails found much to encourage them in last week's developments. There were these three victories for right:

1. The readmission to the United States mails of copies of the Truth Seeker addressed to Canadian destinations.
2. The readmission of Lucifer at the Chicago postoffice as entitled to the privileges of second or the "subsidized" class of mail matter.
3. The admission of John Turner to bail pending the decision of the Supreme Court as to the constitutionality of that section of the immigration law which excludes aliens for disbelief.

Something happens once in an age to encourage those who keep working.—Truth Seeker.

THE TRUTH SEEKER EXCLUSION CASE.

In January the copies of this newspaper addressed to Canadian subscribers were returned to us marked "Unmailable." We applied to the New York postoffice to find out what this meant, and were told that the order had come from First Assistant Postmaster-General Wynne at Washington. Our letter of inquiry and protest was referred to Mr. Wynne, from whose reply we learned that the Truth Seeker had been thrown out of the United States mails at the request of the deputy postmaster-general of Canada, that official having informed Mr. Wynne that the papers were destroyed at the city postoffices of the dominion—which, by the way, was not then and never had been the fact.

Let us picture the thing. The Canadian government, the capital of which is at Ottawa, in Quebec, a hotbed of Catholicism, is under orders from the priests to prohibit the Truth Seeker in the Canadian mails, and on the pretext of "blasphemy" and "scurrility" the order is issued by the postmaster-general. It is a paper prohibition, as ineffective as a paper blockade, and the subscribers get the Truth Seeker as before. Local postmasters in the dominion do not co-operate to suppress the paper. Then there is further protest from the priests, and the deputy postmaster-general is moved to notify the postal authorities at Washington that the Truth Seeker is prohibited in Canada, and hence not mailable in the United States. Our guileless officials believe him; the order is forwarded to New York, and the hand of the Canadian priest closes the postoffice to the Truth Seeker in the city of its publication. It is not process of law by which we are robbed, nor even administrative process; it is ecclesiastical process begun in Canada!

Now, why should our postoffice take orders from Canada? Have our officials exhausted their own ingenuity in devising ways and means to harass the American press, so that they must import a few? Is the secular government "all in," so that it must call upon the hierarchy for suggestions? Was the independence of this country ever achieved, or was it not? The colonies had the courage to declare their independence of Great Britain. Have

not the states enough self-confidence to cut loose from Canada? Language becomes unprintable when we undertake to express the disgust that this exclusion incident has produced. We are desirous that the general superintendent of the foreign mail service should render his decision. If relief cannot be got through the postal officials, we would proceed to inquire if it cannot be had from others.—The Truth Seeker (New York).

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The morning after the last issue of the Truth Seeker had gone to press that paper received the following letter from the New York postmaster:

"Referring to previous correspondence relative to the mailing of your publication to Canada, I beg to inform you that the Hon. First Assistant Postmaster-General directs this office to advise you that the appeal made in your letter of the 28th ultimo has been determined in your favor, and to accept for mailing copies addressed to Canadian destinations, provided, of course, such copies are not otherwise unmailable on account of any article or advertisement the circulation of which is forbidden in the domestic mails, and the publication does not violate the copyright laws of Canada. Appropriate instructions have been issued, and the copies may be presented for mailing as second-class matter at your convenience."

FARCICAL FEATURES OF THE TURNER CASE.

As soon as the Supreme Court of the United States had heard the argument of Mr. Pentecost in this case, it decided that Mr. Turner might be admitted to bail, which was a just decision, although the amount of the bail, \$5,000, is excessive and absurd. It is excessive because Mr. Turner is accused of no crime, and it is absurd because it binds his bondsmen, Mr. Bolton Hall and Dr. E. B. Foote, Jr., to produce him in the United States, when the whole object of his arrest and detention is to get him out of the United States. That is, one court having decided that Mr. Turner is unlawfully in the United States, another court puts him under \$5,000 bonds to stay here!

Mr. Turner is under engagement to be present in London at a meeting to be held by the trades unions he has organized in that country, and with the assent of his bondsmen he may possibly go there for a few weeks. And here is the second farcical feature of the case; for, although Mr. Turner will be in England, to which country the law condemns him to be deported, yet, if the case before the Supreme Court goes against him, he must return to the United States to be deported whence he came; that is, he must come back to this country in obedience to the law, although the law makes his presence here unlawful! Physically Mr. Turner will be in England, but judicially he will be in the United States; actually he will have deported himself, and yet must come back in order to be deported officially.

It is as if a man who had committed suicide under sentence of death should afterward be turned over to the sheriff for the execution of the law's decree. When the Church ran things a man might be tried and condemned for heresy after he was dead; but in that case there was a purpose, since condemnation carried with it the confiscation of his estate; but here there will be no such excuse, the accused being condemned only to leave the country he has already left. In other words, he is to be condemned to leave the country where he is not and return to the country where he is. Thus the law compels him to take ship from the country where his presence is legal according to the law which compels him to depart from it, and to enter a country where the same law makes his entry illegal.

The Supreme Court has agreed to try the case on April 4. Along in May or June a decision may be expected. If this decision be adverse to the accused, the judgment of Lacombe in the Circuit Court will have been confirmed, and the defendant must be produced. But if he is in England already in obedience to the decree of the Circuit Court, can his bondsmen lawfully bring him back? Of course he has a perfect right to be there, the court having decreed that he must go. He will have voluntarily carried out his sentence. But the law provides that any person who knowingly allows, aids, or permits a man of Mr. Turner's views to enter this country, or is instrumental in bringing him here, may be fined \$5,000 or imprisoned for five years. In what position, then, will Messrs. Foote and Hall find themselves? They must produce Turner or make good their bond of \$5,000, but by conniving at the entry of one who disbelieves in organized government they become liable to a fine of \$5,000, to say nothing about imprisonment. Will they produce the man or the money?—Truth Seeker.

THE EVIL OF PENALIZING OPINION.

Here is a copy of a Senate document—Senate document No. 2314. Since the first Congress met, aye, since the first Colonial Legislature was formed, there never has been so wanton, so flagrant an attack upon the principles of liberty, of liberty of thought, as this bill, and David B. Hill is its author. This is the bill popularly known as the anti-Anarchist bill, the bill introduced into the Senate of the United States in its last closing days by David B. Hill.

I am not an Anarchist; it is also needless for me to say that. But I am far from sharing in the opinion that an Anarchist is merely a man who wants to use dynamite. The Anarchists have not a monopoly of physical force. That has been used over and over again by trades unions, by American patriots, and by people of all kinds. Anarchy in its true meaning is a belief; it is a political philosophy. It is an extension to its limit of the old Democratic belief that the best government is the government that governs least.

The Anarchists would abolish government. In that I think they are mistaken. I think they go too far on one side, just as the Socialists go too far on the other side. But every Anarchist has a right to his opinion. Now, what is this bill? A bill to provide for the exclusion and deportation of alien Anarchists, which provides that no alien Anarchist shall hereafter be permitted to land in any part of the United States; that a board of inquiry is to examine every person who is suspected of being an Anarchist. This is David B. Hill! Every alien seeking admission into the United States is to be examined if he is suspected of being an Anarchist. Examined as to what? As to whether he ever blew up a house, or killed an emperor, or murdered a brutal and oppressive governor, whom human laws could not reach? No, nothing of that kind. He is to be examined by pertinent questions as to his antecedents, and as to his opinions as to government!

Is there any difference between examining a man as to his opinions as to government, and if you do not like him sending him back again, and asking his opinion as to God, and after that sending him back? He is to be examined as to whether he belongs to any society or association of known Anarchistic tendencies, and this board may examine the person of such alien for marks indicative of such membership. What does that mean? To examine him from the crown of his head to the soles of his feet for marks indicative of such tendency? What marks? Would a man looked for by all the police of the monarchies of Europe mark himself so that he could be known by them? No; but in some of those countries political prisoners are marked. This precious bill took that way of finding out whether any man coming to this country in search of liberty had been under the ban of the despotic police of Europe.

And more. This board may accept evidence of an emigrant's common reputation as an Anarchist, and the judgments of foreign courts and police investigations may be taken as prima facie evidence, which may be deemed sufficient, unless controverted.

And this bill goes on to provide that, in case they think there is evidence of his holding such opinions, he is to be sent back from this country, and from there the bill goes on to appropriate \$60,000 of money wrung from labor by the most atrocious taxation. For what? To send agents, who are virtually to be police spies, to Europe; there to go into connection with the police of European countries, and to find out and report here whom they suspect to be Anarchists.

Why, under that bill such a man as Prince Kropotkin, a man who enjoys the hospitality of England to-day, a man who as an investigator has rendered the greatest service; such a man as Professor Reclus, who enjoys the freedom of free Switzerland, a man who stands to-day as the most eminent of living geographers—under that bill if such men came to this country they could be taken up, examined as to their opinions of government and then sent back to Europe. The man who introduced that bill was David B. Hill—a man posing as a Democrat; posing to-day as a friend of labor; posing to-day as a defender of free speech. There never was such an atrocious bill introduced into the Congress of the United States.

And in that Senate which has become an American house of millionaires, that Senate which was only anxious to serve the sugar trust, for good and sufficient reasons; in that Senate this bill passed without opposition, and it might have been to-day

the law of the land, just as the atrocious Russian treaty that binds us to send back political offenders to Russia is the law of the land. It might have been the law of the land, but, thank God, there was one real Democrat, a Single Tax Democrat—John DeWitt Warner—who stood up and protested, and killed that bill there and then. John DeWitt Warner, the man who stood up and did this, the man who has been true to all his pledges, has been turned down by Tammany. You cannot vote for him this year. Tammany and Hill! They are simply parts of the same thing. I shall vote against Tammany and I shall vote against Hill.—Henry George at Cooper Union, New York, in 1894.

THE PRURIENTS.

What a dull world this would be but for those prurient persons who want to purify life by directing attention to its ulcers, and literature by forbidding those books that are too natural. The other day a society in Boston had a number of booksellers arrested for having in their possession books like the "Heptameron," "Decameron," Rabelais and "Don Quixote." Why not Shakespeare and the Bible? Why not any book that deals with life and passion? There's a possible suggestion of sin in any love episode. All it needs is a mind that can't think of love except as a physical, sexual function. I knew a learned but unfortunate man once who couldn't look at a piece of wall paper, at a fragment of carving, at a letter of the alphabet, without seeing therein a phallic symbol. We all know the youth who can't let the simplest observation pass without distorting it into an excuse for a double meaning of doubtful decency or direct dirt. Of such are the people who are always finding corruption in the masterpieces of literature. Now, the fact is that the "Heptameron" and "Decameron" are so dull that they would remain unread, for the most part, but for just such advertisement as they have received in Boston. Nine people out of ten have read Rabelais because they have had an idea that they shouldn't read the book. They miss altogether the quality and value of these books, which are such that their suggestiveness or filth is a negligible quantity. Take Rabelais: it is safe to assert that not one reader out of ten who tackles him ever finishes the book. He dips for dirt, gets it, and the rest is unintelligible, when, in fact, the greater part of the book is a wonderful criticism of life, a splendid scarfication of folly and sham and sin in statemanship, science, religion, literature and education, and a presentation of a truly beautiful idealism under the fantasticities of the laughing monk's method. As for "Don Quixote," the filth is microscopic, and God help him who can remember that only as supreme above the sense of tears that softens the parody of a once beautiful but latterly degraded dream. A preacher named Leavitt has now come forward to tell us that the "Iliad" and the "Odyssey" are immoral, and he thinks that the former is only a story of a young man running away with another man's wife, while the latter is reprehensible because Ulysses tarried long and pleasantly on Calypso's magic isle. Most mythology is indecent, too. The story of David and of Solomon brings the blush of shame to the cheek of innocence. There's nothing in the heavens above or the earth beneath that's not nasty. A baby is an abomination. There are people who might see something evil and polluting in the Sistine Madonna. There are such people in the insane asylums—and out of them. Their only excuse for being is the prominence they are given by the disgust and indignation they excite in the hearts of really pure-minded people of judgment and culture.—St. Louis Mirror.

The outcome of the Boston case was that the booksellers were given back the seized books and warned that if they were to sell such books it must be done decorously, and in a manner not too public. The most important thing accomplished by the arrests was to make known to several million people the names of several "bad" books by them before unheard of. It is a foregone conclusion that most of the "several million" will be filled with mental unrest until they have read the books which have had their morality questioned.—Book and News Dealer (New York).

"I'm sorry," said the private secretary, "but the President will not see you." "Try again, won't you?" persisted the White House visitors. "Tell him I'm the man in the brown hat that stood in the crowd when the Rough Riders left Tampa for the front."—Philadelphia Press.

VARIOUS VOICES.

We are always glad to receive calls from friends visiting the city. Take the Lake street elevated, stop at Ashland avenue, walk one block east, then one block north. Or take Fulton street electric car west and stop at St. John's place, alighting in front of our house. The Lake street electric and Paulina street cars also pass within a block of our residence.

The Truth, San Francisco, Cal.: Moses Harman left last week for Los Angeles, after a stay in San Francisco that was much longer and apparently more agreeable than he had expected. He evidently enjoyed many San Francisco people, and an unfeigned liking for him certainly developed for him in many places. He became known here as a broad-minded, tolerant man, working for the best good of society as a whole, and a man who wears well in the little trivialities of social and personal life.

Fritz, Kansas: Replying to Sara Crist Campbell in Lucifer of March 3, under the caption "Woman and a New Humanity," I desire to enter a protest against all this sex distinction. While probably true that some men have voted women out of the school, and silenced her in the Church, etc., it is also true that some women are equally opposed to woman's advancement. In fact, it has been said that "Woman's greatest enemy is woman." Talk about woman teaching man her idea of love and doing this being woman's greatest duty! Just as though there were a sex distinction in love! From the writer's standpoint, the greatest duty of woman is to shake off physical and mental weaknesses born of her economic dependence upon man; become equally economically independent. As she succeeds in doing this, she also will succeed in establishing a true, sweet, pure and undeffiled love.

Edward E. Gore, Lawrence, Kan.: As the subject of colonization seems to be up among liberals of the Lucifer school, I feel like calling their attention to the island of Jamaica, British West Indies, as an ideal location for our people. In this island one needs but a cheesecloth suit or gown the whole of the year, and one can live in the luxury of its fish and fruits with only the effort of throwing in a hook or climbing a tree to gather the luscious fruits. As for health, this island is not excelled by even Hawaii. It is quite true that the majority of the inhabitants are negroes, the latest census giving the number of the colored people at 700,000, while that of the white population is not quite 15,000; but this is really an advantage, rather than an objection, to the location of a colony of radical people. I am sure if any of our people will investigate all the advantages which Jamaica offers to colonization they will be most favorably impressed with it, and I would suggest that any one interested would send 25 cents to the Colored American Magazine, 82 West Concord street, Boston, Mass., for copies of January and February issues (1904) of their magazine, containing a full description of the island, etc., by John C. Freund, of Boston.

EMERSON ON "THE STATE."

The disrespect that some of us have for government was put into print in reckless language by the late Ralph Waldo Emerson, who inquired: "Is not the State a question? All society is divided in opinion on the subject of the State. Nobody loves it; great numbers dislike it, and suffer conscientious scruples to allegiance; and the only defense set up is the fear of doing worse by disorganizing." Emerson only needed to have this fear dispelled to become an Anarchist and an outlaw. If any of our mediums should chance to bring Emerson back to the "mundane sphere," it might become the duty of our authorities to detain him.—G. E. M. in Truth Seeker.

Mankind went to religions, which proved nothing, for they differed among themselves; it went to philosophies, which revealed no more, for they contradicted one another; and it will now try to find the way out of the difficulty by itself, trusting to its own instinct and its own simple good sense; and since mankind finds itself here on earth without knowing why or how, it is going to try to be as happy as it can with just those means the earth supplies.—Dumas.

Anyone can go to the Bible and find some text, some passage, to uphold anything he may desire.—R. G. Ingersoll.

THE TASK OF VOLTAIRE.

Voltaire's task, however, was never directly political, but spiritual, to shake the foundations of that religious system which professed to be founded on the revelation of Christ. Was he not right? If we find ourselves walking amid a generation of cruel and unjust and darkened spirits, we may be assured that it is their beliefs on what they deem highest that have made them so. There is no counting with certainty on the justice of men who are capable of fashioning and worshipping an unjust divinity, nor on their humanity so long as they incorporate inhuman motives in their most sacred dogma, nor on their reasonableness while they rigorously decline to accept reason as a test of truth.—John Morley.

So long as we love, we serve. So long as we are loved by others, I would almost say we are indispensable; and no man is useless while he has a friend.—Robert Louis Stevenson.

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THE NEW THOUGHT CONVENTION.

After being one of Elbert Hubbard's "freaks" for some time and mingling with the constant stream of charmed and charming visitors to the much-overflowed Roycroft Shop, I drifted into the Chicago convention, and found its atmosphere very pleasant and congenial.

Aside from the general interest in a "reformed Roycroft," I met a fine spirit of comradeship and good-fellowship that spoke well for the New Thought people. Probably in no other gathering containing so many people of influence and high position did conventionalism ever count for so little, and individuality have such free scope. Strangers from thousands of miles apart were mutually fused by the instinct of the occasion into the happy units of a family reunion.

The whole drift of New Thought teaching is in the direction of individualism. It helps in the attainment of that personal poise and power that fits for release from all restraint. Before those who really live in its spirit, law is ridiculous and government absurd.

The world will hear from this convention and the people who composed it. It is the New Life—the charmed life, the full-orbed life—that is irresistible. It is immune from prison or injunction. Its smile is stronger than uniformed regiments; its silent thought more explosive than dynamite. The New Thought reformer, in any line, needs no revolutionary programme, no campaign of noisy invectives and denunciation. Kindly and sweetly he lives and works, and all the things that bind and bar humanity's rising love-life vanish like the winter's ice before the coming spring.

All this was immanent and vibrant at the convention. That some of the people who created this spirit were not familiar with the avowedly Anarchistic forms of its expression helps to show its universality and power. The love of freedom is a growing love. Real New Thought people make good Anarchists.

C. L. BREWER.

The one outstanding feature of the recent municipal elections in Scotland was the indifference displayed by the people as to who "represented" them. It is to be hoped that they have found out at last that representative legislators and administrators are, along with the clergymen, the greatest humbugs on earth.—The Voice of Labor (Glasgow).

Atheism affirms that there are no gods or goddesses, assuming that God means a personal, extra-mundane personality. This "godless world system" substantially agrees with monism or pantheism of the modern scientist. It is only another expression for it, emphasizing its negative aspect, the non-existence of any supernatural deity.—Ernest Haeckel.

The right of private judgment will subside, in full force, wherever true men subside. A true man believes with his whole judgment, with all the illumination and discernment that is in him, and he has always so believed. A false man, only struggling to "believe that he believes," will naturally manage it in some other way.—Carlyle.

Correction does much, but encouragement does more.—Goethe.

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WHOLE NO. 1013

THE RIGHT TO BE BORN WELL.

In San Francisco and in Los Angeles my public talks were the immediate cause of the formation of two radical clubs or associations for the free, candid, earnest and honest discussion of the fundamental problems of human existence. While my outing on the Pacific Coast was quite satisfactory in most particulars, this feature, this result of the trip was and is especially gratifying. At Woodmen's Hall, Los Angeles, April 3, before a small but very attentive and appreciative audience, a good proportion of which were women, I spoke on the subject of Prenatal Influence, as a factor in the formation of character. The following is the opening part of that address, with a few unimportant emendations:

Lowell says:

"We will speak out, we will be heard,
Though all earth's systems crack;
We will not bate a single word,
Nor take a letter back.

"Let Hars fear; let cowards shrink;
Let traitors turn away.
Whatever we have dared to think,
That dare we also say."

"Society everywhere is in conspiracy against the manhood of every one of its members," says Emerson. "Society is a joint stock company in which the members agree, for the better securing of his bread to each shareholder, to surrender the liberty and culture of the eater. The virtue in most request is conformity. Self-reliance is its aversion. Whose would be a man must be a non-conformist."

Again he says: "It demands something Godlike in him who has cast off the common motives of humanity and has ventured to trust himself for a task-master. High be his heart, faithful his will, clear his sight, that he may be in good earnest, doctrine, society, law, to himself; that a simple purpose may be to him strong as iron necessity to others. . . . We are afraid of truth, afraid of fortune, afraid of death, afraid of each other."

And again says the Sage of Concord: "The Heroic cannot be the Common, nor the common the heroic. . . . If you would serve your brother, because it is fit you should serve him, do not take back your words when you find that prudent people do not commend you. Be true to your own act and congratulate yourself if you have done something strange and extravagant and broken the monotony of a decorous age. It was high counsel I once heard given to a young person. 'Always do what you are afraid to do.' A simple manly character need never make an apology."

In accord with and pertinent to these thoughts, these maxims of two of the most famous thinkers of the past generation I proceed to say:

The most important of all rights is the right to be born well, if born at all.

Life on the planet Earth is not such an unmixed good that it should be thrust upon a human being who does not ask for it unless indeed under the very best possible conditions, including among these conditions the very best possible endowment, the very best possible capacity for happiness and for bestowing happiness upon others.

That word capacity is suggestive—very suggestive. We have all heard the story of the "new rich woman" who asked the principal at the fashionable boarding school how her daughter was getting on and whether she lacked anything.

"Oh, fairly well," was the response. "She does not lack anything unless it be capacity,—and for that, of course, we cannot blame her."

"Certainly not," replied the mother, "but I blame you for not telling me sooner. Her father, thank heaven, is able to afford her a capacity, and it is your fault if the girl lacks a capacity."

Time was when women and men everywhere believed that capacity, talent, genius, are gifts from God; but now most people accept the doctrine that mental faculties as well as physical endowments are heritages from parents—gifts from a line of ancestry dating back thousands, perhaps millions of years, supplemented by maternal impressions during the fateful nine months of gestation, afterwards modified by the multiform factor called environment, training, education.

Whether heredity, including all that precedes birth, be more potent in the formation of character than post-natal influences is a question upon which thinkers are not agreed. Speaking for myself alone, while by no means ignoring the power of post-natal training, especially in the more superficial elements of character, I strongly incline to the opinion expressed by an old-time philosopher that nine-tenths of the education of every human being is received by him before the hour of birth; that is, that the training he gets through suggestions made upon the maternal mind during the period of embryonic growth tremendously outweighs all the work of teachers, and of environment generally, after he enters upon the stage of post-natal existence, or of independent life.

"Tis education forms the common mind;
Just as the twig is bent the tree's inclined.
But education he'er supplied
What ruling Nature has denied."

The question arises just here:

When does Nature, as distinguished from environment—education—get in its work? Evidently the author of these famous lines meant that Nature gets in its work before education—post-natal education—begins.

In accord with this view I would say that if the father wishes to help nature to give to his child the best possible "capacity" he must do his helping mainly before the period of birth—before the closing of the doors of Nature's "endowment house"—the creature that every woman, every mother, enshrines in her own body—reverently be it said.

Need I ask pardon of this audience for plainness of speech? I think not. I agree with Emerson, already quoted, "A simple manly character need never make an apology." Truth may be blamed, but never shamed. To my thinking it is neither blasphemous, indelicate, obscene nor "vulgar" to speak reverently of Nature's processes, Nature's unfoldments. I assume that each of my hearers, no less than myself, is anxious to know all that can be known of these processes, to the intent that we may help Mother Nature to do her best work in creating a better race.

I would say, then, that if masculine man wishes to give to his prospective child the best possible endowment, the best possible "capacity," he must prepare himself for fatherhood by consciously building up and conserving his virile forces to their utmost limit before the fateful moment of conception—before the union of sperm cell with germ cell.

Then, during the nine months of pre-natal life—while the embryonic human being lies utterly dumb and helpless in the matrix, in its little crib beneath the mother heart—the father should see to it that the mother organism be shielded from all

unwelcome intrusion—his own included—and that she be supplied with all needful and helpful materials and surroundings for her own comfort and for the healthful growth of the child.

The father should see to it that the expectant mother be protected as much as possible from sudden shocks that might disastrously affect the organism of the rapidly forming child—shocks that might arrest its evolution from the beast to the human.

I assume that my hearers are not ignorant of the fact in physiologic science that the human embryo passes through many forms of lower animal life during the pre-natal nine months. Has it never occurred to each of you that the mothers of some people must have received a shock at the critical time when her child happened to be passing through that part of its evolution when it resembled a bird of prey—a hawk, an owl, an eagle—or a fox, a weasel, a wolf, a pig, a goat, a dog, a tiger or a monkey? and that the child could never entirely outgrow the characteristics, mental as well as physical, then dominant when the shock and consequent arrest was received?

But if the responsibility of father before and during the pre-natal life of the child be great, what must be that of the mother, since her relation to the embryo is so vastly more intimate and constant?

Should she not prepare herself, consciously and unremittently prepare herself, body and mind, for this office, this transcendently most important of all the human functions or offices, that of creation and pre-natal training of a new human life? Through all the years of maidenhood till the hour arrives in which she consciously assumes the duties, the responsibilities of motherhood.

Should not one of her chief preparations be the care of her own health, physical and mental, her own nervous system, so that accidental shocks will not seriously affect the embryo during the various gradations of growth from plant life up to the human plane?

Then during all the months of pre-natal development, should she not guard—consciously and yet not too anxiously guard—her sacred trust? If fatherhood should guard the creature, or the avenues thereto, from unwelcome or hurtful intrusion, how much more should the mother stand sentinel over this the citadel of her own life, as well as the life of her child!

The mother—and she alone—knows the kind of influences, the impressions, the magnetisms, the companionships, that are congenial, welcome and healthful, and what kinds are unwelcome or repulsive to herself and through her organism unwelcome and hurtful to the organism of the unborn child.

M. HARMAN.

(TO BE CONTINUED.)

HEREDITY AND ENVIRONMENT.

In No. 1008 Arthur C. Pleydell, criticizing a previous article of mine, tells us that "Human progress does not depend upon physical heredity, but upon what may be termed social heredity." There is a modicum of truth in this, but it is clear that social heredity would be of very little use to a people without sound bodies and sound minds. If modern biologists are right in their belief that without selection there must be physical degeneration, then it follows that social heredity can be no substitute for the benefits of selection. Brooklyn bridges would be of little use to a people lapsing into insanity and imbecility.

Mr. Pleydell says that "The human race has apparently reached a stage of evolution where it adapts itself to environments by means of mental processes which invent external aids, rather than through changes in physical structure." I know that, and regret the fact; therefore, I am trying to persuade the human race to reach a more advanced stage of evolution at which it will adapt itself to environment largely through changes in physical structure. Such external aids as false hair, false teeth, and spectacles are very admirable things, no doubt, but I would rather see a race produced whose natural hair, teeth and eyes would enable it to dispense with these external aids.

I would also point out that external aids have hitherto proved useful only in comparatively superficial matters. There are ear trumpets for defective ears, and spectacles for bad eyesight, but I have never heard of any external remedy for a defective brain or a weak will. These things must be weeded out by selection.

It is most extraordinary that persons who see what selection

has done for domestic animals should yet feel aggrieved when it is proposed to apply the same thing to human beings. If human selection has evolved the dog from the wolf, what could it not evolve from man as he is now? Would it not be better to have a race far superior in health, strength, intelligence and sympathy to that now existing, than to content ourselves with such minds and bodies as we have now, while we devote our energies to the multiplication of telephones and street-cars?

My Pleydell also says: "It is worth noting that from a biological standpoint Herbert Spencer at the age of eight was one of the unfit. Had he been sent to a public school and allowed to grow up with as little training as most children receive, he would probably have been an average individual. The training he received, more than his physical structure, made him a great philosopher."

I do not know what Mr. Pleydell means when he says that Spencer was unfit at the age of eight. Does he mean that he was in delicate health? If so, I would reply that Spencer was all his life in delicate health, as many great men have been. Intellectual greatness is quite compatible with delicate health. I should like Mr. Pleydell to give his reasons for making such sweeping assertions as he does in the above paragraph. He must be aware that many of the greatest men of science, such as Newton and Darwin, have suffered from the disadvantage of going to public schools, and have yet been more important than Herbert Spencer. Does Mr. Pleydell mean that Spencer was so inferior in intellect to these men that he would have been merely an average individual if he had been educated as they were? What, in his opinion, would Newton and Darwin have been if they had been trained at home, seeing that, in spite of going to public schools, they were so far superior to average individuals?

R. B. KERR.

HOW TO COLONIZE THE PACIFIC COAST.

INDUSTRIAL AND SOCIAL INSTITUTIONS.

In these papers it has been contended that the great examples of successful colonization in the West are co-operative settlements, notably those in parts of Colorado and Southern California and all of Utah. Last month it was suggested that all the active land interests in California might well form a union in order to employ the methods which were used in the enlistment of Greeley, Anaheim, Riverside and Salt Lake. Getting the settlers is, however, but half the battle. The other half is to organize them upon such a basis that they will be prosperous, contented, and an inspiration to similar movements hereafter.

To accomplish this, the methods of the successful settlements referred to must be imitated still further. But is it possible to command for this business undertaking the spirit and the leadership which created these notable communities during the past fifty years? Yes, in my opinion, we cannot only equal, but surpass, anything yet done in this line. To a certain extent, we can begin where the others leave off. We can avail ourselves of advantages which did not exist twenty-five or fifty years ago. We can found a system of colonization that will go on widening the sphere of its operations and bearing larger and richer fruit long after we shall have passed from the scene. When we have made one thoroughly successful colony by methods capable of general application the problem is solved. How shall we make it?

THREE KINDS OF SETTLERS.

There are three distinct classes of settlers who will enter into the making of every well-organized colony. They are as follows:

First, those possessing sufficient capital to purchase land, make improvements and sustain themselves until the land comes into bearing. This would mean a capital of \$2,000 and upwards.

Second, non-resident buyers now in receipt of assured incomes elsewhere—people who do not desire to move at present, but will come later when their places are ready to support them.

Third, those who possess insufficient capital and can only make homes by borrowing money and then working for wages while their places are being improved. Some of this class have a part of the capital required, while others possess only enough to bring their families and household goods to the colony.

For convenience, these three classes will be referred to as Independents, non-residents and borrowers, respectively. The ideal colony plan must offer to all these classes the opportunity to live, to labor, and to make homes. And under good plans, each will be a source of strength to the community. I have addressed many colony meetings in the East and corresponded with thou-

sands of people who wanted to get homes in the West. I have always found each of these elements in evidence. I believe we can handle them all, and that, if we do not, we shall fall short of solving the problem of bringing the surplus man to the surplus land.

WHAT IS A BASIC COLONY PLAN?

If we make out of hand just such a colony as we consider best for California, and best for the surplus population of the East, what will that colony be? What will be its industrial character? What its social and civic institutions? How will it be governed? In answering these questions, we must not forget that we have before us, in Colorado, Utah and Southern California, several very successful communities from which we can learn valuable lessons. Neither must we forget that every attempt to realize the communistic ideal has failed, and that nearly every successful undertaking has been dominated during its early days by strong men who possessed large authority. My view is this:

Farms are small—five, ten or twenty acres, with not over forty for the maximum. It is a mistake for men of small means to attempt the improvement of large areas, especially under irrigation. Furthermore, high social advantages are closely related to the small farm-unit.

The most diversified production is encouraged. The ideal arrangement is to have each family produce the variety of things it consumes.

Supplies are purchased and products sold in common, so far as possible. The co-operative store, affiliated with the Rochdale wholesale in San Francisco, supplies the means for purchasing; the various fruit exchanges supply a considerable part of the means for selling, but require to be supplemented with numerous small local industries, such as creameries, canneries, and pork-packeries.

Under these industrial plans each man possesses his own farm and thrives in proportion to his industry, thrift and ability. But none of the settlers are exploited by storekeepers, commission-houses, or combinations controlling the various industries which utilize the raw materials produced by the farmer. This is not Socialism. It is business common-sense, and the logical fruit of our modern economic conditions.

On the social side, the aim is to combine, as far as possible, the advantages arising from neighborhood association with the independence which comes from tilling the soil. To this end it is desirable that many, if not most, of the settlers have their homes in a central village on lots of generous size. Experience in many Western communities has proven that this is feasible. Centuries of experience in Europe prove the same thing. And you will never turn the tide from the cities to the country until you find a way to satisfy that social instinct which is one of the strongest traits in human nature—"Land of Sunshine."

(TO BE CONTINUED.)

ONE ACRE BETTER THAN 10,000.

In a tour of the Sacramento Valley the writer was shown over a number of famous large estates, ranging from 5,000 to 100,000 acres, but the estate which struck him as altogether the most interesting and hopeful of all he saw in that splendid valley consisted of just one acre. This is the irrigated "farm" of Mr. Samuel Cleeks at Orland, Glenn county.

In the Sacramento Valley irrigation is not fashionable, though nature has favored it with a wonderful water supply. For a generation farmers have raised wheat by dependence on the rainfall. Their farms are very large, and they do not always take kindly to the suggestion of irrigation and subdivision. Mr. Cleeks' little place is in the midst of these great farms, many of which have now passed out of the hands of their former owners as a result of mortgage foreclosure. I found it an oasis of prosperity in a desert of despair. When the proprietor told me that he had supported himself and wife for thirty years on that single acre of irrigated land, and when his neighbors informed me that he was one of the men in the little town who always had money to loan on good security or to donate to a worthy cause, I marveled much and had an immediate desire to know just how he had used his land to produce such a result. Mr. Thomas Brown, secretary of the Lemon Home Colony, took the trouble to obtain and send me the following exact information:

"Barn and corral space, 75x75 feet; rabbit hutch, 25x25 feet; house and porches, 30x30 feet; two windmill towers, 16x16 feet

each; garden, 46x54 feet; blackberries, 16x50 feet; strawberries, 55x30 feet; citrus nursery, 50x95 feet, in which there are 2,300 trees budded; one row of dew berries, 100 feet long; 4 apricot trees; 2 oak trees; 3 peach trees; 6 fig trees; 10 locust trees; 30 assorted roses; 20 assorted geraniums; 12 lemon trees, bearing, which are seven years old; 1 lime tree, 9 years old and bearing, from which were sold last year 160 dozen limes; 8 bearing orange trees; 4 breadfruit trees; 5 pomegranate trees; one patch of bamboo; 5 calla lilies; 4 plum trees; 3 blue gum trees; 6 cypress trees; 4 grapevines; 1 English ivy; 2 honeysuckles; one seed bed; one violet bed; 1 sage bed; 2 tomato vines, which are in bloom (Dec. 2); 12 stands of bees."

Mr. Cleeks informed me that from the foregoing sources he has no difficulty in realizing a comfortable living and putting \$400 aside each year. If the same could be said of the average wheat grower, farming thousands of acres without irrigation, the condition in the Sacramento Valley would be very different from what it is. As the matter stands to-day it must be acknowledged that one irrigated acre in the Sacramento Valley returns a larger net profit than 10,000 acres without irrigation. To be sure, Mr. Cleeks owes a part of his prosperity to the folly of his neighbors when he supplies with oranges and lemons, peaches, apricots, berries and sundry other luxuries. That, however, is one of the striking advantages of irrigation, since it permits of intensive and diversified cultivation.

From a physician who has recently settled in Utah I have the following interesting budget of suggestions along the same line of thought:

"I have long thought that half an acre ought to support many a poor widow with children, who does not wish to marry again. In 1885, without irrigation, in Illinois, I raised all the vegetables a family of four needed, and had many to give away, on a plot of ground 20x25 feet, just one-eighth of an acre. I had also from it 18 squashes for winter and 4 quarts of lima beans. It was my first experience. I am convinced I could double that, with irrigation. I have been here four months, and am surprised at the Mormon success. They deserve it. But I fear that more than half the water is wasted. If I were to start a colony for poor people I would tolerate no trees that did not bear fruit or nuts. There are pear trees here that are as large and shady as our useless Lombardy poplars. Women ought to raise fruit, as a rule; they are not strong enough for farm work. I see no reason why half an acre should not support a family."—From "Land of Sunshine."

MODESTY OF FILIPINO WOMEN.

The New York "World" of Feb. 23 contained an interview with Secretary Taft, formerly Governor-General of the Philippines, on conditions in those islands. In the course of the interview, the secretary is quoted as saying:

"There are a great many instances among the natives of families which have not been sanctified by a marriage service. Among us such a condition would be looked upon with horror, but there is an innocence and sincerity in the Filipino relationship which demands condemnation. The people are so moral and good that the domestic virtues exist in the absence of the marriage tie. The relation in such cases continues as long as the parties prove faithful, and as fidelity is a strong point with them, the system seems successful."

"During the whole of my term in the islands I did not once see a native woman betray so much as a glance that was immodest. They have an intuitive refinement which is very pretty and charming. And although the native costume entails a greater exposure than our northern ideas sanction—except in a fashionable ball-room—they wear it so modestly, with such graceful unconsciousness that it appears perfectly natural and proper."

"I remember seeing a woman whose kimono accidentally slipped down, leaving the whole of one shoulder exposed, but she did not show the slightest embarrassment, and her own modesty was so perfectly unaffected and natural that no spectator could have felt embarrassed either. After living among the Filipinos you can appreciate the force of the proverb, 'Honi soit qui mal y pense.' I have seen a woman go down to the shore to bathe within sight of everybody, as they do habitually. She had to undress and dress within view of a great many people, and she did it so fearlessly and naturally, and at the same time so modestly and quickly and skillfully, that even the most evil mind could hardly think evil."



THE LIGHT-BEARER.

MOSES HARMAN, EDITOR AND PUBLISHER.

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EASTERN REPRESENTATIVE:

E. C. WALKER, 244 WEST 145D STREET, NEW YORK CITY.

LUCIFER: ITS MEANING AND PURPOSE.

LUCIFER—The planet Venus; so called from its brightness.—Webster's Dictionary.

LUCIFEROUS—Giving light; affording light or the means of discovery.—Same.

LUCIFIC—Producing light.—Same.

LUCIFORM—Having the form of light.—Same.

The name Lucifer means Light-Bringer or Light-Bearer, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

THIRD SERIES. VOL. VIII. NO. 12.

RETURN TO OFFICE—THE OUTLOOK.

After an absence of nearly eight months I find myself in harness once more, trying, as best I can, to gather up the broken threads and get the publication loom in working order again.

The chief cause of the temporary suspension of Lucifer—March 17—was the protracted illness of the managing editor pro tem, Lillian Harman, and the well-grounded fear that if I should return to the very changeable climate of Chicago before the return of settled spring weather the result would be the loss of much or possibly all that I had gained by my winter's outing in California. As known to many, the past winter was an exceptionally severe one in Chicago, causing a greatly increased death rate from pneumonia, grip and kindred troubles. The little family at 500 Fulton street did not escape the affliction. Hearing of the situation, I wrote to my daughter that if there was danger of serious collapse in her health it might be better to skip a few numbers of the paper, or suspend publication till my return to office.

But sickness in family was not the only cause of temporary suspension. As stated elsewhere in this issue, there was a falling off in general receipts, partly, no doubt, on account of the severity of the winter, compelling many people to postpone payment for their literature in order to pay for coal, food, clothing and shelter, and partly perhaps through fear that the prolonged fight over the postoffice question would result in permanent suspension of the paper.

During all the years of publication it has been the aim, the desire, of the publishers of Lucifer to avoid debt, and also to avoid making direct appeals for aid—as is the custom of many if not most of our radical reform publishers. We have accepted the doctrine that while no radical reform was ever successfully launched without donations from those who felt the necessity of such reform, yet the habit of depending upon such donations for its continued existence is a decidedly bad habit, and should not be encouraged. Hence to avoid debt and also the necessity of making appeals for donations it was thought best to skip a few numbers, hoping that the return of warm weather in the northern hemisphere would bring renewals to Lucifer, also new subscribers and orders for our book and pamphlet publications.

It was stated in our issue of March 17, that on my return to

office "necessary changes would be decided upon." In my letter written from San Francisco, entitled "Another Heart to Heart Talk," I have spoken at some length in regard to these proposed changes, and also of the necessity of hearing promptly from all who are now in arrears on the paper, or who will soon be in arrears inasmuch as the number of papers to be sent through the mails at second-class rates is governed by the number of those who have paid ahead, or have asked that the paper be continued to their address.

In order that ample time may be had for a thorough sifting of the proposed changes by a "committee of the whole"—that is, by all who have helped to keep Lucifer's flag aloft—after carefully considering the pros and cons, I have decided to ask for readmission to second-class rates for Lucifer

AS A FORTNIGHTLY,

and therefore will, on this basis, publish but twenty-six numbers per year, instead of fifty-two.

I have decided also to place the price at one dollar, the old rate. This is the same as two dollars, the present rate, for fifty-two numbers.

Believing that there are many thousands who feel a deep and abiding interest in the discussions to which our Light Bearer is devoted I confidently leave its fate in their hands.

M. HARMAN.

COLONIZATION—A MOUNTAIN HOME FOR THE LIGHT-BEARER AND ITS FRIENDS.

In No. 1912 I stated that next issue would—if possible—"contain a more definite description of what I saw in Santa Clara Valley and in the neighboring mountains." When this promise was made I did not know that so many weeks would elapse before another issue of the paper would appear. I was then not without hope that something might be done this coming summer towards planting our "Son of the Morning" in the Redwood lands of the Santa Cruz Mountains, located about fifty miles south of San Francisco. The temporary suspension of the paper has probably defeated the possibility of doing more, this present year, than laying plans for practical work in the near future.

For this issue I prefer to call the attention of our readers to a series of articles published some time ago in a magazine called "The Land of Sunshine," Los Angeles, Calif. These articles deal with the problem of colonization in a general and comprehensive way, and give the reader some idea of what has already been accomplished by co-operative settlements in the West within the past fifty years.

A press of other work, social calls, attendance upon the National Convention of Socialists in Chicago, since my return to office, have prevented the preparation of a detailed statement of the advantages offered by the Redwood lands of Santa Clara and Santa Cruz Counties for co-operative settlement—for "bringing the surplus man to the surplus land."

No. 1914 of the Light Bearer will probably be a colony number—that is, it will be mainly devoted to correspondence and statistics relating to the Pacific Coast in general and to the Redwood lands in particular.

In No. 1909 of Lucifer a brief account was copied from the "San Jose Mercury" illustrative of the fact, not yet generally known, that it does not require large areas of land to enable the industrious individual, or family, to live comfortably and lay up something for future use, by horticulture, bee-keeping, etc. Details of the experiment of Mr. Cleeks were not given in the clipping from the "Mercury," and now, believing that working people everywhere need just such object lessons, we reproduce in this issue a fuller account of this wonderful "one-acre farm," with some comments by the editor of the "Land of Sunshine."

M. H.

ANOTHER HEART TO HEART TALK.

SAN FRANCISCO, March 16.

At Lyric Hall, in this city, last Sunday morning, I listened to a discourse by J. Stitt Wilson—known by reputation at least to many of *Lucifer's* readers. This address was designed to be the close of a series of lectures at the same place, by the same speaker, on Socialism, in its broader and more comprehensive aspects.

Instead of mounting the stage of the theater, Mr. Wilson stood on a low platform in front of his audience, and began by saying he did not mean to make a set speech, but simply to have a "heart to heart talk" with his hearers, and truly it was a talk long to be remembered by all present.

To myself, sitting within a few feet of the speaker, the most interesting feature of the discourse was a panoramic presentation of prehistoric times and conditions upon this planet, showing that life upon earth was once wholly lacking in the element that now to us seems most important, namely, the element or force called *sympathy*—a feeling for and with others.

This element, the speaker said, was wholly unknown—because not needed—so long as there were no mammals upon earth. So long as animal life was propagated by the primitive method of laying eggs on the sand, or in the mud, to be hatched by the sun, there was no need of sympathetic care on the part of the parent, no need of mother love.

The reptilian monsters of sea and land felt no interest in the welfare of others. It was each for self, and for self alone. Hence they fought and devoured each other—the strong swallowing and digesting the weak, with no regard for ties of family, of kindred or of race; the mother Saurian devouring her own offspring indiscriminately with the young of any other mother.

Thus the carnival of appetite, of lust, of narrowly selfish greed, went on from age to age, till evolution produced the mammal. Then sympathy was born; then love began; its first form and manifestation being

MOTHER LOVE.

From mother love, from sympathy with and for the helplessness of infancy, were gradually developed all other forms of love—filial love, paternal, fraternal, conjugal, tribal, racial, cosmic or universal love.

The development, the elaboration of this idea, this picture of the all-embracing importance, the dominance, the predominance, of mother love, as the chief element in social evolution—in the work of lifting the world out of the mud, the slime, the horror, of conditions similar to those of prehistoric times when the strong devoured the weak without thought or sympathy—all this was painted by the speaker with the magical touch of a true word-painter, and cannot possibly be reproduced in cold type upon this sheet of white paper.

THE FUTURE OF LUCIFER.

In this review Mr. Wilson closed his winter's work in San Francisco, and outlined his plans for the future. In much the same way I wish briefly to speak of my own winter's work, and also of future plans for *Lucifer*.

First, as to the past. Our readers do not need to be told that the past three or four months have been months of trial, of struggle and anxiety for *Lucifer* and its workers. We, my daughter and myself, have been discriminated against—very unjustly, as many think—by the heads of the postoffice department at Washington; deprived of our share of the government subsidy known as "second-class" mail privilege, and compelled to pay, not an average, not an equitable share of the expense of carrying the mails, but a much higher rate, in order that other and richer publishers may get their publications sent through the mails for much less than such privilege is in equity worth. Also in order

that congressmen may send tons and tons of partisan speeches through the mails *free of charge*!

But this is not all. One entire issue of *Lucifer*, that dated Dec. 17, was held up, confiscated, condemned, by the postoffice officials as unmailable, because of the alleged immoral character of its contents. By this act of official robbery our subscribers were deprived of a whole issue of the paper for which they had paid their money.

No attempt was ever made to show wherein the publishers of *Lucifer* had violated any statute, any law, or any principle of right or of justice.

In addition to this the publishers have been subjected to the danger of arrest, of trial and imprisonment, simply because they had exercised their native right of *freedom of speech and of press*, supplemented by their citizen right to use the common mails to complete the act of publication, namely, the distribution of printed matter to the readers, the purchasers.

As stated in last issue, part of our winter's fight has been won. We are again allowed our share, our very small share, of "subsidy," that is, our small share of the money taken from the pockets of the people by our despotic government and given to one class of publishers, under the pretext that, like the public schools, a certain class of publishers should be encouraged by government aid. Part of the money robbed from us is to be restored, but not all. For three weeks we were compelled to put a government stamp on every copy of the paper sent by mail, instead of paying 1 cent per pound, the subsidized rate. This robber tax, or tariff, we must lose without remedy.

The other half of the outrage to which we have been subjected—the confiscation of No. 1000 of *Lucifer*—Dec. 17, 1903—has not been righted. An appointee of Theodore Roosevelt, Mr. Wynne by name, a "servant of a servant" of the people of the United States, still holds our property, unlawfully and unjustly holds our property, and prevents us from sending it to the purchasers thereof by mail or in any other way, and still the Damocles' sword, the threat of fine and of imprisonment for alleged "obscenity," is held over head of the responsible publisher.

Secondly, as to the future. In view of the difficulties and dangers attending the publication of a radical reform journal, a logical Freethought journal, within the limits of the autocratic despotism called the United States of America, we have been very seriously advised to do one of three things, namely,

Either cease discussing the sex question in *Lucifer*, else move the paper to some other country, else permanently suspend its publication.

The person who gives us this advice is an old editor and publisher, has himself suffered from the same despotic, invasive and partialistic abuse of power, and, moreover, has earned the right to advise, by doing as much as any other individual, in a financial way, to make *Lucifer* live.

What say our readers to this?

Especially what say the friends of *Lucifer's* pivotal contention, namely, the right of the child to be born well, through the emancipation of womanhood and motherhood from the thralldom of man-made laws and customs, the thralldom of priest-made superstitions and creeds in regard to what is true, right and moral in the sex-relations of human beings?

Shall we temporize? Shall we surrender?

Shall we "give up the ship"—in any of the ways named?

The same person, or rather the symposium of persons, who gave this advice made another suggestion:

If the publication of *Lucifer* is to be continued, they advise dropping its Latin name—retaining only its English synonym. That is to say, instead of calling the paper "*Lucifer the Light Bearer*," call it simply "*The Light Bearer*."

This shortening of the name they seem to regard as simply a step in the line of evolutionary progress—a step forward and upward and not at all a surrender to old-time prejudices or to priest-born superstition in regard to the origin and meaning of the word Lucifer.

Having often, and at much length, given my reasons for adopting the name Lucifer I do not care to discuss this question now, but inasmuch as several of those who have done most to show their abiding interest in Lucifer and its work have joined in making this suggestion I am willing to "open the polls," so to speak, and put it to vote as to whether the old name shall be retained as in the past or whether it shall be shortened by the elimination of the first half.

QUESTION OF PRICE.

The question of name is by no means the only one upon which there is serious difference of opinion. By conversation with many of Lucifer's patrons, also by letters received, I have been made aware that there is widespread dissatisfaction with, or disapproval of, the late advance in price from one to two dollars. It is urged that while it is true that the price of skilled labor has advanced to nearly double what it was a few years ago, also the price of most materials that enter into the production of books and papers, also that the cost of living has nearly doubled—all making it necessary and right to advance the price of the paper—yet it is maintained that if Lucifer is to reach the classes of people that most need its teachings it must not be advanced in price.

Better, much better, would it be, say these friends, to reduce the number of issues—better make the paper a fortnightly or even a monthly, rather than advance the price above one dollar per year. It is certainly a source of much encouragement and of thankfulness that so many have responded to the call for an additional dollar to keep Lucifer alive, yet it is equally a matter of discouragement that some have discontinued the paper to their address because of the advance in price.

In accord then with the suggestions of these good and faithful friends, who have shown their faith by their works, and in order that we may the better make up our minds as to what is the best course to pursue, I now ask all who have at heart the welfare of the race to which we all belong, to write us brief answers to the following list of questions:

First. Shall the paper now called Lucifer the Light Bearer be continued?

Second. If so, shall it be published in the United States or in some foreign country?

Third. If it is to live, what shall be its name?

Fourth. What shall be its price per annum?

Fifth. What its period of issue—weekly, fortnightly or monthly?

In addition to these questions I will venture to ask of each who may care to respond:

In case the changes are made that may be suggested by you—or the more important of your suggested changes—how many copies of the paper will you take and pay for? or how many yearly subscriptions will you be responsible for?

Answers to these questions may, for brevity and cheapness, be sent on postal card, and should be sent at once, or without unnecessary delay. Inasmuch, however, as the expenses of the winter have left nothing in the treasury to pay the bills for this issue of Lucifer, it is hoped that few postal cards will be received in answer to these questions, but that instead, a letter, concise and pointed, will be sent, and that with such letter will come something in the shape of co-operative aid to help pay the bills aforesaid.

But whether convenient to send money, stamps or money orders, do not neglect to write to say whether you want Lucifer

or not. As we are compelled to go through the forms of making fresh application for re-admission to second-class privileges—on account of temporary suspension—which forms require that none but paid up subscribers can be counted (or which as request the paper to be continued to their address) it is vitally important that we should know what names we can count, and how many to erase permanently from the list.

M. HARMAN.

NATIONAL SOCIALIST CONVENTION.

After a very busy and fairly harmonious meeting of six days and nights the delegates to the National Socialist Convention closed their labors, Friday night, May 6, at Brand's Hall in this city. As a student of human nature and an observer of passing events I attended several of the sessions of this convention, renewing old acquaintanceships and forming new ones. As compared with other representative bodies of men and women—there were six women delegates—I consider the personnel of this convention by no means inferior to that of any similar assemblage that I have ever had the privilege of meeting.

As compared to the scenes enacted on the floor of the national congress at Washington, D. C., the sessions of this convention were characterized by a spirit of fairness, of fraternal sympathy, of courtesy, of toleration, and at the same time of independent thought and absence of servility to leaders and bosses that was decidedly encouraging to all who labor and wait for the dawning of a brighter day in political evolution.

As was expected by most readers of Socialist journals the nominee for standard-bearer of the party in the on-coming battle of the ballots is Eugene V. Debs, the "Hero of Woodstock Jail." Benjamin Hanford of New York is the nominee for vice-president.

Whether the action of the convention in putting forward a national ticket be wise or not, is something upon which there will be much diversity of opinion. Being quite out of partisan politics I can only give the opinion of an on-looker that such action is premature, and will not hasten but rather delay the final triumph of the principles for which the Socialist party of the United States stands pledged.

Lack of space prevents further consideration of this subject for this issue.

M. H.

"WHAT WILL HE DO WITH IT?"

It is constantly urged by many of Lucifer's contemporaries that the first and most needed reform is economic freedom, economic reconstruction, and that until this freedom is achieved, practicalized, it is useless to work for Freedom of Motherhood or the Right of the Child to be born well. The following lines from a good friend and subscriber voices this view and serves as a sample of many thousands:

"I appreciate very highly the work you are doing, or at least trying to do, though I cannot believe that sexual freedom can ever be either established, or maintained if established, so long as economic bondage persists. When we have made capital of our material resources, we have bonded everything under the sun, ourselves included."—J. W. C.

Yes, there is practically no disagreement between Lucifer's leading writers and the political Socialists as to evils of "capitalized material resources." Our main points of difference are as to the best practical means of obtaining economic freedom and justice, and also in regard to the use to which the collective control of our material resources will be put—if ever obtained.

To my thinking, the most potent argument for overthrowing our present capitalistic control of material resources is that womanhood, motherhood, cannot do its best work in creating a better race until the economic reconstruction is achieved, and secondly, if collective ownership and control of these material resources were once established the result would be only a half victory so long as the right to sexual self-ownership is not established as a fundamental principle in human association.

Hence we maintain that the first and most necessary reform is that of rousing womanhood to a true sense of what liberty and justice mean in sex-life, in the co-operation of human beings in the relation that creates a new race.

"Sex contains all," says Whitman. Then to get things right in economics, or in anything else, we must understand and practicalize right principles on the sex question.

"What will he (or she) do with freedom when he gets it?" thus becomes the previous question.

M. HARMAN.

VARIOUS VOICES.

We are always glad to receive calls from friends visiting the city. Take the Lake street elevated, stop at Ashland Avenue, walk one block east, then one block north. Or take Fulton street electric car west and stop at St. John's place, alighting in front of our house. The Lake street electric and Paulina street cars also pass within a block of our residence.

When writing on business of any kind, please do not forget to enclose a stamp for catalogue of books and pamphlets on sale at this office.

Dr. M. A. Cohn, Brooklyn, N. Y.: Enclosed find check for \$3. as subscription to Lucifer, which I am missing very much indeed.

H. W. Hunt, Federalsburg, Md. (April 27, '04): I have been upon your list of subscribers for about a decade, and have rarely been in arrears. I find, on investigation, that I am so now. Please continue to send the paper, and I will liquidate soon after the 1st prox.

Wesley Jewell, Humboldt, Kan.: My father, W. D. Jewell, died Jan. 20, in the 73d year of his age. He died as he had lived, a Freethinker in religion and a true friend to his fellow man. Enclosed find one dollar, settling his account to date.

[Thus one by one the veteran workers are leaving us. Brother W. D. Jewell had been a subscriber and helper of Lucifer for more than twenty years. Peace and honor to his memory.—M. H.]

W. W. Miller, 139 Spring St., New Haven, Conn.: Enclosed find 50 cents, to apply on my subscription. Will send more before the expiration of my time, for I would not have Lucifer cease publication if I could in any way prevent it. It has been too great a benefit to me during the fifteen years of my acquaintance with it. It certainly has done more to improve me than any other thing of which I know. Long may it live and continue to influence for good.

Allen Haddock, Editor "Human Nature," San Francisco, Calif. (March 14, '04): Allow me to congratulate you on the re-admission of Lucifer to second-class privileges. It was a shame to withdraw them. Keep right on, old friend. You deserve all the encouragement and support of every progressive thinker. "Truth is mighty and must prevail," but it takes so long to "prevail" that our old bones will return to Mother Earth before the masses awake.

Koranna Savard, Hot Springs, Ark.: Herewith I send 50 cents. Please keep me on your subscription list. Some friend was kind enough to send me Lucifer for the short time it has been coming to me, but now I feel the need of it. Wish there were more such "Light Bearers" in this beautiful land of ours. I have no doubt but that great good will come out of the oppression that is now heaped upon Lucifer. It has always been so. The American people do not like oppression, but they need to be aroused.

J. W. Kelley, Marion, Ind.: Have our people established any place in St. Louis as headquarters during the fair? I have not received the last three issues of Lucifer, but have always missed many numbers. I am glad you had a pleasant trip out West, and I know you will do much good wherever you go.

[Yes, Brother Carl Nold of East St. Louis, Ill., 1638 Kansas Avenue, writes me under date May 6: "I succeeded in establishing a little headquarters—the St. Louis Debating Club, 1098 North Seventeenth street, St. Louis—where friends and comrades will be welcome, but we cannot accommodate anyone with rooms and board. It would have been too expensive an undertaking. I certainly want Lucifer again and will send in my subscription as soon as possible." Those wishing further information in regard to the headquarters will address Brother Nold.]

Martin Nordvedt, Laurium, Mich.: If ever you get instruction from me to stop sending me your paper you can take it as absolute evidence that I have gone insane. As long as I am able to pay the subscription price, be it even \$5 a year, I shall remain a subscriber. Being a wage worker and having five children to support, I am not overloaded with money, and recognize that I might become a cripple through accident. My only regret is that I am not able to do as much for the cause of liberty as I would like to do. I have, however, done what I could. Messrs. K. J. L.

and J. O'B. of this place have become subscribers to your paper through me; also Prof. S. O. These persons never knew that such a paper existed before I handed them each a copy. I am glad that such a paper as Lucifer exists; glad that a copy of it fell into my hands, some eight or nine years ago. I have always read it with great interest and not a single copy has escaped me in all those years. I shall always do what I can to keep Lucifer's banner aloft; of this you may rest assured.

Asur F. Hill, 15 Isabella St., Boston: I am glad to learn that you have again obtained equal conditions with richer publishers in use of the mail service. Gods may weep at the astonishing injustice of some public servants. We should think, act, work and vote right to recover lost liberties and rights and to gain more equality, liberty and justice from the voters and the servants elected and appointed to serve the people. A Rt. Rev. Mgr. died while he was at prayer after saying to a person, "Go, sin no more." Consider the words of clergymen about death as a punishment of the wicked by God. Consider, if a part of what has been expended in churches and for clergymen and their maintenance had been used to the improving of homes, would not good health, happiness and prosperity have prevailed among all mankind on this earth?

M. C. Powers, Paskenta, Calif.: Pleased to hear from you, and much regret that I am unable to see you while you are in California. I have read with great interest the accounts you have given in Lucifer of your labors in San Francisco this past winter, and am sure your efforts will be crowned with success. The truths you have given the people of San Francisco will find many receptive hearts. I enclose \$2. You can give me credit for one year's subscription to Lucifer and the balance (if any) you can use for any purpose you like. Would like to send you more, and shall do so some time. I think it time for every lover of freedom to put his shoulder to the wheel, when we see our rights being taken from us. What are we that someone must sit in judgment over us and tell us what we can have to read and what not? If this is what government does for us, I say away with it and give us freedom.

Photographs of Moses Harman, taken in San Francisco and contributed by the photographer to be sold for the benefit of Lucifer, may be ordered of Moses Harman. See address in another column. Price, 25 cents.

MISCELLANEOUS.

GEORGE FOX, 114 W. Huron Ave., Colorado Springs, wishes to correspond with lady of liberal mind, with view to forming business and social alliance.

WANTED—To correspond with people desiring to join a Nature Colony in Southern California. Perfect climate; beautiful view; located at foot of Mt. Lassen. No cost of house, tobacco, meat or concrete used except. Address: MRS. NAUD JOHNSON, Station A, Pasadena, Cal.

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AT LAST I HAVE THEM!

Caldest photographs of Ida C. Craddock, victim of the Postal Inquisition. We cannot sell her books, but you may have her picture and judge for yourselves why she incurred the enmity of the Censor. Two styles, 25c each, two for 50c. Address EDWIN C. WALKER, 244 W. 14th St., New York, N. Y.

WANTED—100 women to study medicine or midwifery. Next term begins January 1, 1904. College of Medicine and Surgery, 245 Ashland Blvd., Chicago, Ill. DR. FLORENCE DRESSLER, Secretary. (Dept. A.)

A QUESTION FOR J. C. BARNES.

In No. 1010 J. C. Barnes says: "It is coercive force that is at the bottom of all the error and evil that exists, and not the depravity of man." Let me ask Mr. Barnes this question: If coercive force is the cause of all error and evil, what is the cause of coercive force?

R. B. KERR.

He that boasteth of his ancestors confesseth he hath no virtue of his own. No other person hath lived for our honor, nor ought that to be reputed ours which was long before we had a being. For what advantage can it be to a blind man that his parents had good eyes? Does he see one whit the better?—R. de Charron.

The briefest exposé of all the errors of the Bible would require a larger volume than the Bible itself. And yet this book, which contains more errors than any other book in Christendom, is the only book for which Christians claim infallibility.—Remsburg's "The Bible."

The bride: "We have come to be married." Modern minister: "Ah, yes. With or without?" The bride: "What?" The minister: "Obey."—Town Topics.

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CHICAGO, ILL., MAY 26, E. M. 304. [C. E. 1904.]

WHOLE NO. 1014

THE RIGHT TO BE BORN WELL.

(Continued from Page 99.)

Should not every woman demand—not simply request—as a prime condition under which she will consent to relations with man which may result in motherhood, that she be supplied with
A HOME OF HER OWN?

A home from which she cannot be evicted?

A home in which she will be not only "queen-consort," but the absolute ruler, at least so far as deciding who shall and who shall not be inmates of that home?

This for the very sufficient reason that peace in the home is an absolute essential to the right-building of the new and better race.

That war is now—as in all the past—so popular, and apparently so necessary to national life, is just what we might logically expect when we remember that in so large a proportion of the homes in which men are generated, gestated, born and reared, the mother, the creator and builder, must fight—in some way must fight—for her right to her person, her right to a private room or rooms, her right to congenial and helpful companionships and to such alone.

Does not the fact that so few women, of all who undertake the role of motherhood, are sufficiently individualized to demand and secure their rights in these regards, does not this fact tell the story why kings, czars, mikados and presidents find no difficulty in obtaining willing slaves to fight their battles of invasion and of conquest, while they themselves remain securely at home in their well-guarded and luxurious palaces?

Like mother, like son!

The stream cannot rise higher than its source.

If man needs a home of his own, a place to which he can retire for restful recuperation after the toils, the worries and vexations of the day, how much more necessary to woman is a home of her own, her very own, because her life is spent mainly in that home, but especially because, by nature's own division of labor, woman is made the creator, the builder and chief educator of the new race.

If for his own satisfaction and for the better recuperation of wasted energies man needs a home supplied with accessories such as oil paintings, pictures and statuary—models in bronze or marble of the "human form divine"—how much more does woman, in what is necessarily the more or less monotonous life of the home, need such accessories for her own comfort and sanity, but especially in order that she may have ever before her eyes models from which to fashion more symmetrically beautiful forms for her children than nature was able to give to herself, or to the incarnate human specimens with whom she is obliged to live.

The same argument would seem to apply to the outside environments of the home, as well as to its inside components. How is it possible for woman to do her best work in child-building when her home is surrounded with nothing more beautiful or inspiring than "piles and piles of bricks and mortar," as in the crowded city, or by endless stretches of monotonous, plain, unrelieved by the sight of hill or forest or mountain, as in the grain-growing and beef-producing sections of the United States?

Is it strange that children generated, gestated, born and reared amid such physical environments of the home should be lacking in imagination, in aspiration, in originality, in individuality, in mental or moral independence?

But now we are confronted with the most difficult factor or element, perhaps, in the problem of how to be born well through free, independent, self-owning and self-reliant motherhood. If woman must demand a home of her own, her very own, as a condition precedent to living with a man in the relation that may result in motherhood, of whom must she demand this home?

If she is herself the possessor, in her own right, by inheritance, by bequest, or by her own industry, of a competence sufficient to buy a home and to support herself and child or children during the years of their helplessness, then the problem needs no other solution. But how many women of all the twenty or more millions of women within the child-bearing age in the United States are so envied, so dowered?

"No freedom of any sort, and especially no sex freedom, is possible under economic dependence," say our Socialistic friends, and with this general statement I find myself in full accord.

Time falling, I close for this issue by saying that one of the many solutions of the problem of woman's economic independence was broadly hinted at on page 91 of No. 1013, under the head "One Acre Better than 10,000," wherein "a physician" says: "I have long thought that half an acre ought to support many a poor widow with children, who does not wish to marry again."

How or where this productive half-acre can be found, and how a woman with children, or without children, can support herself independently thereon, is the subject of an article now in preparation for these columns.

M. HARMAN.

(TO BE CONTINUED.)

TO ALL LIBERAL FRIENDS.

Through the courtesy of Lucifer I desire to announce that I am on my way East, designing to spend the summer in New England, and to start West on a lecture tour in the fall. I shall be in St. Louis May 25, and remain at least two or three weeks, where I want to meet all friends of freedom. As various gatherings of Liberals will doubtless be held during my visit, I should like to suggest that those who expect to attend the World's Fair make a special effort to come at this particular time. I hope all Liberals residing in St. Louis, or visiting it while I am there, will notify me where to find them. Address me care of Carl Nold, 1638 Kansas avenue, East St. Louis, Ill. Do not make a mistake, and write "Mo." for "Ill." It is just across the Mississippi River from the larger city.

It is a special hobby of mine to make the personal acquaintance of Liberal thinkers, regardless of differences in opinion, and I hope that all readers of Lucifer in the localities mentioned will accept this as meant for them, and let me know if they wish to see me.

JAMES F. NORTON, JR.

Sexual education is the greatest need of the age. Knowledge is the only purity. Make no suggestion by thought, word or deed that the fountain of life is not inherently pure. A false conception of the sex-nature has delayed the discovery of principles that make perpetual life possible.—Harry Gaze in "How to Live Forever."

Woman must yearn for motherhood because she is woman. Before it is reached the bow of her ideal plants its farthest foot there and leads unwaveringly to it. Next it springs across the Great Valley and bends down into Heaven, whither, when she has them, she would take all her children.—"Woman and Her Era."

ANSWERS TO QUESTIONS.

Two weeks ago the following questions were asked of all who take interest in the life and work of Lucifer the Light Bearer:

First. Shall the paper now called Lucifer the Light Bearer be continued?

Second. If so, shall it be published in the United States or in some foreign country?

Third. If it is to live, what shall be its name?

Fourth. What shall be its price per annum?

Fifth. What its period of issue—weekly, fortnightly or monthly?

In addition to these questions I will venture to ask of each who may care to respond:

In case the changes are made that may be suggested by you—or the more important of your suggested changes—how many copies of the paper will you take and pay for? or how many yearly subscriptions will you be responsible for?

The first reply to the above questions came from Geo. B. Wheeler of this city, and is as follows:

"(1) Yes. (2) In the United States. (3) Lucifer the Light Bearer. (4) \$1. (5) Fortnightly at present. I would take and pay for three copies if my suggestions were followed, but shall do what I can for it at any rate. Do what you think is best and I am ready to boost. I want Lucifer at any price."

From Winsted, Conn., L. V. Pinney writes: "You are peremptorily ordered not to strike my name from your subscription list. I vote for the name Lucifer. Hang to it and let the heathen rage. You cannot please the dunderheads who cavil at the word, no matter how you bend to their stupidity; so save yourself the humiliation of bending and keep your name as a sacred part of your paper's individuality. My subscription is paid in advance (more than a year in advance), so there is no question about my being a bona fide subscriber."

B. W. Colorado, writes: "(1) Yes, by all means. (2) In Chicago. (3) Lucifer. (4) \$1. (5) Weekly if possible, but at least fortnightly."

"The name has been something of a stumbling block to me, but I came to this conclusion: those who will not read Lucifer on account of its name are too ignorant to understand its philosophy. A man who reads radical literature prefers a radical name for the paper he reads. A radical name is a novelty, and an American fool always takes after a novelty. I believe in doing everything above board."

"Three-month subscriptions for 25 cents is a good idea. Enclosed find a two-dollar bill, for which send Lucifer three months to each of the following names. If all your subscribers would do as well Lucifer would soon become a power. Each of your subscribers ought to get one more subscriber, if only for three months."

Mrs. B. M. New York: "Answering your questions would say: (1) Continue. (2) Publish in the United States. (3) Keep it alive and call it The Light Bearer. The name Lucifer is associated in the ignorant mind with the devil and hell, and then when you discuss the sex question, that settles it! Remember we are dealing with ignorance and prejudice, and these are in authority and can arrest and place in jail. You have to mix worldly wisdom with your presentation of subjects you wish reformed. To be frank and fearless is a grand thing in the abstract, but a little mixture of strategy and wisdom is to be commended, and better results will ensue. Remember you are dealing with semi-barbarians, with the crude teachings of their ancestors burning in their veins. (4) Fifty cents per annum. (5) I enclose check for \$10 and desire to be considered a life subscriber. I also want Mr. Harman's picture thrown in."

Hermann Wettstein, Fitzgerald, Ga.: "My ballot is as follows: (1) The Light Bearer should surely be continued. (2) In the United States. (3) Would suggest the Light Bearer, as this is not open to misconception, while Lucifer is. (4) One dollar per annum, seeing the majority of your subscribers desire it so. (5) Fortnightly. Will take two. Herewith I enclose \$1 for my second subscription for distribution to friends."

"It makes my heart sore to see such a cause as you repre-

sent—than which there is none better or nobler—meet with such opposition from those who should have the elevation of the people whom they profess to serve, ever in view. But what can we expect from a class of fanatics whose chief stigmatized as a 'dirty little atheist' one of the principal founders of our so-called 'glorious republic,' because he was not a religious bigot, only a deist?"

"No Free thinker, be his political affiliations what they may, can consistently give his support to this man if nominated for President. I would suggest that every editor in the country opposed to him and who has the courage to express his convictions should keep the following standing notice at his masthead until after the election:

"Are you going to vote for one who stigmatized Thomas Paine—whose motto was: 'To do good is my religion'—as a 'dirty little atheist'?"

"My choice is William J. Bryan, for while he does not represent my political convictions fully he comes nearest to them of any man who has a good chance of being elected. Hearst is not qualified because he is no speaker. Parker is like Roosevelt, a 'gold-bug'—a tool of the money mongers. Politically there is no difference between them. Cleveland is like them. Bryan has the welfare of the masses at heart, and though twice defeated he gained enough at the last election to make his success almost a certainty at the coming one. Under his regime the liberal press would certainly not be subjected to such persecution as now."

"Your article, 'The Right to Be Born Well,' in No. 1013, was the best I ever read on that subject. If the sentiments expressed therein were heeded and followed by the people for only one generation it would raise the physical status and the moral and intellectual standard of the nation over 50 per cent. within that time."

"Add such sentiments as these a lot of political imbeciles dare try to suppress. It makes my blood boil!"

Katie E. Beck, Attica, O.: "By all means continue the paper. There is nothing more essential, as I see it, than education on sex. (2) Stay in the United States. You have no assurance that you would be better treated elsewhere. (3) As to its name I am not positive. Sometimes it is better to bend in order to conquer. Though the name Lucifer is doubtless dear to your heart it might be best to drop it. (4) \$1.25 I think would be easier for most of us to pay and have it fortnightly than \$2 and have it weekly, and be easier for the publishers." As a monthly I think many readers would lose interest. Constant dropping wears the stone; no also prejudices."

A. H. Frank, Red House, N. Y.: "I have learned one valuable lesson—namely, how to live well on a cost of food material not exceeding 25 cents per week. This does not allow the use of eggs, milk, and but very little butter. Will be 81 years old next August. Am in good health. Will send \$1 so as to count one paid-up subscriber. As to your questions:

"(1) No. [Evidently Father Frank meant 'Yes,' else he would not have sent the dollar to pay ahead.] (2) In the United States. (3) Light Bearer. (4) \$1. (5) Semi-monthly. I do not feel able to take more than one copy, but enclose 25 cents for which please send me as many as you can of No. 1013, which number I want especially for the article 'One Acre Better than 10,000.' Good wild or uncleared land, well watered, can be bought here, in lots of one or two acres, for less than \$19 an acre. No healthier location in the United States. I can control the sale of about 150 acres and secure good title."

May Hurd, Wellesley, Mass.: "I shall renew my two subscriptions when they expire. I think once in two weeks would be a good plan. I should be very sorry not to have Lucifer."

Bettie M. Roberts, Miller, Mo.: "Answer to first question: 'Don't give up the ship.' I only wish your words [speaking to Lillian] uttered since this trouble commenced, 'I intend that my father's work shall live,' could ring in the ears, and hearts, of every woman in the land. Publish in the United States if possible; if not, do like Wilshire, remove to Canada. Drop the name Lucifer; it frightens the ignorant orthodox—it repels. The price should be as low as you can make it; it is worth more than \$1, but few could, in justice to themselves, pay more. Fortnightly, if possible, but monthly if you can do no better."

It must not die! The battle of free speech and free press must be fought. Let us fight it now!"

Edward Wenning, Cincinnati, O.: "My subscription is paid ahead. Nevertheless I enclose \$1 to help you get started anew, and you may extend my subscription accordingly. This shows that I believe in the need and benefit of your paper, and I should like very much to see it continue unimpaired and, if possible, improved. I think we need a paper whose special function is the treatment of sex questions. For other realms there are other papers, but for this realm there is only yours."

"(1) Yes, continue the paper if in your power. (2) Stay in the United States if at all possible. Fight it out here. (3) Let the name be *The Light Bearer*. (4) Let the price be \$1. (5) Fortnightly or monthly, according to your judgment. It is immaterial, so it be published, and so it contain good matter. (6) I will be responsible for two subscriptions."

O. P. Loomis, Newport News, Va.: "Am pleased to learn that you are back from the West and trust that you are benefited by your trip. Regarding the queries put forth, beg to say that I consider the name *Lucifer* very appropriate, but my sentiments may not be the most desirable in a commercial view. If the circulation were increased by changing the name, I suppose it would be wise to do so. To my mind, however, it is ideal. I believe the United States is as good as anywhere to publish the paper. The price should be what you can afford to make it, but rather than have it too high it would seem desirable to reduce the number of issues per year. My own subscription is all that I can be responsible for at present. There are few if any people in this section who are interested in such matters. I generally pass my issues along and suppose somebody reads them."

An Old Friend: "(1) Yes. (2) United States. (3) *Lucifer*, by all means. (4) \$1 per annum. (5) Monthly. Will be responsible for five paid subscriptions for one year, and this no matter whether my suggestions are followed or not, just so you and Lillian run it in a manner you think best."

[Would say that Lillian intends to take a rest, for some months at least; hence the entire responsibility will be borne by yours truly.—M. H.]

Myra Pepper, Miami, I. T.: "Shall *Lucifer* be continued? By all means. It is the only representative of the all-embracing idea of (individual) sex-ownership, and there ought to be enough women in the United States who would co-operate to the extent of keeping *Lucifer* alive. (2) In the United States. Several foreign countries are getting ahead of us in freedom now. We don't want to move all our radical publications to Canada or anywhere else. (3) *Lucifer* the Light Bearer. Any change would seem to me a concession to the enemies who appear to take offense at the name but who in reality are fighting its principles. As to price, anything that will enable the publishers to live in comfort and supply the paper to its patrons. Nothing less than a dollar. (5) Weekly if possible; if not, fortnightly. Will add that I expect to be a life subscriber; will pay for one copy and more if able."

Ed. Serrest, Randolph, Kan.: "Your note with enclosed copy of *Lucifer* is at hand, and I gladly note your safe arrival home, refreshed, I hope, in body and mind, and ready to enter again, booted and spurred, your chosen arena, to fight undaunted the battle of humanity against inherited and entrenched wrong. You may be sure that I take an intense interest in the welfare and success of *Lucifer* and the principles it stands for. I was particularly pleased to see your editorial on the 'Socialist Convention.' Your paper was about the first one outside of the social party organs that alluded to the occurrence that came under my observation. So heavily rests the hand of plutocracy upon the muzzled mouth of the metropolitan press, and so completely has the Associated Press sold out its heart, soul, hair, hide, body and breeches to capitalism, that barely an allusion to this national gathering at Chicago reached the general public."

"Now, as to the questions propounded to your friends and patrons. For myself I should favor (1) the continuation of *Lucifer*. (2) Its publication as heretofore in Chicago, the center of Liberalism in the great Middle West, and the metropolis of the mighty Mississippi basin. (3) In order to yield a mile to the bitter prejudices and unreasoning fanaticism of the ortho-

dox masses, I would consider it the part of wisdom to change the name *Lucifer* into *Light Bearer*. (4) A fortnightly issue at \$1 per annum.

"And may I humbly submit a suggestion that I think will find a ready response by more than one of *Lucifer's* friends, viz. put your editorial foot on some of the long-winded correspondents. Give us articles full of vim and vigor, but boll 'er down to short, sharp and decisive mind food."

"The paper is too small, life too short and time too precious to wade through endless columns of stuff, much of which, vitriolic personalities especially, might well wander into the waste basket."

Emeline A. Prescott, Hallowell, Me.: (1) Yes. (2) Yes. (3) *Lucifer*. (4) \$1. (5) Fortnightly. (6) One. I am a deep sympathizer; can do but little more; my will is good.

E. L. Small, North Truro, Mass.: "No 1013 at hand and very interesting. As you recall I have been a subscriber for many years—sometimes in arrears and sometimes not, but never out of debt since my oldest boy was born. He is now coming 16, as tall as myself. As to *Lucifer's* course I do not feel confident of being a wise counselor. From my point of view, if the name were to be changed, I would have it *Lucifer* alone. If it is to cease the discussion of the sex question it may very well cease to exist. You and your daughter could find other avenues of access to the people's mind. If the strain of publication could be eased by removal to other dominion, I see no great objection to that, provided it can be established in a climate favorable to your health. What about the possibilities of Mexico? As to giving up the name *Lucifer* I do not regard it as a surrender to superstition but only a judicious recognition of the fact. I shall continue to take one copy as long as I can pay for it, and as to whether it is weekly or less often can certainly best be decided in the office. It would seem to me better to reach a larger number less often than a less number more often."

Amey Odell, St. Paul, Kan.: (1) Yes, if possible. (2) United States preferred. (3) I like its present name. (4) \$1.00 if possible. (5) As the publishers think best. I enclose \$1.00 for subscription, as mine is out with No. 1014. Also 10 cents, for which please send copy of No. 1013 to S. P. M., Baxter Springs, Kansas. Yes, I want *Lucifer* as long as I'm able to raise chickens to pay for it, and when I can't raise chickens I want it anyway as long as I can read, and can get the price of it."

Elsie Cole Wilcox, Bellingham, Wash.: "Am more than glad to see the little 'Son of the Morning' out again. Have been waiting for its revival to send in my subscription. Have also succeeded in getting one new subscriber, and hope to have another before long. Enclosed find postoffice order for two dollars for which continue *Lucifer* to me one year and send and additional copy for Mrs. J. E. E."

"Now to the questions regarding the publication of *Lucifer*. I do not feel entitled to much of a 'say' about it as I cannot promise more than one subscription, but as an expression of opinion and preference would say: By all means continue the paper if possible, and in the United States. Although the country matters little, yet it seems more like our paper if published here. 'What's in a name?' My choice is for *Lucifer*, but if it can do more good under another name, why, 'A rose by any other name would smell as sweet.' Do not put the price above \$1 per annum. Publish as often as possible with that amount of money; I should say not less than fortnightly, and above all keep the subject matter along the same old lines. *Lucifer's* mission is to work for the emancipation of woman from sex slavery and when it deviates from that course its mission is ended. There are papers enough that deal with every other subject under the sun, but only one *Lucifer*. Let *Lucifer* be 'The Light Bearer' if it seems best, but let it light up the dark pathway of sexology."

* * *

Many more responses have been received, equally encouraging. Will say to those whose letters are not published that little or no discrimination has been used in the selection—"first come, first served," being, to a large extent the rule, and yet I think the letters herein given are fairly representative of those not printed. Next issue will probably contain other samples from the budget of responses.

M. HARMAN.



THE LIGHT-BEARER.

MOSES HARMAN, EDITOR AND PUBLISHER.

PUBLISHED FORTNIGHTLY AT 300 FULTON STREET, CHICAGO ILLINOIS.

TERMS OF SUBSCRIPTION.

One year.....\$1.00 Three months.....25 cents
Six months.....50 cents Single copies.....5 cents

Hereafter Lucifer will not be sent to subscribers after expiration of subscription except by special request. Please compare number on your wrapper with whole number of paper, and if your subscription is about to expire notify us if you wish to continue to receive Lucifer.

EASTERN REPRESENTATIVE:

E. C. WALKER, 244 WEST 143D STREET, NEW YORK CITY.

LUCIFER: ITS MEANING AND PURPOSE.

LUCIFER—The planet Venus; so called from its brightness.—Webster's Dictionary.

LUCIFEROUS—Giving light; affording light or the means of discovery.—Same.

LUCIFIC—Producing light.—Same.

LUCIFORM—Having the form of light.—Same.

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

THIRD SERIES. VOL. VIII. NO. 13.

THE OUTLOOK.

Since No. 1013 went to press the outlook for Lucifer has very materially improved in nearly all respects. Expressions of thanks for prompt responses to questions and for financial aid to pay up balances due on bills for printer's supplies, for typesetting, mailing, etc., while very natural and very customary are also somewhat old-fashioned and anachronous when it is remembered that Lucifer belongs to its subscribers and helpers rather than to a single publisher or a small syndicate of publishers. With this view of the case it would seem like an assumption of egotistic superiority of right to thank the subscribers and friends of Lucifer for their efforts to sustain their own enterprise, their own central or pivoted work.

In last issue the plan of making special appeals for aid to keep the publication alive was discouraged. Now, without any suggestion from this office, a few old-time friends of radical reform, in New York, have decided to send out a brief statement of the needs of this office, as a circular letter to such of Lucifer's subscribers as have shown special interest in its central propaganda. This circular letter will ask all contributions to a sustaining fund, to be sent to Dr. E. B. Foote, Jr., 120 Lexington Avenue, New York, who has consented to act as treasurer of this fund.

Altogether it would seem that the confidence expressed in last issue that Lucifer's friends would not consent to let it die, was not misplaced confidence.

M. HARMAN.

Subscribers who receive more than one copy of Lucifer, when not ordered, will please use the extra copy or copies to induce their friends to subscribe, if only for a trial trip of three months for 25 cents. Stamps received in payment. As the paper weighs less than one ounce a copy can sent to a friend in a common 2 cent letter, with an ordinary sized sheet of note paper.

The essay, or lecture, entitled "The Right to Be Born Well," the second installment of which appears in this issue, has received so many commendations that I am moved to ask, how many readers would like one or more copies thereof in pamphlet form? The essay will run through several more numbers of the paper and would make a pamphlet of perhaps fifty or sixty pages of medium size, worth, say, 15 or 20 cents each. If the type be kept out of the melting pot until all the parts are printed in Lucifer it would materially lessen the cost. For this reason I would be glad to know, soon, whether there are sufficient calls to justify putting it in pamphlet form.

COLONIZATION ON THE PACIFIC COAST.

Press of other work has again compelled postponement of the "colony number" of Lucifer. Meantime materials are being collected which it is hoped, when published, will compensate our friends for the temporary delay. That these materials may be abundant, comprehensive and various our friends everywhere are requested to send brief statements of what they know of the particular advantages of each section of the U. S., also of other lands for colonization purposes.

The series of articles now running in Lucifer, entitled "How to Colonize California," were published some years ago, in a magazine called "The Land of Sunabine," and are republished now mainly for the purpose of showing what has been done, and what is possible to be done, on a large scale, to draw people away from the engorged centers of population and get them planted upon the soil, and under conditions that will free the workers from the cut-throat competition to get a chance to sell their labor—which often means a chance to sell their bodies, their minds and souls for shelter and their daily bread.

Again the forbearance of our friends interested in colonization is asked, until the present pressure of other matters is somewhat relieved.

M. H.

WHAT LUCIFER STANDS FOR.

While sending answers to questions in No. 1013, one of Lucifer's most earnest and helpful friends makes this suggestion:

"I suggest that each issue explain the meaning of the word Lucifer. Also in each issue and at some length explain what the paper stands for. Mention the present condition of unhappy homes. Give some statistics touching upon marriage and divorce—insanity, murder, suicide—and connect them with the sex question. Make it plain that Lucifer stands for the elimination of these ills and make the world happier, more moral and better."

First, let me say that on the editorial page of each issue of this paper appears, under the head "Lucifer—Its Meaning and Purpose," a brief but comprehensive explanation of the origin and true meaning of the name adopted, more than twenty years ago, as the most suitable, all things considered, for a paper devoted to a thorough, fearless, uncompromising investigation of the basic problems of human life, and especially to the unveiling of subjects we have all been taught to regard as too sacred, else too vile, to be spoken of in public, either from the platform or in a public journal.

Inasmuch as the question of name has once more been opened, and inasmuch as in former issues I have given, at much length, my reasons for this name, I now prefer to say but little, desiring that others do the talking, only asking that as little space as possible be used for this purpose. That there is much in a name is silently if not audibly admitted by all. We have all heard how a really innocent dog once lost his life because, in sport, some one yelled out, "Bad dog!" This cry was passed along, and as the animal was seen running at full speed from his tormentors the cry soon changed to "Mad dog!"—which name meant "sentenced to a speedy death!"

Not only dogs but human beings have often been put to death simply because of a name—such as "heretic," "infidel," "atheist," "traitor," "abolitionist," "rapist," when the victim was wholly guiltless of wrong, even in thought.

But while preferring that others should do the talking it may not be amiss to call attention to the fact that what is called in church circles the "higher criticism" has stripped the old-time superstitions of most of their terrors, including the superstitions in regard to gods, demons, bells, heavens, etc. What was once regarded as authentic history is now shown to be simply the crude imaginings of ignorant, unphilosophic and unscientific minds, added to and exaggerated from age to age by a class of men whose interest it was and still is to keep the masses in ignorance and fear.

As an instance of this evolution of thought touching these old-time myths and fables, take a sermon by the Rev. Thomas B. Gregory, a prominent writer for the editorial sections of the Hearst syndicate of papers. The main purpose of this sermon, as shown by extracts given in Lucifer some months ago, was to inspire courage in the minds of the faint-hearted and despairing. In just so many words this reverend editorial writer advised his readers to study and profit by the example of "Satan," as given in Milton's Paradise Lost. "Emulate," said he, "the

character of Satan, who, when the battle went most hopelessly against him, simply gritted his teeth and resolved, more courageously than ever resolved, never to yield, but to fight on and conquer, or die in the attempt."

Rev. Gregory is right in this view of the character given by Milton to his chief hero in that most famous of all the Christian epics, "Paradise Lost." Milton was himself a great admirer and champion of liberty, of independence, and a most resolute foe of all paternalistic despotisms, such as that enforced in the fabled Garden of Eden, and in the equally fabulous "Heaven" of ancient religious cults; and he seems to have clothed his hero Satan with his own ideas of what a faultless champion of liberty, of truth and of justice should be.

Has it not often occurred to many if not most of my readers that if *Paradise Lost*, then its founder, its creator, Yavoh—or as commonly spelled Jehovah—must have been beaten, and that Satan was the victor? And has it not occurred to many that we, all of us, have good reason to rejoice that this mythical battle was lost by Yavoh and won by Satan?

Yavoh wanted his children always to remain children, always to remain ignorant. Child-like simplicity, coupled with blind, unquestioning obedience, was to be the chief characteristic of their lives. "In the day thou eatest of the fruit of the tree of knowledge of good and evil, thou shalt surely die!"

Satan told a different story, and told the truth! "Thou shalt not surely die," Satan always told the truth, notwithstanding the saying attributed to Jesus that Satan was the "Father of Lies"; always told the truth, whereas his old antagonist, Yavoh, often resorted to and defended the use of falsehood.

If, then, it could be shown that Lucifer means Satan "is not a fact to be ashamed of, but rather to be proud of."

Even Webster's Dictionary—notwithstanding the fact that it has been so often revised and emasculated, by Rev. Goodrich and others, that the work as it came from the hands of its comparatively free and independent author, is quite another book, defends the names of Lucifer and Satan from the slur and calumnies of the priestly champions of Yavoh. See the word "Lucifer," page 992, Webster's Unabridged, edition of 1886, Merriam & Co., Springfield, Mass. Webster's first and principal definition of Lucifer is, "The planet Venus, when appearing as the morning star—also applied, in Isaiah, by a bold metaphor, to the King of Babylon." See also the rebuke administered by Commentator Henderson, on the same page, when he says:

"The application of this passage [in Isaiah] to Satan and the apostate angels, is one of those gross perversions of sacred writ which so extensively obtain, and which are to be traced to a proneness to seek for more in a given passage than it really contains—a disposition to be influenced by sound rather than sense, and an implicit faith in received interpretations."

Another commentator, Yonge (see page 1,621 of same edition), says:

"Lucifer is, in fact, no profane or satanic title. It is the Latin *Luciferus*, the light-bringer, the morning star, equivalent to the Greek *Phosphorus*, and was a Christian name in early times, borne even by one of the popes. It only acquired its present association from the apostrophe of the ruined King of Babylon, in Isaiah, as a fallen star: 'How art thou fallen from heaven, O Lucifer, son of the morning!' Thence as this destruction was (thought to be) assuredly a type of the fall of Satan, Milton took Lucifer as the title of his demon of pride, and this name of the pure pale herald of daylight has become hateful to Christian ears."

The word "demon," from the Greek *daimon*, a "divinity," is another of the misused words. The word "pride," too, to many Christian ears has an evil significance, whereas the character of Satan as given by Milton is that of a mind so lofty, so true to itself, that it will not stoop to falsehood, nor to any act of dishonor. In fact, the first etymologic meaning given to "pride" by Webster, is *honor*!

Again I have allowed my pen to run away with me. My excuse, if one be needed, is that I wanted to show beyond the possibility of doubt, that if Lucifer and Satan mean the same character, then that character is eminently typical of what I want, and have always wanted, the paper called Lucifer to be, namely:

THE TRUTH TELLER—

the defender of liberty, of the right to self-ownership, the uncompromising, the undaunted, the unconquered and unconquerable foe of injustice, of inequity, of despotism, of all slaveries, whether physical, moral or mental.

This, then, is what the paper Lucifer the Light Bearer "stands for." This is what the name means, but if good and true women and men can show good reason why, after more than two decades of conflict with the "powers that be"—that is, with the powers represented by the "three G's," God, Government and Grundy, God meaning the clergy, Government meaning the organized State, and Grundy meaning conventional public opinion (the last the most powerful of the three)—if women and men, good and true, can show sufficient reason why a change should be made in the name that has floated so long at the mast-head, then let the change be made.

The polls are still open. Many have voted, but there are more that have not yet been heard from.

M. HARMAN.

LUCIFER AND THE POSTAL CENSORSHIP.

Until too late for insertion in No. 1013 my attention had not been called to the statement by Dr. Immanuel Pfeiffer of what he did in Washington, D. C., in behalf of Lucifer and for the cause of free speech and free press in general. It seems Dr. Pfeiffer of Boston, editor of the magazine "Our Home-Rights," has been selected by the members of the Free Speech League, whose treasurer is Dr. E. B. Foote, Jr., of New York, to represent them and their work in Washington and to make an effort to secure such action by the present Congress of the United States in regard to the immigration laws that "a repetition of the John Turner outrage would be impossible."

The following is part of a letter written by Dr. Pfeiffer and published in the New York Truth Seeker of April 2:

"It is a matter of education. We have found a member of the immigration committee who will introduce a bill giving some relief, and the chairman of the committee has promised me a hearing. Quite a number of members have promised to help me as far as they can. Anyway, Washington and Congress will know that there is a powerful organized effort to oppose the government's interference with free thought and free speech, and I believe we will eventually be successful."

"I had quite a battle at the postoffice department a few days ago. Acting Postmaster-General Wynne was looking for a hole to crawl into when I had finished my statement of what I thought of him and his administration. I forced a confession that a December edition of Lucifer by order of the postmaster-general had been sent to the dead-letter office and destroyed. How? By putting it among 'costly paper.' I did not succeed in finding out what becomes of the waste paper, but I was told it was not burned. One of the matters marked 'obscene' was an advertisement offering for sale Ida Craddock's picture. Our postoffice censorship is not content with withholding and destroying citizens' mail on its own narrow interpretation of the law, but it evidently proposes also to suppress any reference to the fact that there is a postal censorship."

"I had things pretty near my own way for a couple of hours, and those in power were hunting high and low in the statutes to show me authority for their action. They did not succeed very well. General Wynne kept on telling me that we could 'bring the matter into court.' I told him that if he had done his duty there would be no need of going into court. I said: 'It is an easy matter for the wrong-doer to cry, "You can sue me," but it costs money to go to law.' I had written a letter to General Wynne on Feb. 25 (the destruction of Lucifer took place the latter part of January), in which I used language to the effect that if he did not reform he and his gang of ignoramuses and his stupid way of doing business would be shown up to the American people. General Wynne read this part of my letter to me in a low voice, and I told him that, from the facts I had learned to-day of the government unlawfully destroying the property of people, my opinion expressed in my letter had been still more fully confirmed, and I was glad I had an opportunity to express this opinion in person. I told him I was ashamed to call myself an American citizen with such men as he in power. I am only sorry I did not have a larger audience."

"Had I the money at my command I would hold the Postoffice Department responsible for its outrageous act, by bringing suit. When I represented Lucifer in a hearing before General Madden, third assistant postmaster-general, I was treated

with respect and the restoration to second-class of that paper showed the disposition to correct an error."

This letter is its own sufficient explanation. Until I saw it in the Truth Seeker I was left to suppose that No. 1000 of Lucifer, Dec. 17, 1903, was still in the custody of Postmaster Coyne of Chicago, subject to the order of the postmaster-general at Washington, and that there was still grounds of hope that orders would soon be issued that said number should be sent to the subscribers who had paid their money therefor.

If Dr. Pfeiffer is rightly informed, then no possibility remains that our subscribers will ever see their property in that issue, unless the matter is again put in type, printed and sent out through the mails or by some other means.

So far as I know, this action of the postoffice department is wholly without precedent. It has been charged by the opposition journals that Theodore Roosevelt has been guilty of acts of usurpation of power that no previous president of the United States had ever done. As the postmaster-general is simply the servant of the president, it follows that whatever is done by the postoffice department is done by the president himself.

The following letter, just received, shows how one at least of Lucifer's subscribers looks upon this act of our national administration:

"Charleston, W. Va., May 18, 1904.

"Editor Lucifer—Dear Sir: I was rejoiced to receive a copy of Lucifer once more. I trust you will not have to suspend again. For though I can see no sense in Anarchy I am interested in the other questions you discuss. I think them important, and well handled. I am open to conviction on any and all subjects. I will exercise my own judgment, and grant every other the same privilege. I have written the postmaster-general that I want my copy of the issue of Dec. 17, 1903. I enclose copy of letter. Also \$1—renewal.

"Your friend,

"TOM SWINBURN."

Here follows a copy of the letter referred to:

"Charleston, W. Va., May 18, 1904.

"Postmaster-General, Washington, D. C.—Sir: I have been a subscriber of 'Lucifer the Light Bearer,' published at 509 Fulton street, Chicago, Ill., for several years, and keep my copies for binding. I lack the issue of Dec. 17, 1903. I see by the last issue that it is held by postal authorities on the ground of alleged immoral contents. I once stopped a local paper coming into my house for an immoral editorial, and would stop this or any other for the same reason, did I know it to exist.

"I am 64 years of age, the father of six children and grandfather of nine, all respectable. I have held positions of responsibility in my community. I shed my blood for the preservation of this union, and am honored by a pension from my government. I regard myself as competent to judge of what is fit for my family to read. I have paid for that issue. I want it to complete my file. I demand it. Can I have it?

"Yours respectfully,

"TOM SWINBURN."

While in Topeka, Kan., a few weeks ago I called upon a leading lawyer of that city and asked for his advice as to what could or should be done to recover our property unlawfully and unjustly held by the postoffice officials. His advice was substantially this:

"Institute mandamus proceedings in the proper court for the restoration of property rights. If this is too expensive, then let each subscriber who wants that particular issue write to the postmaster-general, demanding that he give orders to have the paper now held in the Chicago postoffice sent to the subscribers, else show good reason why it cannot be so sent. If the postmaster-general should pay no attention to these demands, then bring the matter to the attention of President Roosevelt, direct, as the chief guardian of the rights of the people."

When in San Francisco a meeting was held to protest against the treatment to which Lucifer, "Freedom" of Seabreeze, Fla., and other reform journals have received from the postoffice department. Typewritten copies of the proceedings of that meeting were sent in registered letters to President Roosevelt and to the congressman from the San Francisco district. Return cards were received by the sender, showing that these letters were delivered to the congressman and to Roosevelt's private secretary.

Whether Mr. Swinburn registered his letter to the postmaster-general he does not say, but I would suggest the propriety of doing so when writing to public servants. So long have these servants regarded themselves as the rulers, and the common people as their subjects that all possible precautions should be taken against miscarriage of the documents sent by the citizen to his agent at what should be

THE GENERAL AGENCY.

and not the "general government," at Washington, D. C.

If our agents at Washington are allowed to destroy the private and personal property of the citizen without even the trouble of giving the reasons of their action, is it not about time to inquire whether we are living in a republic of equal rights or under an absolute monarchy?

In conclusion, for this time, I wish to return sincerest thanks to Dr. Pfeiffer and to the members of the Free Speech League for their efforts in behalf of liberty and justice in general, and in behalf of our little journal in particular, and as a slight token of our gratitude for such service in the cause of human rights I hereby move that every reader of Lucifer who can possibly spare a dollar should at once send that dollar to Dr. E. B. Foote, whose statement in regard to the present work of the Free Speech League will be found elsewhere in this issue, under the head "What We Are Doing for the United States."

M. HARMAN.

HOW TO COLONIZE CALIFORNIA.

(Continued from page 51.)

The village community enjoys many facilities entirely beyond the reach of ordinary farmers. They have a common system of domestic water supply, which is cheaper and more satisfactory than individual wells. They light their houses with electricity, enjoy good streets, sidewalks and parks, and have a public building which includes auditorium, library and club-rooms for both men and women. Furthermore, the presence of such a population, living in the midst of such advantages, must in time create values for town property which will enrich the community. If Horace Greeley's wise plan be adopted, as in the case of his famous Colorado settlement, profits from this source will be available for public improvements.

The government? There is nothing better for small communities than the New England town meeting, but it cannot be safely trusted with the powers of administration until the community is well established and past the dangers sure to surround its pathway during the first few years. Until the lands are all sold, until the farms have become self-sustaining, and until the community indebtedness is wiped out or perfectly secured, the founders of the colony retain absolute control of its affairs. This authority is exercised by a single individual—the executive selected by the founders. Those who cannot agree to this plan are not invited to join. Long and bitter experience has shown that it is for the best interests of the settlers themselves that superior ability should be in a position of secure control during the formative period at least. The town meeting rules in New England to-day, but the Massachusetts Bay Company was all-powerful until communities were thoroughly established.

Such a colony plan as this meets the industrial and social needs of the time. Thousands will gladly join it if they have confidence in its management. None of its principles are untried. Some of them have been demonstrated at Greeley, others in Utah, still others in Southern California.

THE PLAN IN OPERATION.

How can such a plan be practically realized by the associated land interests of California? The question can be answered here only in the briefest way.

Let them select a tract of, say, 15,500 acres where all conditions of soil, water, transportation, and markets are favorable. Let this tract be subdivided and set apart as follows: For

townsite, 500 acres; for independent settlers, 6,000 acres; for non-residents, 6,000 acres; for borrowers, 3,000 acres.

The independent settlers buy their land and pay for it like ordinary settlers. This feature requires no explanation.

The non-residents pay for their land on installments extending over, say, four years. The price they pay includes improvements, such as clearing, plowing, fencing, planting, and care of crops until they reach maturity. It would be feasible to extend improvements to building a house and barn, which would increase the purchase price in proportion. But aside from house and barn it is probable that about \$30 per acre will have to be expended in improvements and care to bring the place to maturity by the time installment payments are complete. That is to say, a total of \$180,000 will be collected for the improvement of the 6,000 acres set apart for non-residents. Almost the entire sum will be paid out for labor of men and teams.

There has been reserved for borrowers 3,000 acres, which will accommodate 150 families on 20-acre farms. These borrowers reach the colony with little capital—possibly with none to speak of. They require a loan of, say, \$1,000 each, or a total of \$300,000. This is sufficient to pay for their land and interest in colony property, on the basis of \$20* an acre for the one and \$10 a share for the other; to provide shelter; to grade and fence land; to buy seed and nursery stock, team, implements, poultry, and one or two cows. These things constitute the foundation of a home and future independence. They leave no margin for the support of the borrowers while their lands are coming into bearing. How is this support to be provided? From the proceeds arising from the labor of this class of settlers. They will be employed a large part of the time in improving the lands of the non-residents, for which \$180,000 will be paid, chiefly for labor. They will also be employed in improving townsite, erecting public buildings and industries, and creating public utilities, such as the system for domestic water supply. Not less than \$100,000 will have to be expended in these ways. Of this amount at least 75 per cent will go to labor. Adding this \$75,000 to the sum of \$180,000, to be paid by non-residents, makes a total of \$255,000 available for the employment of the borrowers. Spread this over four years and it amounts to \$63,750 per year. Dividing this by 150 families gives \$425 per year for each family. At the end of four years the borrowers will be self-sustaining. Many will be earlier.

The colony requires a capital of \$250,000, to be expended about as follows: Loans to settlers, \$150,000; townsite improvements, \$25,000; industrial plants, \$25,000; light and water plants, \$25,000; working capital, stores, industries, etc., \$25,000.

The proper expenditure of this fund will create one of the most beautiful colony centers that ever blossomed on the face of the earth. It will have all the improvements of the best modern town, together with commercial machinery for the purchase of supplies and sale of products on the best possible terms. —"Land of Sunshine," Los Angeles, Cal.

*The richest land and best water supply in California (on the Colorado Delta) may be had for \$20 per acre. Some of the finest lands under the Turlock system, in Stanislaus County, and some of the best in Glenn County, are offered at this price. When higher priced lands are to be sold the borrowers must possess some capital of their own, or borrow more money from the fund, or defer some of their purchases of implements and live stock until they have saved money from their wages. Aside from some spare time of their own, they can count on the assistance of their families in improving their places, or upon income earned by their family in other work.

(TO BE CONCLUDED.)

VARIOUS VOICES.

We are always glad to receive calls from friends visiting the city. Take the Lake street elevated, stop at Ashland avenue, walk one block east, then one block north. Or take Fulton street electric car west and stop at St. John's place, alighting in front of our house. The Lake street electric and Paulina street cars also pass within a block of our residence.

When writing on business of any kind, please do not forget to enclose a stamp for catalogue of books and pamphlets on sale at this office.

Lizzie M. Holmes, La Veta, Colo.: "Let Lucifer be continued, if possible, in any sense. Let it be published in this country. All means for doing so are not exhausted yet. Let it be called Lucifer the Light Bearer, as heretofore. Then in my

opinion a dollar a year for a fortnightly appearance would be wise. I certainly want to receive the paper as long as I live. I send a dollar to renew."

C. V. Cook, San Francisco, Cal., 217 Parrott Bldg.: "Please continue my subscription to Lucifer. I will do all that I can to get a line of prompt requests for subscriptions. Hoping for renewed success, yours truly."

S. F. Ralston, Choteau, Mont.: "Glad to know that you have returned from your western trip and hope in improved health. My health has been very poor for some time past, partly due to old age, as I am but little younger than yourself, hence my neglect of Lucifer, for I expect to take it as long as I live or it is published. Enclosed find three dollars and fifty cents, for which send Lucifer to F. T., Choteau, Mont., one dollar's worth, and credit my subscription with the balance."

Leo Rosenthal, Paterson, N. J.: "What is there in a name?" asked the great bard, but because of the name of your publication I long hesitated to write to you. I am not a church man, and, as you would say, not afraid of the devil himself; but to make the acquaintance of Lucifer I did not want. Having read recently that the notorious Mr. Madden is denying you second-class rates I was convinced that there is something good in Lucifer. I believe that Mr. Madden is prejudiced against the tendency of your magazine rather than its name. I am anxious to make the acquaintance of "Lucifer."

J. W. Kelley, Marion, Ind.: I am in receipt of your favor of the 2d. In replying thereto I herewith enclose \$2, to apply on my subscription. I trust your daughter is much improved in health, and that you may both live long and prosper in the good work to which you have at so much sacrifice devoted your lives. When the final word in the history of North American civilization shall have been written, I predict that the names of M. Harman and daughter will occupy a conspicuous and much-referred-to place therein, among those who have devoted their lives to the making of this a better world in which to live.

Photographs of Moses Harman, taken in San Francisco and contributed by the photographer to be sold for the benefit of Lucifer, may be ordered of Moses Harman. See address in another column. Price, 25 cents.

MISCELLANEOUS.

GEORGE FOX, 113 W. Harrison st., Colorado Springs, wishes to correspond with lady of liberal mind, with view to forming business and social alliance.

WANTED—To correspond with people desiring to join a Nature Colony in Southern California. Perfect climate; magnificent view; located at foot of Mt. Lowe. No sums of money, tobacco, meat, or clothing need apply. Address MRS. MAUD JOHNSON, Station A, Pasadena, Cal.

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AT LAST I HAVE THEM!

Cabinet photographs of Ida C. Craddock, victim of the Postal Inquisition. We cannot sell her books, but you may have her picture and judge for yourselves why she incurred the enmity of the Censor. Two styles, 30c each, two for 50c. Address EDWIN C. WALKER, 244 W. 145th St., New York, N. Y.

WANTED—100 women to study medicine or midwifery. Next term begins January 1, 1904. College of Medicine and Surgery, 248 Ashland Blvd., Chicago, Ill. DR. FLORENCE DRESSLER, Secretary. (Dept. A.)

WHAT WE ARE DOING FOR THE UNITED STATES.

The Free Press League has raised a small fund for the special purpose of maintaining a good man at Washington during the present session of Congress, to work in every legitimate way for more liberal immigration laws. There is a chance that the present "tangle," or inconsistent legislation, may be straightened out without any relief as to exclusion of foreigners "for opinions' sake," unless we are vigilant and active and insistent. Those who feel, as some of us do, the disgrace of present laws, may be disposed to aid us in the increase of this special fund, and the treasurer will be pleased to receive their contributions. Had we been properly vigilant a year ago we might have nipped this evil legislation in the bud, but until it shall be repealed or modified in accord with fundamental American principles we are in duty bound to protest, work, and help the effort to set things right.

Please consider this a personal call or appeal, and respond promptly, for in our work during the present session of Congress it is now or never, and we wish to maintain our influence there to the end.

E. B. FOOTE, JR., Treasurer.

120 Lexington avenue, New York.

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1014

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CHICAGO, ILL., JUNE 9, E. M. 204. [C. E. 1904.]

WHOLE NO. 1015

SHAFTS OF TRUTH.

Women! who shall one day bear
Sons to breathe New England air,
If you hear without a blush
Deeds to make the roused blood rush
Like red lava through your veins,
For your sisters now in chains,
Answer! are ye fit to be
Mothers of the brave and free?

—Whittier.

COLONIES AND COLONIZATION.

The history of this world's progress is largely a history of colonies, and of colonization schemes. Greece was colonized by adventurers from Egypt and from Western Asia, and the result was a civilization that for more than two thousand years has served as a model for later aggregations of human beings to pattern after.

Rome was colonized, founded, by a gang of brigands who captured their wives by strategy and held them by force. Carthage was colonized by Phoenicians from Tyre, and these two colonies, near neighbors and rivals, for centuries schemed and fought for the supremacy of the then known world.

The nation called the United States of America is the result of colonization schemes and efforts by the more enterprising, the more courageous, the more reckless and venturesome of the peoples inhabiting Western Europe.

To-day the most interesting, because most progressive, of political aggregations, New Zealand and Australia, are the result of the more recent attempts at colonization on a large scale. These countries have been settled by civilized people mainly within the recollection of hundreds now living, and mainly by the more virile, more courageous and enterprising of the Anglo-Saxon race. Warned by her experience in trying to govern the thirteen rebellious American colonies, the "Mother Country" has allowed its later colonies to do pretty much as they pleased, with the result that political and economic reforms have been successfully inaugurated there that would scarcely have been tolerated by any well-established government on earth.

But we do not need to go to the Antipodes for illustrations. The same spirit of adventure, of dissatisfaction with the artificial restriction and limitations of older communities and of long-established castes and customs, that led to the successful colonization of Athens, of Rome, of Carthage, of New England, of New York, of New Orleans, of Chicago, St. Louis and of the great "Middle West" generally, and also of Australia and New Zealand, these same causes have led to the colonization of California, of Oregon, of Washington and of British Columbia.

Within the memory of thousands now living Oregon and California were nearly if not quite out of the world. Before the building of the transcontinental railways a journey to the Pacific coast of North America called for courage, endurance and for sacrifices such as but few men and still fewer women were capable of exhibiting. Most of this pioneer emigration was undertaken without concert or definite plan. Men, women and children traveled in canvas-covered farm wagons drawn by oxen, mules or horses. They went in companies of a dozen or more families each simply for mutual protection against hostile Indians and more savage beasts of mountain and desert plain. Others took the longer and scarcely less dangerous route by way of the Isthmus of Panama, or of the still longer ocean voyage round Cape Horn.

When at length, after months of travel, exposed to countless

dangers and privations by land or sea, the toll-worn and often ragged and penniless pilgrims reached "the land of promise," the Pacific coast, they found other hardships awaiting them. Whether they chose to follow the uncertain fortunes of the mining camp or settled down to agriculture and live stock raising, they found life a constant struggle with conditions such as were to them, for the most part, wholly unfamiliar.

But now, after the lapse of a single generation, all this has been changed. The hardships of pioneer life on the Pacific coast are practically things of the past. Instead of the five or six months of travel by sea or land, the journey from the Mississippi Valley to San Francisco or Portland is made in less than one week, with no exposure to storm or sun, with no real labor or loss of sleep, and with no wear and tear of shoes or clothing.

On leaving the comfortable "tourist sleeper" at the end of the five or six days' journey, the homeseeker finds him or herself surrounded by much the same evidences of civilization, of culture, of comfort, as those left behind in the "States" east of the Rockies. If the main object of removal to the western coast be change of climate, a home where it is always summer, or at least spring and summer, then the traveler will probably prefer to settle down in a city, town or rural community where pioneer work is no longer needed.

In most respects the newcomer will find the various gainful occupations and professions parceled out in the same way as in the older states of the American Union, and the opportunities for getting a living in these occupations and professions not essentially different from what he has been accustomed to in Eastern states, or in the Middle West.

Speaking of California alone, and of the central and southern parts thereof in particular, I would say, as it has often been said by others, its climate is the greatest asset of the "Golden State." To describe this climate in terms that will be appreciated by one accustomed to the extremes of the eastern, northern and central sections of the United States is a difficult undertaking. Only a chronic invalid, one whose health and comfort depend more on atmospheric conditions than upon anything else, can fully understand what it is to have every day so nearly like all other days that we can, with almost absolute certainty, plan to meet it, whether in matters of business, health or pleasure.

Having recently spent six months in middle and southern California, I can speak with some degree of confidence in regard to the advantages of that section of the world for colonization purposes. My sojourn on the Pacific coast began early in November and ended the latter part of April, consequently I know nothing by personal observation of what the summers there are like. But having many acquaintances, friends and relations, who have lived in California for many years I have been permitted to see through their eyes what the shortness of my stay prevented seeing with my own.

From personal observation, then, and from what I believe to be wholly reliable information gained from competent witnesses, I give it as my opinion that California is unrivaled as a land inviting the kind of settlement now generally understood by the term colonization—that is, settlement in groups by people of like opinions and aims on questions of morals, of economics, of dietetics, of hygiene, religion, local government, etc., etc.

More attempts at colonization by groups, of the kinds herein mentioned, have been made on the Pacific coast of the United States within the past twenty-five or thirty years than upon any other equal area of the earth's surface.

The series of articles entitled "How to Colonize California,"

printed in recent issues of Lucifer, with more coming, is intended in good measure to show what has been done and what is possible to be done on a large scale in California and in other Western States and territories.

It is not, however, so much with the colonizing of immense tracts of land under a single management, as described by the writer in the magazine called "The Land of Sunshine," as it is with the more modest attempts, such as that briefly described in the advertisement of Mrs. Maude Johnson in this issue of Lucifer, that I am interested in just now.

During my brief stay in Southern California I called at Mrs. Johnson's "Nature Colony" and was much pleased with what I saw. Located in one of the suburbs of the aristocratic city called Pasadena, Mrs. Johnson's colonists can have the conveniences of city life combined with those of her fruit farm of twenty acres. Although the chief object of the founder is to teach and practice right methods of living, so as to secure the blessings of health, physical and mental, the economic and industrial problems receive attention.

As indicated by her title—Nature Colony—Mrs. Johnson aims to live as near to Mother Nature as possible—that is, to discard and eschew conventional habits and artificial customs as much as possible. One of her methods of cure for the sick is the sun-bath. I was shown a large open space upstairs where her patients expose their bodies to the direct influence of sunshine and wind.

Other places and points of interest to homeseekers, and especially to those who desire to settle in groups, will be the subject of next article on colonization in California, Oregon and Washington.

M. H.

ANSWERS TO QUESTIONS.

R. B. Kerr, Phoenix, B. C.: "Was delighted when Lucifer arrived again yesterday, as I was afraid you would have some difficulties in starting up again. I now enclose \$5, which please apply as follows:

"Send me 'Our Worship of Primitive Social Guesses,' 'Vice; Its Friends and Its Foes,' 'The Worm Turns,' and the number of Our New Humanity containing my allegory on 'The Greatest Sin.'"

"Please also send Lucifer for three months to each of the persons mentioned in enclosed list. [Sixteen names of trial subscribers.]

"Dora's subscription to Lucifer is paid considerably in advance, but please tell Mr. Madden that she will certainly want to renew the paper, when her subscription expires.

"In answer to your five inquiries I would say:

"First—Lucifer the Light Bearer should be continued.

Second—It should certainly be published in the United States, for the following reasons:

"1. Women are more emancipated in thought in the U. S. than elsewhere, and therefore it is there that Lucifer is most wanted and can accomplish most. In fact the growing importance of the movement in the U. S. is one of the reasons why it is getting to be more persecuted. It is not in its first and most insignificant stage that a movement is most liable to persecution.

"2. If you did not publish in the U. S. you would have to go to some other English-speaking country; otherwise you would have no local circulation in your place of publication. But I am sure you would be no safer from persecution in Canada or Australia, and I doubt very much if you would be in New Zealand. The only possible alternative to the U. S. would be London, England; but even there persecution, though it occurs at longer intervals, is quite well known. Besides, in England you would have to put a cent stamp on every copy mailed, as all newspapers have to do; consequently you would have to rely mainly on news stores and public meetings, which are quite open to you in the U. S.

"Third—I cannot judge what prejudice there really is against the name Lucifer in America, as one must be brought up in a country to understand its prejudices. When the Theosophists published a paper of that name in England, I never heard of any one being shocked. But if the name is at all objectionable in America, it should certainly be dropped. In working for an unpopular movement one should follow the example of foot-racers and other athletes, and throw out all superfluous weight. It is quite enough for one paper to take an unpopular stand on the sex question without increasing its difficulties by being either

unpopular or odd in any other particular whatsoever. Captain Adams used to say, 'Never offend public opinion in more than one way.' I think that was excellent advice, and if I were running Lucifer I should take pains to be ultra-conventional on every other subject than the sex question. For that reason I should also drop the peculiar chronology of Lucifer, and stick to the Christian era. The Brunonian era makes no enemies, but it is looked on as a fad, and thus takes a little away from your weight in dealing with your special subject. Nothing is so fatal as to be considered an all-round crank. The very most you can expect of an ordinary person is to excite his interest in one movement, but if he thinks you are trying to commit him to universal change he will drop you like a hot coal. As for Anarchism, you cannot get that out of the paper too quickly or too completely. It and the sex movement are the most unpopular of all movements, and to mix them in one paper is absolutely suicidal. The Anarchists are so few in number that there are no compensating advantages in getting their support. In any case, I do not think you get it. When we crossed from New York to Liverpool with Kropotkin in November, 1897, I spoke to him about Lucifer, expecting that as he came straight from Chicago he would at least have met you. But he told me he had never heard of either you or Lucifer. Evidently the Chicago Anarchists had been too respectable to mention you to him, although your paper was then the only Anarchist one in Chicago. So I am sure you have everything to lose, and not a single thing to gain, by running a sex reform paper with Anarchism on the side.

"It is a little different with Socialism and Secularism, because these are such big movements that something may be gained by paying some attention to them. Moreover, it is impossible to discuss the sex question without some allusion to economic and religious questions. But these questions should not be introduced to such a degree as to constitute any serious obstacle to ordinary people, without any advanced ideas, but whose attention may happen to have been drawn by experience to sexual evils, taking up Lucifer without being prejudiced.

"Fourth—Lucifer's price should on no account exceed \$1 per annum.

"Fifth—A weekly issue would be much the best, but a fortnightly issue is the next best.

"By the way, to go back to the third heading, you may say that Madden would not allow you to fill the whole paper with the sex question, and that you must put in something else for padding. In that case, I suggest that you give part of your space to woman suffrage, reforms in dress, and other minor aspects of the woman question which are interesting to intelligent women, and can be discussed without fear of persecution. The legal disabilities of women, especially in regard to the possession of their children, could also be discussed without interference. In fact there are so many aspects of the sex question on which Lucifer is usually silent, that there is no occasion to draw in outside movements in order to fill space.

"Another matter I overlooked is the laziness of Lucifer's writers. For many months the paper has been made up of extracts. That will never do; you must have original articles. What has become of Walker, Ruessbach, Lloyd, Denison, Crane, V. de Cleyre, Maud Aboey, May Huntley, Mary Brundage, Florence Johnson, Lena Belfort, Leona Mathers, and dozens of others? I think you should take energetic measures to wake all these people up."

Jonathan Mayo Crane, whose address is care of Press Club, 116 Nassau street, New York City, writes: "(1) Yes. (2) In Chicago. (3) The Light Bearer. (4) \$1 per fortnightly of sixteen pages, or for monthly if not less than sixty-four pages. (5) I prefer weekly issue, but if it cannot be published so often without serious loss, a monthly issue is advisable. (6) I will pay for ten subscriptions yearly. The paper must be sustained. Its present subscribers can easily sustain it by paying their subscriptions promptly. I feel sure many subscribers would willingly pay from two to ten times the present price of the paper rather than have it discontinued. Myra Pepper writes that 'Any change [of name] would seem to me a concession to the enemies.' On the contrary, it seems to me that enemies of the paper are glad its name is Lucifer, for the popular belief that that name signifies all that is evil aids them in creating prejudice against the paper. Why should a Latin name be used when its English equivalent—the Light Bearer—more correctly explains to the

masses the significance of the paper? Adherence to the Latin name is much like the Catholic Church's adherence to the Latin words in its church services. Space in the paper is too valuable to be taken up every week with explanations of what its name means, when the English translation—the Light Bearer—would explain itself. The name Lucifer invites opposition. Under the name Light Bearer the paper would have much more influence and might soon double the number of its subscribers. Latin is a dead language. Shall the most earnest advocate of the emancipation of women be 'ruled by the tomb' in the choice of a name for his paper? That name—Lucifer—is the most powerful weapon that can be used against the paper by its enemies."

Mrs. D. Pommer, New York: "I send \$1 for the benefit of Lucifer. My subscription has not run out yet, so use it as you think best."

J. B. Billard, Kan.: "(1) Yes. (2) In United States. (3) The Light Bearer. (4) \$1 or less. (5) Monthly. Enclosed find \$2 to help bear the first expenses."

Henry Bool, New York: "I have many ways for cash outlay, but would like to see Lucifer's light kept burning. I had promised \$10 a year, but will now make it \$30. I now enclose the first \$10."

F. H. Bergman, Chicago: "Enclosed find check for \$5—money for sustaining Lucifer. The name Lucifer is good enough for me, and all who try to make 'hell' out of mother earth should be satisfied too."

F. E. Leonard, Cestos, Okla.: "(1) Would like to have it so. (2) You can decide that better than others. (3) Don't care what the name is myself. (4) Will be easier to keep subscribers and get new ones at \$1 than \$2. I expect to continue to take the paper if publication is continued, whatever the name, price, frequency or place of publication."

J. E. C., Wisconsin: "Replying to 'Heart to Heart Talks' in No. 1013. I enclose \$1 for Lucifer's treasury. With regard to change of name, would like to see Lucifer dropped because of the prejudice against it, and Light Bearer retained. Hope the paper will be continued in some way, although I cannot promise more than two subscriptions a year to it."

Robert Greer, M. D., Chicago: "The name Lucifer does not fully express the real mission of the publication. The Biologist would better express it—devoted exclusively to the sacred rights of the unborn, with view to child culture and child building. By all means let the Biologist be published in the United States, and right here in Chicago, either weekly or fortnightly."

J. Herbert Rowell, Chicago: "Two dollars a year is cheap for Lucifer. Fortnightly is often enough. This gives you more time to get out a good sheet, and may be some leisure time which you so richly deserve. Lucifer is Lucifer; don't change the name. Might as well consider the changing of your name as to change the name of your paper. Since you have published it so long under the name of Lucifer—by all means let it go at that."

Celia B. Whitehead, Denver, Colo.: "(1) Lucifer should be continued. (2) Such rebukes as that given by Wilshire in removing to Canada are greatly needed in the United States. I do not feel competent to speak positively, but that is the way it seems to me. (3) I hope the name will not be changed. I should feel as if I had lost an old friend if Lucifer should not come. Do you not think you have lived down most of the objections to the name? and that it has called out much helpful discussion? (4) One dollar per year. (5) Once in two weeks. Wish I could respond to your need of new subscribers. Am specially interested to see what J. C. Barnes will reply to R. B. Kerr's question as to what is the cause of 'coercive force,' asked in No. 1013."

C. Amory Stevens, New York: "Enclosed please find my check for \$50. If one needs and appreciates yours or any paper they will, I think, find the modest subscription price. As a rule where there is not a fair spirit of reciprocity it is a waste of time and substance to continue efforts in that direction. As I view it the 'Light Bearer' is attractive and acceptable to all, where-

as the term 'Lucifer' disturbs some, being unpleasantly suggestive. It is better business policy to promptly recognize stubborn facts than to waste vitality vainly seeking to argue them away. I think that a monthly has many advantages over a weekly or semi-weekly, especially in this age of over-many periodicals which call upon our time and permit no single one to monopolize. Moreover, it allows sufficient time for a stronger production, is easier compiled and costs less than four weeklies."

Otto Wittstein, La Grange, Ill.:—"The many answers to your five questions in No. 1014 remind me of my duty: (1) Of course. (2) In Chicago. Why incur expense, labor and worry of moving, especially in face of the fact that you are now located in the best city on earth? (3) The Woman's Emancipator. The name or title of a paper, book, party, faith or creed should indicate its character, object or mission. That is why I object to Monism, Agnosticism, etc., in place of plain, self-defining Materialism—which must be my philosophy until you enlighten me how 'beautiful woman' can exist without flesh and blood! (4) \$1. (5) Fortnightly—until your finances increase sufficiently so you and yours can live comfortably and restore the weekly. Mark me ahead from 1000 to 1100 and draw on me for diamonds, watches, engagement rings, spectacles, microscopes (so you can discover the 'obscenity' in your paper, *a la Comstock*), etc., etc."

Steven J. Byington, East Cambridge, Mass.: "I do not see that using the name Lucifer serves any purpose except that of insisting that the word Lucifer ought to mean something else than what in current English it does mean; and I don't think that restoring the ancient meaning of a word, when it has been replaced by a good English name like 'morning star,' is worth much trouble. The name walnut, which originally means a foreign nut, is applied to a native nut."

"The name *elale*, which originally means a wing, is applied to a central passage; our use of the words amethyst, barnacle and lunatic is the mere record of exploded superstitions; and I do not see what harm it would do to anybody if the Latin word for morning star should continue to be an English name for Satan so long as anybody cares to talk about Satan."

S. R. Shepherd, Leavenworth, Kan.: "As I see it, Elsie Cole Wilcox solved the problem and plucked the bull's eye of practical wisdom in her declaration that 'Lucifer's mission is to work for the emancipation of women from sex slavery, and when it deviates from that course its mission is ended.' Of all questions pressing for solution the relation of the sexes is the most vital and comprehensive. For obvious reasons no other field has so few explorers and educators and none so urgently needs them. Sexology is the keystone science, the master science, the grand central science of all the sciences. It portends more for weal or woe to the race than all other sciences put together. One thing I always did admire in Paul, and that was his singleness of purpose, his concentration. He was determined to 'know nothing but Christ and him crucified.' Paul never wobbled, never scattered his energies. Had Darwin been a jack at all trades he never would have wrought out that greatest of all human achievements—Evolution. This paper should not be wedded to external forms or words. Principles and ideas, not texts. Lucifer, Light Bearer, Light are essentially the same, but the latter, as a name for this paper, seems to me, is shorter, sweeter, grander and more inspiring. Torch bearers are a thing of the past. Memory carries me back to the days before tallow-dip tin lanterns came in fashion in Michigan, when hickory bark torch bearers led us through the wild woods, weirdly waving their torches to keep them burning. Let us evolve. The word 'Light' has five letters. Lucifer's star of 'Light and Liberty' has five points—and a special significance and history in its adoption by Lucifer. I donned one of the badges twenty years ago. The more you think of 'Light' as a name for this paper the more you will be sure to 'fall in love' with it."

Subscribers who receive more than one copy of Lucifer, when not ordered, will please use the extra copy or copies to induce their friends to subscribe, if only for a trial trip of three months for 25 cents. Stamps received in payment. As the paper weighs less than one ounce a copy can be sent to a friend in a common 2 cent letter, with an ordinary sized sheet of note paper.



MOSES HARMAN, EDITOR AND PUBLISHER.

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LUCIFER: ITS MEANING AND PURPOSE.

LUCIFER—The planet Venus; so called from its brightness.—Webster's Dictionary.

LUCIFEROUS—Giving light; affording light or the means of discovery.—Same.

LUCIFIC—Producing light.—Same.

LUCIFORM—Having the form of light.—Same.

The name Lucifer means Light-Bearing or Light-Bearer, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

THIRD SERIES. VOL. VIII. NO. 14

PRESS WRITERS AND FREE SPEECH LEAGUE.

Of all the agencies now at work to bring about a reaction against the systematic suppression of speech and of press in this country the two associations named in the heading are certainly the most effective, most important. For information in regard to what these two associations are doing, and how they are doing it, write to the Boston Press Writer, Boston, and to the Treasurer of the Free Speech League, Dr. E. B. Foote, Jr., 120 Lexington Avenue, New York City, and if possible send the fee—25 cents for membership in the American Press Writers' Association, and one dollar for membership in the Free Speech League.

M. HARMAN.

TO LUCIFER'S HELPERS—TRIAL SUBSCRIPTIONS.

The thanks of all lovers of freedom of speech and of press, as well as of all friends of the emancipation of womanhood and motherhood from the chains of sex slavery, are due to the generous helpers whose names or initials appear in another column. Also to all who have written to say that Lucifer's light must not go out in darkness and despair, a small portion only of which letters of encouragement have appeared in this and last issues.

Believing that Lucifer's helpers do not need votes of thanks for doing what they can to keep alive the most necessary of all agitations, of all educational movements, the main object of this editorial reference is to ask these generous patrons—and all others whose names have not yet appeared in answer to questions propounded in No. 1012—to send to us the names of those who are not yet regular readers of the Light Bearer, but who would probably welcome the gift of a trial subscription of three months. A considerable proportion of those who have responded to the questions referred to, say they will be responsible for two or more annual subscriptions. Others have sent names of friends to whom they want the paper sent for three months, at 25 cents.

Judging from past experience no better way can be devised of extending Lucifer's educational work than in this method of trial subscriptions. In all such cases a letter should be sent from the publisher notifying the person to whom the paper is sent that a friend has paid for a three months' trial, and that no bill

will ever be sent to him or her who receives and reads the paper without having asked therefor.

As said by a Colorado helper in No. 1011, who had sent 22 and eight names, "If all subscribers would do as well Lucifer would soon become a power." "A hint to the wise."

M. HARMAN.

"HOW TO LIVE FOREVER."

Surgeon-General Hammond of the United States Army is credited with saying that if man could or would correctly keep the balance between "waste and repair" there would be no need of dying at an age less than one thousand years. But if Helen Wilman, and many others of the "New Thought" cult, are to be believed, there is no need of dying at the age of one thousand, two thousand, or at any other age.

And now one of these New Thought theorists—which thought, however, is older than human history, older probably than any recorded myth or fable—one of these latter-day thinkers and dreamers has given us a book telling how to live so that sickness, old age and physical or somatic death will cease to exist. In "How to Live Forever" Harry Gaze claims to have gazed into the problem of life until he has solved it. Perhaps it would be better to say he has gazed into the problem of death until he has convinced himself that there is no such problem, no such fate, provided the methods of right-living, as laid down in his book, be complied with.

But whether Harry Gaze be right or wrong as to the possibility of eternal life in the flesh, I am glad he wrote the book under review. Whether immortality of man's physical organism be possible, desirable or even thinkable, there can be little doubt that the general adoption or practicalization of the rules of living recommended in this book would go far, in a few generations, to eliminate disease, poverty, vice and crime from human lives.

The following paragraphs will give the reader some idea of the author's style and trend of thought:

"The desire to survive is strongest in the minds of those prepared for it. Emerson wisely says, 'Immortality will come to such as are fit for it.' The aspiration for natural immortality is incidental to a healthy appreciation of life, and a thorough recognition of man's latent possibilities. Living forever does not mean the preservation of that which is crude and undesirable, but the permanent survival, in ever changing forms, of all that is sweet, true and beautiful. . . .

"Through the practice of the principles of sexual science, mental science and hygiene, eternal life, health and youth are attainable. Heretofore the race and not the individual has been perpetuated. . . . Man has now evolved the capacity to perpetuate his own individual life as well as the race. As the race is perpetuated by sexual union, so also is the individual life. Sex is the fountain of life. The effort of scientists to prolong life by chemicals or by electricity is as illogical as the effort to create a new life by the same means. Within the laboratory of man's own being are latent the forces for the eternal renewal of life."

"LIFE A UNION OF BIRTH AND DEATH."

Under this head Mr. Gaze seems substantially to agree with Surgeon-General Hammond. He says:

"Life cannot exist a moment without simultaneous dying. To live forever is not to avoid death, but eternally to retain youth by establishing a balance between the processes of destruction and reconstruction [of waste and repair]. This requires perfect willingness to let go the old and to receive the new, which is continual death and rebirth. Bodily life will continue as long as this process is perfectly performed."

"The way to live forever is fully to recognize the process of change and to co-operate with it. Change necessitates continual tearing down and rebuilding, death and rebirth. Death silently

but surely takes away the elements that are rejected, leaving the body sweet and fresh for the performance of the bodily functions. Dissociate the idea of death from the absence of life. Recognize the unceasing operation of death in mind and in body, and when told by the disbelievers in physical immortality that you must die, answer, "Why, certainly; I never stop dying!"

So much for a general statement of principles. To get the details the book must be read. It is published and sold by Stockham Publishing Co., 70 Dearborn street, Chicago; by mail, \$1.25.

M. HARMAN.

LUCIFER AND SOCIALISM.

In a private letter from a good helper occurs this paragraph:

"Socialism by assuring woman her economic freedom will enable her to be the mistress of herself—a condition now attained by few of those whose theories are radical. Socialism gets at the root of the matter—Lucifer is but dealing with a few of the withered buds of capitalism."

Another generous and faithful friend writes thus:

"I agree with J. M. C., quoted in last Lucifer, that there must be economic freedom before there can be freedom of sex. I believe further that we will have less freedom of speech and of the press before we get more."

And still another, a prominent worker in the ranks of the national socialist organization, is of the opinion that

"The money question is first of all. We must live to do, and we must have food to live. We are all slaves until this question is settled. Financial independence is all that will ever liberate either man or woman, and we must have the highest co-operation to have the highest liberty. You have not reasoned out these great principles."

The letters from which these paragraphs are taken were not written for the public eye and therefore all the more valuable because more surely the candid thought of the writers thereof.

It seems unfortunate that membership in a club, church, political party, faction or sect should have a tendency to narrowness, to egotistic arrogance, to dogmatic self-assertion. But that such is the fact there seems not the shadow of a doubt. Our Socialist friends magnify the economic factor above all others. "The money question is first of all," and he or she who cannot see that financial independence, economic equity, will bring all other needed reforms, is necessarily ignorant, else so prejudiced that he will not see the truth when presented.

Likewise the members of the Single Tax—the believers in the gospel according to Henry George. With them the land question is first of all. "The earth is the mother of us all, say they. Give us the Single Tax—in other words, economic rest, thereby equalizing the burdens of government and giving all an even chance; abolishing privilege and compelling all to work or starve—then all other reforms will follow as a matter of course; all other slaveries will quickly disappear."

And just so also the zealous Christian propagandist says, quoting Jesus: "Seek ye first the kingdom of God and his righteousness [get converted] and all these things [all temporal blessings] shall be added unto you."

As I see it there is no panacea for the ills of human life. All true reforms are correlated, co-operatively helpful. We must have money reform, labor reform, land reform, government reform, sex reform, in order to have freedom and justice, that is, the Co-operative Commonwealth. The money question is important but is not basic, as I have seen demonstrated more than once. Given free access to land, as in the settlement of the "middle west" fifty or sixty years ago, and people can live and be happy with practically no money at all. Production and exchange without money is possible and practicable as we all know. Especially is it possible without money to live comfortably and happily in communities of moderate size, in which all really useful trades and occupations are carried on, provided there is free

access to the earth and to what the earth contains or spontaneously produces, and hence it seems apparent that the money question assumes its present abnormal importance simply because it is made the tool of the monopolist, the land and labor monopolist. With free land and free labor the power of the "money king" would disappear.

How, then, to free the land and the laborer who is dependent upon the land for his means of subsistence, is pre-eminently the question, the "previous question."

As some of us see it the first thing to do is to get the mind right. At present we are all more or less insane, hypnotized, on the question of what liberty and justice really mean. "The ascent of life is no ascent of ideals." If there is no ascent of ideals there will be no ascent of life. The order of nature seems to be something like this:

First—Discontent with the present and desire for something better.

Second—The formation, the growth or evolution, of new ideals as to what would be the better mode or standard of living.

Third—Adaptation of means to the end of realizing, of practicalizing, the desired ideals.

"Socialism by assuring woman her economic freedom will enable her to be the mistress of herself"—says one. Will it?

Why do not women who are now economically independent assert and practicalize their right to be mistress of themselves?

Partly, no doubt, because it is difficult for a few to be free until all can be free, but chiefly, as I see it, because the desire to be free and the ideal of what true freedom means, has not yet come to woman, or at most, to very few women.

Nearly all women, even of those who claim to be free and self-owning, are slaves to their own inherited ideals of womanly "modesty," "purity" and "virtue." The vast majority of women, even of the least conventional, least orthodox, do not desire to be self-owning. They prefer to be owned by some man and still believe that the highest morality requires them to be sexually "true" to some man, which means to be sexually monopolized by the man they have once accepted as a life companion, notwithstanding the fact that passionate love, if it ever existed between the pair, may have long since changed to satiety, to indifference, not to speak of positive repugnance, aversion or disgust.

If the consequence of adherence to this old-time superstition, this irrational and unnatural standard of what purity and virtue in sex life really mean, if these penalties were borne only by women themselves, the case would be pitiable enough, but when it is remembered that children are conceived, gestated and born of these mothers while holding this attitude of mental and physical satiety, indifference, aversion or disgust towards the father of their children the question at issue assumes a vastly more serious aspect.

Looking for basic causes of imbecility, of failure, of criminality, of degeneracy, do we need to look further than our inherited ideals of purity and virtue in the relation that creates new human beings? Do we wonder that men, sons of human mothers, can be hired to torture and to murder their fellow workmen, as shown by the letter of R. A. Southworth, printed in this issue?

I well know what the answer to this argument will be, but while giving, as I think, due weight to the economic factor in the problem of human depravity, many years of close study and observation of the springs of human action convince me that economic environment is secondary, not primary, and that until woman awakes to a sense of her responsibility to herself, to her child and to the race of which she is a part, and until she demands, as a condition precedent to motherhood, that her individuality as a self-owning human being shall be held sacred by all, under all circumstances, until this is done the dreams of the Co-operative Commonwealth will never be more than very partially realized, if realized at all.

M. HARMAN.

CONTINUED ARTICLES AND BACK NUMBERS.

Instead of devoting a whole issue of *Lucifer* to the subject of Colonization, it is now thought best to print a series of articles, to run through a half dozen or more issues, treating upon this subject. This plan will give room for other continued articles, such as that entitled the "Right to Be Born Well," and others closely connected with *Lucifer's* pivoted work. In order that new subscribers, whether for a year or less time, may get the whole of these continued articles a good supply of back numbers will be kept, subject to the orders of friends and helpers, both old and new.

M. H.

LUCIFER'S HELPERS.

J. B. Billard.....	2.00	Ed. Armand	10.00
Henry Bood.....	10.00	E. A. K.....	5.00
F. H. Bergman.....	5.00	John V. Carter	1.50
Mrs. B. M.....	10.00	Mrs. D. Jane Fritz.....	1.00
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H. Henn	5.00	Eugene Smith	5.00
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C. A. S.....	50.00	Paul L. Sautter.....	1.00
Mrs. B. P. E.....	5.00	Horace N. Fowler.....	5.00
W. W. Boyes	2.00	Z. M. P. Shank.....	1.00
R. B. Kerr	4.00		

THE COLORADO SITUATION.

Some years ago the wageworkers and farmers of Colorado elected Davis H. Waite as governor of that state. The miners of the Cripple Creek district went on strike for an eight-hour work day. The sheriff of the county swore in about eighteen hundred deputies and marched them from Colorado Springs to the scene of action for the purpose of intimidating the miners and driving them back to work. Governor Waite called out the militia, sent them to the district, dispersed the deputy sheriffs, and sent them back to their homes. The miners won their strike, and have enjoyed an eight-hour work day ever since.

A bill for an eight-hour work day was passed at a subsequent general assembly. The employers took it to the Supreme Court of the state. Three judges, one Republican and two Democrats, were unanimous in declaring it unconstitutional. Agitation was kept up by the various unions until an amendment to the constitution was submitted to a vote of the people in the fall of 1902 and adopted by a vote of 72,880 to 26,266, which was a direct command to the legislature to pass the desired law, its terms being as follows: "The general assembly shall provide by law and shall prescribe suitable penalties for the violation thereof, for a period of employment not to exceed eight hours, within any twenty-four hours (except in cases of emergency where life or property is in immediate danger) for persons employed in underground mines or other underground workings, blast furnaces, smelters and any ore reduction works or other branch of industry or labor that the general assembly may consider injurious or dangerous to health, life or limb."

Nearly three to one was the majority for this measure, yet the following general assembly were so hoodled by the mine and smelter operators that a complete failure to carry out pledges to party and the commands of the people resulted. Different strikes have been inaugurated since to gain what the people had said the workers should have—an eight-hour day. These strikes have each and all been free from violence on the part of the workers.

The same cannot be said for the employers. Violence, bloodshed and murder have been resorted to by them through the governor of the state, hired militia and thugs.

An organization sprung into existence last year called "the Citizens' Alliance," which has been largely instrumental in influencing the governor—who is a member—to perform his unwarranted and unlawful acts, and its members have banded together in midnight mobs and forcibly deported unoffending and industrious workers and business men, in some cases brutally beating unarmed and helpless victims and threatening dire penalties, even death, if they dared to return to their homes or families.

Martial law has been declared in three different mining districts, even though to do so was a direct violation of the law

and the constitution. Many cases of violence followed, but the military and the authorities were always the aggressors. In numerous instances peaceful officers or agents of the unions have been beaten nearly to death when sitting quietly in a railway coach or riding in a carriage along the public highway, by hired detectives or thugs. In each case these murderous brutes have escaped unmolested by the law or its agents.

This brutal and unlawful action by those intrusted with the execution of the law has forced thousands of workers to leave their homes to gain a livelihood in other counties or states, while several hundreds have been forcibly deported, as before related.

The readers of *Lucifer* will get a better idea of the gravity of the conditions in some of the cities of this state if I give the story of Mr. A. H. Floaten as related by himself and in his words.

R. A. SOUTHWORTH.

Denver, Colo.

[On account of its length the story of his experiences as told by a prominent merchant of Telluride, Colo., is deferred to next issue. As object lessons showing whither we as a people are drifting, these statements from a reliable source will not lose their value because the article was written several weeks ago. If possible the copies of *Lucifer* containing the accounts given by Editor Southworth of what he has had most ample means of verifying, should be preserved for future reference.—M. H.]

MR. BARNES EXPLAINS.

Mr. R. B. Kerr quotes literally a statement of mine which I admit to be unprofound, except in a secondary sense, in which I said, "It is coercive force that is at the bottom of all error and evil that exists, and not the depravity of man." Mr. Kerr then asks me, "What is the cause of coercive force?" I might have left out the word error, which implies ignorance, which is the real bottom of evil among men, and not their inherent depravity. Of course I meant government in what I said. Man fears earthquakes, famines, cyclones, lightnings and other natural calamities, and in his ignorance supposed that what he called crime among men could be eradicated by man-made laws, with dire penalties for violations of them, appealing to men's fears and deterrents. "Ignorance is the only sin," but men are learning that punishment of man by man does not lessen crime, and he is emerging from his former ignorance or error. My observation has led me to think that nearly every so-called crime is traceable, directly or indirectly as cause, to government by coercive force of man by man. So I meant by the words quoted by Mr. Kerr, which might have been expressed in more definite language, and I thank Mr. Kerr for calling my attention to my inexact language, whether intended as a captious criticism or not. I find word language at best a very imperfect medium through which to convey thought, and I have a very limited literary education and, of course, a limited command of language. I stand corrected by his criticism and hope to learn more from Mr. Kerr, whom I admire as a writer and thinker. I would like to know his theory of the cause of coercive force.

J. C. BARNES.

LOS ANGELES LIGHT-BEARER CLUB.

The Los Angeles Light Bearer Club met May 2 at Mrs. A. M. Snow's, Fifty-sixth street. The president, A. A. Caswell, being absent, Dr. Russell acted as chairman. The subject of discussion for the evening was "Love." Dr. Russell read the opening paper, after which a general exchange of ideas upon freedom, love, marriage, was had by the members. A letter from Moses Harman was read to the club. All were glad to hear of his safe arrival home. The secretary sold 80 cents' worth of books and one 25-cent photo, for *Lucifer's* benefit. On motion Mr. Savory was requested to prepare a paper for next meeting. Club adjourned to meet the 17th of May at Mrs. Benson's on Fifthth street.—Annie E. Cummings, Secretary, Los Angeles, Cal.

Dr. E. B. Foote, Jr., of 120 Lexington avenue, New York City, treasurer of the Free Speech League, informs us that he has a number of copies of Dargow's Brief on the Turner case, for sale at 50 cents each, and postage, 10c. It is a strong and instructive book, although it failed to influence the Supreme Court. No doubt there are many among *Lucifer* readers who would value this book and utilize its historical research. The proceeds of sale of this work will, presumably, be applied to helping pay the expenses of the Free Speech League.

VARIOUS VOICES.

We are always glad to receive calls from friends visiting the city. Take the Lake street elevated, stop at Ashland avenue, walk one block east, then one block north. Or take Fulton street electric car west and stop at St. John's place, alighting in front of our house. The Lake street electric and Paulina street cars also pass within a block of our residence.

When writing on business of any kind, please do not forget to enclose a stamp for catalogue of books and pamphlets on sale at this office.

Subscriber, Cascade Locks, Ore.: Inclosed is money order for \$5 contribution to sustaining fund. Will send more if needed to sustain the Light Bearer, even as a fortnightly.

Horace N. Fowler, Philadelphia, Pa.: Enclosed find money order for \$5 to carry on the publication of the Light Bearer. Think you can count on me for this sum about once a year.

Rayonne (New Jersey Daily Times: Glad to see Lucifer on deck again. It is the only paper in its specialty, the emancipation of the sexes, that has the courage to speak out. Speaking out honestly is expensive though, but in its able editor, Moses Harman, it becomes a virtue. Lucifer is only 25 cents a year. Send subscription to 500 Fulton street, Chicago, Ill.

[Thanks, Brother Proctor, for friendly greeting. With one hundred thousand subscribers and plenty of paying advertisers Lucifer could be published for 25 cents a year, but at present \$1 is the yearly price.]

Bodhraj Shah, Langhel District, Thelum, Punjab, India: Unexpectedly I received a sample copy of your valuable paper Lucifer, and could not imagine how you learned my address. I like the paper very much. It entirely suits me. Am anxious to know all the arguments against the marriage system. At the same time am anxious to know, if marriage is abolished, who will take care of us in sickness and misfortune, and how the children are to be brought up. Kindly let me know the names of the books you consider best on these subjects and where they are to be had. I should have gladly sent you the annual subscription price if I had known the value of the dollar in our Indian currency. Please enlighten me on these points and oblige me very much.

Rev. Sidney Holmes, New York: The Jews in the olden days gave a tit—a tenth—of their income to the Lord. I understand Dowie requires his followers to comply with the same rule and give one-tenth of their income to Zion. Surely, it seems to me, the stanch believers in the doctrines taught by the Light Bearer—doctrines which are vital to the proper development of the human race—should be willing to contribute one day's wages to the support of that paper. Such a fund would enable its zealous and earnest editor and publisher to get out a magazine which would wield a great influence for good. One day's wages is about one three-hundredths of the average man or woman's income, or about one-thirtieth of the proportion of the contribution made to Dowie by his followers. Let Liberals be liberal.

MOST NEEDFUL EDUCATION.

Many essential points in educating children are neglected, especially the subjects of sex and birth. Truth will not harm the child, but ignorance is dangerous. Educate children in sexual life in pure and simple language. Unless this instruction is given by the parents the children are taught by their playmates in a coarse and vulgar manner. Much sickness and misery are directly caused by ignorance concerning the sexual functions. The properly instructed child feels a natural respect and reverence for this subject. When the child asks the inevitable question of where it came from, make the simple statement that its tiny body unfolded in a little room in its mother's body, until it was ready to come into the outer world.—Harry Gaze, in "How to Live Forever."

The whole world is plainly in travail to lift the primeval curse of brutalizing labor from man. But the just, at least, are beginning to perceive that the primeval curse must also be lifted from woman. When these long-borne curses are really lifted from man and woman, what then? The Garden of Eden!—George N. Miller in "Strike of a Sex."

Self-trust is the essence of heroism. It is the state of the soul at war, and its ultimate objects are the last defiance of falsehood and wrong, and the power to bear all that can be inflicted by evil agents. It speaks the truth and it is just. It is generous, hospitable, temperate, scornful of petty calculations and scornful of being scorned. It persists; it is of an undaunted boldness, and of a fortitude not to be wearied out.—R. W. Emerson.

Neither let us be slandered from our duty by false accusations against us, nor frightened from it by menaces of destruction to the government, nor of dungeons to ourselves. Let us have faith that right makes right, and in that faith let us to the end dare to do our duty as we understand it.—Abraham Lincoln.

This country with its institutions belongs to the people who inhabit it. Whenever they shall grow weary of the existing government, they can exercise their constitutional right of amending it, or their revolutionary right to dismember and overthrow it.

Photographs of Moses Harman, taken in San Francisco and contributed by the photographer to be sold for the benefit of Lucifer, may be ordered of Moses Harman. See address in another column. Price, 25 cents.

MISCELLANEOUS.

GEORGE FOX, 114 W. Huron st., Colorado Springs, wishes to correspond with lady of liberal mind, with view to forming business and social alliance.

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CHICAGO, ILL., JUNE 23, E. M. 304. [C. E. 1904.]

WHOLE NO. 1016

THE RIGHT TO BE BORN WELL.

CONTINUED FROM NO. 1014.

Prof. E. L. Larkin of Lowe Observatory, near Los Angeles, Cal., after speaking of the power of "suggestion" as a curative agent, adds this very significant paragraph:

"But all benefits derived by suggestion, by those now living are as nothing to what may be done, and will be, in prenatal 'suggestion.' Here the possibilities of complete control of unborn generations, race improvement, physically and mentally, are so great as to be almost beyond belief. It is a subject so important that statesmen will be attracted by the appeals of suggestors that national laws will be enacted on the subject. By suggestion to mothers before the birth of their children, kept up for three generations, say a hundred years, the people can be cultivated to a standard of physical and intellectual perfection the like of which has not appeared in human history."

The only comment I care to make upon this utterance of Prof. Larkin is that, in my opinion, we have now too much legislation—too much paternalistic legislation, and that educational methods, in the line of "suggestion," without the interference of the paternal state, are much to be preferred.

Another popular writer, Garrett P. Serviss, commenting upon the late utterances of Francis Galton, the well known English sociologist, who recommends more definite, more scientific methods of instruction for the young in regard to improving the human race, has this to say:

"This is a thing that necessarily interests everybody. No one will deny that it is of far more importance to improve the human race, if it can be done, than to improve the breeds of horses, dogs, or other animals, on whose cultivation we expend a great deal of thought and effort. Who that looks over the world as it is to-day and observes what the peoples are about—their mad struggles to get the advantage over one another, their demoniac efforts to slaughter their kind, their insane yielding to tendencies which debase them physically, intellectually, and morally—will conclude that man is already so fine an animal that he cannot be improved?"

"The principal question is whether we should trust for improvement to the natural evolution of the race or should endeavor to assist and direct the evolutionary tendencies by our own efforts. Mr. Galton decidedly favors the latter view of the case. He thinks that we should by no means wait for the slow and gradual processes of nature to produce the ideal type of mankind, but should go to work and bring it forth ourselves. Apparently he doubts whether nature, left to herself, would ever make us as good as we might, or ought, to be."

Mr. Serviss, while evidently agreeing with Galton as to the need of a better plan of education for the young in regard to sex and reproduction, does not seem very hopeful that anything important will come from present agitation of the subject, adding:

"The chances are that Mr. Galton's science of human improvement will not arouse any great enthusiasm. Even if he should succeed in having it taught in the schools, it is likely that the young men and women, after mastering its principles and getting its statistics by heart, would continue to marry on the old, unscientific plan."

There is too much reason to think Mr. Serviss right in his

pessimistic view. So long have people been taught that there is something supernatural about the creation of human beings and that the principle known as natural causation does not hold good in the matter of the endowment of children,—as in the case of other animals and plants; so long have we been told that it is "God" who sends children into the world and who gives to each its "capacity," its quota of "gifts," its "talents," etc., that the sense of responsibility to the oncoming generation is seldom felt by the young when entering upon marital duties and it will doubtless be long before the old, the superstitious, ideas in regard to sex and reproduction can be supplanted by the newer and more scientific.

Some years ago, at a "Mothers' Meeting" in Kansas City, a paper was read, entitled "At What Age Shall We Teach Our Children the Sacred Uses of Sex." The following paragraphs give a fragmentary outline of what one thoughtful mother believes can be done in the home, toward starting the young mind right in the matter of sexual education:

"The generative, the creative processes are carried on through the brain and sexual organs. They represent the opposite poles of our being, mental and physical; they act and react upon each other. No abuse of one but impairs the usefulness of the other, and especially is this true of the abuse of the sexual nature—imbecility sometimes results from it. Mothers may begin their influence upon the character of the child as soon as it is conceived, and quite as much is felt upon the sexual as any part of its nature."

"She may go back even farther and begin her work of right generation in a preparation for motherhood. By magnetizing the tiny nest with sweet thoughts, by a love that reaches forward toward the little one she is about to invite to come and dwell with her, and by all the harmonious influences she can draw."

"If she puts her house in order for the entertainment of an angel, an angel and not a devil will come to dwell with her. We, as mothers, prepare the dwelling for the spirit we invoke. Will we lay the foundation in sexual passion? Will we build the superstructure of selfishness, antagonism and hate?"

"We weave into the very fiber of the little body that which we habitually hold in thought, while this building process is going on, and we continue to build during the period of lactation as well as gestation. With our thought we are constructing an instrument through which the spirit of our child is to make itself known to us. If the key note is passion, what must we naturally expect?"

"It is right here we must make our first impressions; right here we may stamp purity or passion. Let us begin with ourselves. Let us not fashion in ignorance these instruments that human souls are to play upon. If not in tune the manifestations must necessarily be discordant."

"Let every prospective mother pause often to inquire what chords or discords she is arranging for the fortunate or unfortunate soul that is to find expression through her organism; for through mothers must the race be redeemed."

Yes! "Through mothers must the race be redeemed," if ever redeemed. Would that this paper read before the Kansas City "Mothers' Meeting" could be printed in leaflet form and scattered by the million among the young of both sexes, but especially among young women, the prospective mothers of the next generation.

M. HARMAN.

[TO BE CONTINUED.]

ANSWERS TO QUESTIONS.

Daniel Leatherman, Bremen, Ind.: I shall certainly want the paper regardless of price. Enclosed find one dollar to renew.

Mary Drake Jenne, Me.: I always want Lucifer the Light Bearer in my home. God and the angels help you in your noblest of all works. Keep on. Let Lucifer live forever, and let it be sent as often as possible, for each copy is a messenger of good. Enclosed find one dollar for renewal.

Elmer Elsworth Carey: "You have indicated in your marked editorial the only rational cure for the present festering condition of city life (free land and free labor). You and I will never see the industrial colonies you mention, but some day the earth will belong to the common people. If your journal is devoted to the Emancipation of Womanhood why don't you call it 'The Emancipator'?" Certainly there is no connection between your present title and your object. You might as well call it the 'Arc Light' or the 'Lighthouse' or 'The Glowworm.' Change the form to magazine size, change the name, and you will not encounter near as much antagonism from the postoffice department, and other critical people. Print your declarations of principles in each issue. I read Lucifer a year before I found out just what you were driving at. I think you have 'scattered' your fire too much. You have discussed everything under the sun and in this rapid fire program the main object is lost sight of. Many articles should have been edited—cut down—condensed—some to a single paragraph. Mrs. So and So believes that So and So is the case. Reform writers are given to verbosity and ramblings."

Alexander Herr, New York: "Am glad you are interested in Colonization, but if you colonize, why not do so on right principles? You ought to consider the plan of Dr. Hertzka before you definitely decide upon any course. I cannot help agreeing with Mr. Walker that it will not do to colonize as radicals. It would be killed either by the sex radicals or by the government. But if a colony were started on account of the economic advantages it would secure them."

[A brief statement of Dr. Hertzka's "Freeland" scheme, as given in his book, would be welcome, I think, to Lucifer's readers. Will Mr. Herr favor us with such a statement?]

J. W. Wicklund, Ore.: "I would hate to see the death of Lucifer, even though published quarterly, for I know it has brought relief to possibly more than one woman when it seemed the whole world had turned against her. I can safely promise that I will manage to raise the money for my subscription."

C. N. G. Topeka, Kan.: Am renewing and sending you a dollar for several reasons: 1—I find some things in the paper I like. 2—I believe in free speech and free press. 3—I think the U. S. government should be in better business than persecuting such papers as Lucifer. 4—I know the people need to be taught along the lines Lucifer is intended to teach. 5—I know of no publication that comes nearer filling the bill than yours. 6—I do not like to see you crushed out. 7—Old friendship.

Were I not so careless and indifferent I would have demanded my property from the Chicago postoffice, or from headquarters at Washington, but as it is now so late, will let it pass. I think myself old enough to know and decide as to whether I want a paper, without help from those placed in charge by the government.

It is evident that the suppressed paper did not entirely pollute the United States mails or they would not have carried it from Chicago to the dead letter office. As I see it this incident is simply one more index finger showing the great farce under which we are living.

[Is it no more than a "farce," Bro. G.? If a farce then it is the most expensive one ever enacted in the history of theatricals—not at the expense of the players themselves but of the defenseless spectators.]

So I say, Go ahead!—as long as you have the backbone to stand up and meet the storm. When backbone gives out then go down shouting "Liberty." I believe in liberty and want to see more of it.

As to your questions, while I do not consider it much of my business, and do not feel that I have much means to back up my opinions, would say: 1—Yes, as long as the means hold out.

2—In the United States. Why go to the south pole when the work is needed here. 3—The name—Lucifer the Light Bearer, Lucifer has seven letters, all good ones. 4—\$1.6—Weekly, semi-monthly or monthly, as you can afford.

Geo. Brayton, Minneapolis, Minn.: Lucifer is an old friend that has been with me twenty years and I cannot part with it. Will send money soon.

Carl Nold, E. St. Louis, Ill.: "Enclosed one dollar for my Lucifer. Why not appoint R. B. Kerr as Press Censor for Lucifer, and thus give him a chance to gratify his highest ambition: the killing of the Anarchists who are so few in number that there are no compensating advantages in getting their support? Can't this social democratic bundle of dogmas comprehend that whenever you (Mr. Harman) see fit to preach or defend Anarchism you are not doing it to please the Anarchists, but because your logic and sense of justice move you to do it?" Lucifer shall live.

"Friends of Lucifer who come to see the World's Fair are requested to visit the St. Louis Debating Club, 1008 N. 17th street, St. Louis. Open every evening and Sunday."

Virginia D. Hyde-Vogel, Denver, Colo.: 1—Freedom of speech and freedom of press are analogous terms. The only test is sincerity. I think Lucifer sincere, though I do not fully agree with it. Therefore I say, Keep on! 2—In Canada, I should judge by Wilshire's success. 3—Lucifer. Drop the Light Bearer. Being a journalist I know the value of a brief, fine-sounding name. 4 and 5—\$1 semi-monthly.

Lillie D. White, Lake Charles, La.: "I think that Lillie White, who used to read Lucifer and write for it and was a part of 'the Lucifer outfit' must have died some time ago, and Mrs. L. D. White, a most respectable backwoods school ma'am, who has possession of her personality, doesn't attend to these matters very well. Lillie White—what there is left of her—wants to see Lucifer live (preferably as Lucifer), when, where and how the editors prefer, or find most convenient."

C. A. C., Cleveland, Ohio: Certainly I am a friend of Lucifer, and should dislike to have it suspended and lose the foothold it has gained by years of labor. I shall be glad to give something towards a fund for sustaining the paper. My salary is not large and I devote about all I can spare to the propagation of Socialism; but I can promise you at least \$4 or \$5 per year—say \$1 every 3 months. Shall send first installment next week.

Bertha Moore, Portland, Ore.: "1—Most certainly the paper must be continued. 2—The United States needs it more than any other spot on earth. 3—The name Lucifer conveys the idea of something alive and active. I like it, but the majority of people, when they hear the word, think of a sulphur match or the devil; therefore, for the sake of the unenlightened, may be it is best to translate the name into plain English and call the paper The Light Bearer. 4—That price is best which will bring the greatest circulation. 5—Fortnightly at \$1 a year would be satisfactory to me. 6—I will be responsible for at least one yearly subscription and will send you another subscriber soon."

C. Peterson, Mantl, Utah: Lucifer must not be abandoned. You can count on me as a permanent subscriber; should like to see it come weekly. A suggestion: Can you not arrange with such gifted women as S. C. Campbell, Myra Pepper, Dora Forster and others, to contribute weekly to the paper, as well as Lillian Harman and yourself? When women write on the sex question it generally commands attention and respect.

[The suggestion is decidedly a good one. Will the persons named and a score or more not named, heed the hint?]

B. L. Locke, Leavenworth, Kan.: By all means cast away every impediment, including "Lucifer," anarchy, etc. It is love's labor lost trying to deodorize words and remove the indelible stains of prejudice. Heywood tried and utterly failed. Word sticklers—the haters and worshipers of words—are equally materialistic. But who would name a child Anthony Comstock, Benedict Arnold or Judas Iscariot? At best, Lucifer is the name of a mere material object—a star which for a limited time emits light, but "Light" or "The Light," is one of the five great cardi-

nal principles of the universe—"Truth, Love, Light, Life and Liberty. Let us idealize principles—qualities—and not objects. When our Kansas grasshopper attains his majority and casts off his old shell he develops wings and gets out of the grass onto a higher plane. He evolves. Lucifer is now about 21 years old. It has reached the master degree of light and knowledge. And after the oriental custom let it be given a new name—"Light"—the culmination of its childhood name and the glorious fulfillment of its prophecy.

Herbert A. Gries, Central House, Cal.: 1—Yes, keep on publishing Lucifer, by all means. 2—In the United States. 3—Personally I prefer Lucifer, but will cheerfully abide your judgment. 4—For my part I would pay \$5 per annum, but for the majority I think \$1 a year fortnightly. 5—In a couple of months at farthest I will send the money for five yearly subscriptions extra, and will let you send them to whom you wish.

R. C. Henaley, Oregon: Inclosed find three dollars, as per my promise, for three annual subscriptions to the Light Bearer, to be sent to the enclosed names.

John Guntz, Jr., Wausau, Wis.: "Some one remarked of your eccentric era, 'It is the finishing touch. Bruno! one of the greatest and most noble of men.' To date from the burning of Bruno inaugurates and commemorates the era of upward progress. The Brunonian era stands for freedom, for liberty and for light. Let the new method of reckoning time be adopted."

A. Johnson, San Francisco, Cal.: "Bro. Kerr's 'spirit' moves me to say a word. He says, 'The Anarchists are so few in number that there are no compensating advantages in getting their support.' and again, it is a little different with Socialism and secularism because these are such big movements that something may be gained by paying some attention to them."

"On that principle, why not pay some attention to the church? That's 'such a big movement.' The Methodists made twenty millions out of it last year. Is it to say that a movement is right simply because it is 'big'? Or to say Anarchism is wrong because 'so few in number'? Galileo I believe had the world against him—who was right?"

"Stick to your idea, through 'fire and sword'—though I differ from you in some things, as you are aware. I have not fought the church for thirty years because 'something may be gained.' It has left me dead broke; but I'll die fighting the greatest fraud ever foisted on mankind—Christianity."

"I am not aware of any movement against the established order of things that has any 'compensating advantages,' only that satisfaction that every true reformer has in being true to himself. Some of the early reformers were subjected to slow fire."

Adler Jorgenson, Lewiston, Mich.: Last winter I sent you five dollars, \$1.25 of this I requested to be applied on subscription, which added to the \$1 previously sent would entitle me to two copies of Lucifer, and the rest of the \$5 was donated to your western trip; but so far I have had but one copy. As to the future of Lucifer I think that one dollar per year for a monthly or fortnightly would be better than weekly at \$2 per year. My view is that people who are inclined to read radical literature are not well to do financially and would hesitate long before paying two dollars per year. So far as I am personally concerned I would not do without your paper should it cost three or more dollars per year.

If there are others who have paid for two copies and got but one it is hoped they will at once let that fact be known. Bro. Jorgenson is certainly in the right in saying that few people inclined to read radical literature are financially well to do, hence the need of scattering this literature broadcast by those who are able to pay for two or more yearly subscriptions.]

J. O. Charbonneau, Los Angeles, Cal.: It affords me great pleasure to learn through Lucifer that you got safely back to the old nest, and strapped and buckled again the old harness on the old back. I will do all I can to support the cause, if not by word then by deed, for I want to see an end to injustice, to slavery, to superstition and all the wickedness and misery that follow as effects of these. I will contribute my mite. Enclosed find \$2 in stamps. Please send me Kareza. Use the other dollar as you may see fit. The book "A Cityless and Countryless World" which

I bought of you in Los Angeles, has proved such an eye-opener to me on several subjects that I intend to patronize your ads to the full extent of my ability.

E. A. Pileworth, Battle Creek, Mich.: "Enclosed I send you a small postal order (\$2.50) to help the good fight along a trifle. With reference to the questions you ask in Lucifer, I would say that your own judgment is probably better than mine could possibly be, but if possible I would suggest that you continue in this country, as you are not by any means sure that you would receive better treatment anywhere else. The idea of Lucifer being discontinued is not by any means a pleasant one for me, and I presume that there are many others who feel like myself. It appeals to a need of my nature that none of the regular conventional press touch, and that even the socialist papers fight shy of. With best wishes for success, and hoping that the persecution has ended."

John Orth, Boston, Mass.: If you have a half dozen copies of No. 980, that you can spare, please send them to me. That number contains "The Greatest of All Reforms," an article which particularly appeals to me, though I have never seen anything in your paper the spirit of which I did not like.

[So long as the supply holds out we are glad to attend to such requests, especially when accompanied by stamps for postage, and to pay for time spent in looking up the desired numbers.]

LOS ANGELES LIGHT-BEARER CLUB.

From the secretary, Annie E. Cummings, comes the word that several "very good club meetings" have been had since last regular report. Among these was one held at the home of Mrs. Bensen, 956 50th street, and presided over by that pioneer worker and champion defender of liberty and justice, Daniel W. Hull, formerly of Nortonville, Kansas, but now of Los Angeles, Cal. Few of the old time public speakers and writers are better or more favorably known to the liberal public than is Brother Daniel. During my sojourn in the "City of the Angels" I frequently had the pleasure of hearing the live issues of the times discussed by this "veteran of many wars," especially at the meetings of the Light Bearer Club, of which association he was one of the original founders and promoters. An important feature of this club is the raising of funds to buy radical literature for general circulation, as well as for use of the members. The secretary reports substantial progress in this regard.

Readers of Lucifer who may intend visiting Los Angeles, would meet a cordial welcome at the meetings of the Light Bearer Club. Address the secretary, Annie E. Cummings, care Dr. Richmond, 712 N. Bunker Hill avenue, Los Angeles, Cal.

M. H.

Instead of devoting a whole issue of Lucifer to the subject of Colonization, it is now thought best to print a series of articles, to run through a half dozen or more issues, treating upon this subject. This plan will give room for other continued articles, such as that entitled the "Right to Be Born Well," and others closely connected with Lucifer's pivoted work. In order that new subscribers, whether for a year or less time, may get the whole of these continued articles a good supply of back numbers will be kept, subject to the orders of friends and helpers, both old and new.

Dr. E. R. Foote, Jr., of 120 Lexington avenue, New York City, treasurer of the Free Speech League, informs us that he has a number of copies of Darrow's Brief on the Turner case, for sale at 50 cents each, and postage, 10c. It is a strong and instructive book, although it failed to influence the Supreme Court. No doubt there are many among Lucifer readers who would value this book and utilize its historical research. The proceeds of sale of this work will, presumably, be applied to helping pay the expenses of the Free Speech League.

There is a class of persons to whom by all spiritual affinity I am bought and sold; for them I will go to prison if need be; but your miscellaneous popular charities: the education at college of fools; the building of meeting houses to the vain end to which many now stand; alms to sots; and the thousandfold relief societies;—though I confess with shame I sometimes succumb and give the dollar, it is a wicked dollar which by and by I shall have the manhood to withhold.—R. W. Emerson.



MOSES HARMAN, EDITOR AND PUBLISHER.

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K. G. WALKER, 244 WEST 142D STREET, NEW YORK CITY.

LUCIFER: ITS MEANING AND PURPOSE.

LUCIFER—The planet Venus; so called from its brightness.—Webster's Dictionary.

LUCIFEROUS—Giving light; affording light or the means of discovery.—Same.

LUCIFIC—Producing light.—Same.

LUCIFORM—Having the form of light.—Same.

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

THIRD SERIES. VOL. VIII. NO. 15.

Lillian Harman and daughter, Virna, left Chicago Wednesday, June 15, for a few weeks' visit to friends in Missouri, intending to spend a few days sight-seeing at the Louisiana Purchase Exposition.

After a few days spent "doing" the Great Fair at St. Louis James F. Morton, Jr., arrived in Chicago Saturday evening, June 18. At 8 o'clock, same evening, he lectured to a good audience at Workmen's Hall, on West 12th street. Subject, "What Is Anarchism?" Saturday, June 25, at the same hall and hour, he will speak on "The Colorado Situation." Sunday, 26th, 2 p. m., at 412 West Division street, he speaks on "Free Speech."

READMITTED.

Once more Lucifer carries the legend, "Entered as second-class matter at the Chicago postoffice." Whatever may have been the animus of the officials at Washington towards our paper we can say that the Chicago officials have treated us with uniform courtesy and respect, throughout the prolonged contest for equal participation in the "subsidized" rate of postage. Again our thanks, and the thanks of freedom-lovers everywhere, are due to the members of the Free Speech League who have been tireless in their efforts to secure justice to Lucifer. Whether the re-statement would have been secured without their aid we know not, but all such efforts are doubtless of value in bringing the public conscience up to the point of demanding equal justice to all, whether rich or poor, popular or unpopular.

TWO SIDES OF A QUESTION.

Among the many responses that are coming to questions asked in No. 1013 is this, and it may be taken as characteristic of many more:

"My idea is that Lucifer should be continued as a monthly or semi-monthly if possible. I cannot get up much enthusiasm for those who want it but will not or cannot pay the trifling price."

Having had the pleasure of meeting the writer of this briefly expressed opinion I feel very sure it is an honest opinion. To many thousands of people now living in the United States one dollar is a "trifling price" to pay for the weekly or bi-weekly visits of Lucifer, but for millions more one dollar is not a trifling price.

For instance: Three weeks ago an old timer in Chicago, a friend and subscriber of twenty years standing, asked permission to store his books, an excellent library, the result of many years' careful selection, and worth several hundred dollars. He wanted also to store with us his trunk and surplus clothing, saying he found himself compelled to leave the city and seek employment elsewhere.

This man I had long known personally as an honest, industrious, temperate, capable, reliable wage-worker and yet with more than thirty years of faithful service behind him he now finds himself out of a job; his employers, like the railway corporations, having adopted the plan of curtailing expenses by discharging a large portion of their employees, and this man having no family, was one of the first to be laid off.

After vainly trying for days and weeks to find employment in the city he decided to try the country. With a letter of introduction to a well known Michigan fruit-grower our friend crossed the lake, to find nothing to do just now in the famous "Fruit Belt." After a long tramp a letter came back saying he had found work for a few days, but no assurance of a permanent job.

This man's experience is typical of that of many thousands if not millions of honest, industrious, temperate, frugal bread-winners to-day. Between strikes and lockouts the opportunities for paying employment seem daily growing less and less, and those who still have jobs are heavily taxed to support friends and fellow workmen who are hunting work.

Last fall, under the new ruling of our paternal government at Washington, about one-third of Lucifer's subscribers were cut off for non-payment of dues. From personal inquiry I learn that many of these still regard themselves subscribers and mean to renew just as soon as possible, but not knowing what the future may have in store for them they hesitate to make any promises. To such as these one dollar is not a "trifling" sum.

M. HARMAN.

LUCIFER'S HELPERS.

W. W. Carter	\$1.00	G. W. Soule	5.00
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Again the workers in Lucifer's office have much reason to thank the workers outside the office for their splendid co-operation in furnishing the means of extending the influence of the "Morning Star," the star of hope, the beacon of woman's emancipation from sex slavery, the worst of all slaveries, because enslaving the entire race.

As before said, often in these columns, the workers in Lucifer's office do not ask for donations as such. We much prefer that each helper when sending money over and above the price of the yearly subscription, should send the names of liberal minded people, especially of women, to whom Lucifer shall be sent for a trial subscription for three or more months. Many of our helpers are now doing this. Others say, "send the paper to whom you please."

For many years we have been sending out about one-third as many sample copies each week as we have paid-up subscribers. The names of persons to whom these samples are sent are selected from reform papers, or, are sent us by subscribers or correspondents. But it often takes the reading of a half dozen or more copies to enable a stranger to Lucifer's philosophy to understand the full aim or object of the publication. One very intelligent reader says it took him a year to find out what we are "driving at."

For this reason we think it much better that the paper be sent continuously for three months or more to each person. If all who have subscribed to and paid money for Lucifer's "sustaining fund" would remember, when sending money, to send the names of those whom they have reason to believe would take the paper from the postoffice and give it a careful reading for three months, it would soon mean a doubling of the regular readers, and while but a small proportion might subscribe on their own account

when the trial term had expired, it would probably be the means of starting the reader on a line of thought that would produce in time a thorough revolution in the aims and conduct of life.

During my recent western trip I was constantly meeting people who knew of Lucifer through sample copies, and many of these were ready to become subscribers because of the acquaintance thus previously formed.

So, then, we once more ask every reader to send names of independent thinkers, and if convenient send stamps or money orders to pay for trial subscriptions, or for occasional sample copies to be sent to each of the names sent to us.

M. HARMAN.

THE DIVORCE QUESTION.

Divorce, as an institution, is justifiable. The only way to handle the divorce question is to make reformatory moves in the question of marriage. Marriage is the second stage of life, and, at times, divorce is the next. There are thousands of families to-day that should never be allowed to grow. If the marriage law were different the divorce question would be different. Under certain conditions divorce cannot be too strongly urged. The exceptions in the marriage law should be far more numerous, and their enforcement should be rigid.

In many cases a couple discover they do not love each other after a few weeks or months together. The revelation may come after some years even. In that case their living together is not a state of clean and righteous existence. It is nothing but toleration on one, or perhaps on both, sides.

When toleration takes the place of love the step towards infidelity and general immorality is one which is easily taken—yes, invited. People should be educated for married life, as well as for a business life or professional pursuit. Educate the children, inform them of the sanctity of their own lives as mothers and fathers, and do not let them exist in ignorance. Do not let them remain strangers to the most important parts of their lives and the lives of their ancestors. Knowledge of that sort, if properly taught, incites morality, and morality is the secret of a happy marriage.—Mrs. Mary E. Teats, National Evangelist for the Woman's Christian Temperance Union.

That the divorce question, including marriage, is one that never loses interest is not strange when we recollect how much of human happiness or misery grows out of the intimate relations of the sexes.

Marriage and divorce are the outgrowth of the most powerful and most universal of all the human instincts, emotions, impulses—that of race-preservation.

Theodore Roosevelt but voices the almost universal sentiment when he insists that the test of good citizenship is large families, and that he or she who shirks an equal share of the burdens of bringing children into the world and caring for them afterward—unless for exceptional reasons—cannot be a good man or good woman.

That this basic instinct—desire for race preservation, horror of race suicide—accounts for the popularity of marriage and the unpopularity of divorce, goes without saying.

In its broadest, most comprehensive sense marriage is a life-assurance institution or policy, founded or issued as a guarantee that children shall be born, and that they shall not be left to perish after being born.

This is the meaning of the fact that the wedding, or marriage, of two human beings is the most important of all social events, social functions, especially in the life of woman; the wedding ceremony being tantamount to a public declaration that the woman means to become a mother; that she does not mean to die childless.

On the part of the man the wedding ceremony means a public pledge, or bond, that he will support the woman while she is incapacitated by the duties of maternity from taking care of herself, and that he will provide the means of sustenance for the child, or children, of this particular woman during the helplessness of infancy.

Marriage, then, means the family. The instinct of race preservation demand, that whatever sustains and promotes the integrity of the family be considered good and right, and whatever opposes or lowers the integrity of the family be held bad and wrong.

Divorce breaks up the family, temporarily and partially at least; hence divorce is bad and wrong.

Marriage means more to woman than to man, simply because race reproduction is far more the work of woman than of man. Hence the public conscience naturally and reasonably holds woman to a far stricter accountability in marital matters than it holds man. Divorce does not disgrace man as it disgraces woman, and old-bachelorhood is not held in such disrepute as is old-maidenhood. Celibate life for man does not necessarily mean repudiation of the duties, the obligations of parenthood for man as it does for woman.

So much for the natural and rational causes of the popularity of marriage as an institution, and for the unpopularity of divorce; also for the unpopularity of celibacy—except for religious reasons, or for the greater devotion to some public work, as the "woman suffrage movement," service in army hospitals, etc.

But there is another and not less powerful cause for the prominence given to marriage and divorce in the social, political and economic affairs of this world, and that cause or force is the class interests of the clergy and of the men who control the artificial machine called the state, and also of the men and women who seek control of the economic and industrial relations, associations or customs of organized human society.

First the clergy:

Of all men, of all vocations among men; it is necessary to the clerical office that there should be inequalities as to birth; that there should be classes, grades, orders of men and women. The typical clergyman is one who speaks by authority, the authority of "God." Hence a prime necessity to the success of the clerical office is a laity that don't know too much! and who are willing to accept without question whatever is told them by their "pastor," their "shepherd," their spiritual "father."

In order that the laity, the great mass of human society, should be thus docile, thus obedient to their spiritual guides, it is necessary that the making of these masses should be controlled by the clergy, else there would be constant danger that rebels against their authority will be born. In order that no rebels be born there must be no rebels among the mothers. Like mother like son. If during the nine months of gestation the mother mind should be in constant revolt against authority, if the mother should constantly say to herself,

"I know what is good for me and for my coming child, quite as well as the parson knows."

"I know as much about what God thinks as the parson knows."

"I refuse to believe that God made man the head of woman."

"I refuse to believe that God commanded 'wives to submit themselves to their husbands in all things.'"

"I demand the right to own myself, my mind, my body, my soul, if I have a soul, or if I am a soul."

"I will not become a mother by a man I neither love, honor nor respect, and when I become a mother I claim the right to choose the father of my child, for the same reason I claim the right to choose the kind of food I shall eat while my body is building my child."

"If I find that I have made a mistake in first choice I refuse to make that mistake perpetual."

"I claim the right to correct all mistakes and especially a mistake involving the life-long success and happiness or failure and misery of my child."

"How could I ever look my child in the face knowing I had given him an inferior fatherhood when a better could have been had for the asking?"

The clergyman knows that such thoughts as these in the mind of the mother, thoughts woven into the very fiber of her prospective child, would produce a rebel against authority, a rebel against all authority, and especially against the authority of the clergy whose control over mankind rests upon faith, and not upon demonstrable proof.

And hence it is that the clergy of all denominations of Christians claim that marriage is a "divine" institution—a "sacrament," and therefore rightly falling under priestly control, both as to who are proper persons to enter into marital relations, and what the duties, obligations and period of continuance of the "holy estate" should be.

Is it to be wondered at, then that the churches are banded together in a solid phalanx in opposition to liberal and rational divorce laws?

Consciously or unconsciously the churches know—that is, the clergy know, that freedom of womanhood and motherhood

would mean the death of ecclesiasticism, the death of the age-old power and privileges of a class of men over their fellows; such privileges as are materialized in Sunday laws, tax-exemptions to church property, half-fares on public conveyances, chaplaincies, first places of honor at all social functions and—by no means least, the revenues that attach to the office of making an otherwise vile and sensual act pure and holy, and making "legitimate" the child which would otherwise go through life stigmatized as "bastard!"

It will require many years, if not ages of time, to undo and outgrow the evil work of the clergy in the matter of controlling marriage and preventing divorce, but when the work of social radicals is once taken up in earnest by the leaders of such popular organizations as the Woman's Christian Temperance Union we may hope that the beginning of the end of priestly domination over woman, child and man is in sight.

M. HARMAN.

THE SITUATION IN COLORADO.

CONTINUED FROM PAGE 110.

About six weeks ago, at the time of the National Socialist convention in this city, I asked one of its prominent members, an old acquaintance, R. A. Southworth, editor of the "Alliance of the Rockies," to write a brief statement of the Colorado situation for publication in *Lucifer*. The article was promptly sent, but owing to pressure of other matter was not promptly printed. The first part was given a place in No. 1015, and now as a necessary part of the history of events that led up to the bloody scenes of the past few weeks in that state, the second part of Editor Southworth's graphic description of incidents concerning which he has ample opportunity to know whereof he speaks, will be placed before *Lucifer's* readers.

M. H.

"It was a little after 10:15 last Monday night when I heard a number of men on my porch and around my house. They began pounding on the front door asking that it be opened. My wife had retired, but I was down stairs, having taken off my shoes preparatory to retiring. From the noise made I suspected who was there and made no reply. The pounding on the door continued and the men demanded again that it be opened. At last one of the men broke the glass in the panel of the door. My wife asked who was there, and what was wanted. They answered that they wanted the man in the house, meaning me. She asked them what they wanted me for. The only reply she received was: 'Open this door,' and some one said: 'If he don't open it ——— burn the ——— out of his house.' They then forced the lock of the door and I retired to a bed room down stairs and tried to conceal myself behind a trunk. They searched the house, which was guarded on outside, and Walter Kenley, a deputy sheriff, discovered me. He shoved a gun in my face and I said: 'For God's sake, have you come to murder me?' He told me to get up and come out, and I asked him if he had a warrant. He said, 'Yes.' I said: 'Read it to me.' He then said he did not need a warrant. I would have to come, anyway. He then took hold of me and pulled me into the hall, and I asked to be allowed to put on my shoes. He replied by striking me over the head with his gun, (pointing to a cut on the side of his head about one inch long). He said: 'You don't need any shoes; go without them.' My wife was standing beside me when he struck the blow.

"The man in company with Kenley pulled his hat over his eyes so I am not sure of his identity. I was then forced into the street, my wife following with my shoes and hat, but she was not allowed to give them to me, and I was not allowed to put them on. They marched me through the frozen alley, cutting my feet terribly. At one place there was a puddle of water. I tried to avoid this and some one in the mob said: 'Shove the ——— through the water,' which Kenley did. When we had gone nearly two blocks he again struck me on the side of the head with his revolver, without any warning. All the time the fellows in the mob were telling Kenley to shoot me. I was then taken another half block, where a crowd of union men had already been herded together and were surrounded by the mob. All had guns and revolvers. We were held on the sidewalk in the cold until 12 o'clock, when we were marched to a vacant building until we numbered sixty-four and were then taken to the depot where a special train was awaiting us.

"We were taken to Ridgway, guarded by sixteen members of the Citizens' Alliance. When the train left Telluride a salute

of 150 shots was fired by the mob. I was bleeding profusely from the wounds and had my head tied up with handkerchiefs and strips of clothing donated by members of the union. As I entered the car someone in the mob said: 'That fellow with his head tied up will be hung if he comes back.' When Ridgway was reached they told us to file out, and we did so.

"From there we walked to Ouray, a distance of eleven miles, where we were given our breakfast.

"On account of the non-resisting policy that has been maintained by the union men during the strike, I did not defend my home as I should have done. I could easily have killed Kenley and his companions as they stood in front of the glass door breaking it in, but I want to say right here that the next person who attempts to break into my house in Telluride will die."

Mr. Ficitin (the narrator of the above) was a well to do merchant of Telluride, is well educated, gentlemanly in his language and deportment at all times, is the head of the largest department store, friendly with the unions and was getting a good portion of their trade, was their advisor and always opposed their striking. Yet when they would or did strike counseled non-resistance, sobriety and peaceful methods. This is why he was dangerous to the Citizens' Alliance and the mine operators and why he is still enjoying a forced absence from business, his home and his family, his life openly threatened as a penalty for daring to return.

The leader of the midnight mob was the captain of the militia company when in service, is so now, and the manager of the leading mine near Telluride. This paper does not contain space enough for one-tenth of the outrages to be listed.

The state has had about a million of expense filed on taxpayers for the militia, business has suffered many millions, many merchants have or will fail and thousands of workers are out of employment and their families pinched and many on the verge of starvation because a small coterie of mine operators defeated the will of the people in getting an eight hour day and the governor of the state whom the workers elected has usurped power beyond his constitutional limits given to the first transgressors the use of state troops, has suspended "the right of habeas corpus" in defiance of the constitution and is ripening the people for armed resistance, to the insurrection of a trucking too! in the executive chair.

The conditions in Denver as I write—14th day of May—are alarming. On the 17th the first city and county election, occurring under a new charter and new organization, comes off. The present city officials are Democrats—except the mayor—the new term of office is four years. The Democrats want to retain power and the Republicans want to win it. The fight is intensely bitter and disgusting.

Open war is threatened by both sides. The Democrats have been openly and brazenly corrupt, have stolen election after election by notorious police violence, stuffing ballot boxes without pretense of voters, by voting dead men, repeating and all methods known or dreamed of. Republicans are crying for an honest election—something that this city under their thirty years rule never knew—and claim they will have it if they have to call out the militia. They are busily engaged in circulating petitions to the governor to that end and thousands of people are signing them.

A Democrat sheriff is swearing in deputies and states he will make them 20,000 strong and wipe the militia off the face of the earth if they attempt to interfere.

Amidst all this smoke the union men are blinded and are openly and corruptly with the Democrats, so if blood shed really happens it will be wage earners pitted against wage earners and no matter which side wins wage earners only are slaughtered and wage earners only defeated. Capitalism will ride triumphant.

The class struggle in Colorado is at fierce heat, but the wage earners are largely lined up with the capitalists who have them divided into two contending forces fighting against each other, but both fighting for their enemy, capitalism.

Socialists have counseled peace and forbearance, their counsels have alone been able to keep the peace by the unions, but forbearance will soon become impossible and anything except a virtue. The people are becoming restless. A feeling of revulsion of disgust is taking possession of the masses which if fed much longer by such acts of tyranny and barbarity as have disgraced this state seven or eight months past will break out in "armed resistance to tyrants."

R. A. SOUTHWORTH.

Subscribers who receive more than one copy of Lucifer, when not ordered, will please use the extra copy or copies to induce their friends to subscribe, if only for a trial trip of three months for 25 cents. Stamps received in payment. As the paper weighs less than one ounce a copy can be sent to a friend in a common 2 cent letter, with an ordinary sized sheet of note paper.

Prostitution does not proceed from woman any more than slavery does from the slave; as the latter must be charged to the oppressor, so the former must be charged to man. "Free love" for women signifies the end of prostitution, just as free self-determination for the slave signified the end of slavery.—Karl Heinzen.

I begin with the declaration that I advocate "free love" completely and decidedly. But the expression is incorrect and ought to be "freedom in love." Indeed, can any other kind of love exist except free love? Can love be commanded or forced? Love and free love are synonymous.—Heinzen.

"Free love" is a word of terror, but free prostitution has become a social institution, which is approved inside and outside of marriage by a legal license. And shall I tell you why men condemn freedom in love? Because it would be the end of freedom in prostitution!—Karl Heinzen.

A man is to carry himself in the presence of all opposition as if everything were titular and ephemeral but he. I am ashamed to think how easily we capitulate to badges and names, to large societies and dead institutions.—R. W. Emerson.

No law can be sacred to me but that of my nature. Good and bad are but names very readily transferable to that or this; the only right is what is after my constitution, the only wrong what is against it.—R. W. Emerson.

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WHOLE NO. 1017

MUST ECONOMIC FREEDOM PRECEDE SEX FREEDOM?

It is often said that it is useless to hope for freedom in matters of sex until the advent of economic changes which will make women financially independent. In order that we may find out just what amount of truth there is in this statement, let us consider one by one the various reforms which taken together constitute sexual freedom.

In the first place there must be general knowledge of suitable preventive checks, in order that undesired motherhood may be abolished. What economic changes are needed in order to reach this consummation? None whatever. All that is needed is to spread knowledge, overcome prejudice, and get rid of meddling laws.

Then we must do away with enforced celibacy, which is perhaps the greatest of all sexual evils. Sir Benjamin Brodie, one of the most eminent physicians of the nineteenth century, once said: "The evils of celibacy are so great I will not mention them, but they at least equal those of prostitution." Under this heading we have, first, the celibacy imposed on young persons of both sexes, before they are married, or ought to be married, but not before they are old enough to suffer dreadfully in body and mind from an unnatural continence. Then we have the deplorable evils inflicted on women who never get married, or at least have to wait a long time before marriage. With these we must reckon widows, divorced women, and others who are compelled for one reason or another to live without husbands. We must also remember that many men suffer more or less from celibacy under certain conditions.

Is any economic change needed to redress the evils of celibacy? Not the slightest. Celibacy can be cured by the same cure as undesired motherhood. All we need is cheap and plentiful preventive checks, together with the downfall of Mrs. Grundy, and enforced celibacy will be a thing of the past.

But we must get rid of prostitution. How? Preventive checks will do it. When it is made easy for women to give their love, those who wish to sell it will not have many customers.

But how are we to get rid of unnatural vice? Preventive checks will do that, too. Make it easy to get natural satisfaction whenever it is wanted, and few will get into the habit of seeking unnatural satisfaction.

We are now half through the subject, and thus far the whole thing is very simple. Kill Mrs. Grundy, and make preventive checks cheap, efficient, generally known, and easily obtained.

Now, however, we come to the question of children, and it is confidently asserted that here at least nothing can be done until there is economic freedom.

That also I deny. In the first place, many women are economically independent, and there is nothing but Mrs. Grundy to prevent them being free mothers. It is safe to say that under any circumstances women of the educated and now well to do class will take the lead in emancipating their sex. They have done the fighting for woman suffrage and everything else that women have got or are getting. Therefore those of them who can afford it had better get to work at once, and lead the campaign for free motherhood.

But I do not even admit that poor women are unable to be

mothers without becoming sex slaves. I do admit that the necessary number of children to keep up the population could not at present be conveniently produced under free motherhood. But there is no reason why many a healthy woman should not have one child at least, and at the same time work for her living. Let the American woman have one child, or possibly two, for her own pleasure; and let the Swedes, Finns, and Hungarians populate the country. Their children make as good American citizens as the descendants of those who came over on the Mayflower.

Another very important reform is that women should be made the legal guardians of their children. It is not desirable that mothers should any longer be sent to jail for stealing their own children from drunken fathers. It would be well to avoid a repetition of the recent incident in New York state, when an infant was torn from the breast of its American mother to be sent to China to be educated, because its dead father had willed it so. But no economic change is needed to accomplish this. Twelve states of the Union have already given mothers equal rights with fathers in the guardianship of their children, and there is not the slightest reason why all the states should not give the sole guardianship to the mother, without waiting for any economic change.

It is also essential that husbands should be deprived of all legal rights over the persons of their wives. Here again, however, it is needless to wait for any economic change.

No one wants economic change more than I do. But it is sheer humbug to say that everything must wait for it. Let us strive for sexual freedom without waiting for anything, and every gain in sexual freedom will make us the more able and willing to fight for economic freedom.

R. B. KENN.

SUN-BATHING.

Sun-bathing increases the vitality, and promotes the renewal of the body. The nature of the sun-bath depends upon individual conditions. Some people are so fortunately situated as to be able to take a complete sun-bath in their ordinary rooms. In such a case, all the clothing should be removed, so that the entire body may receive the direct rays of the sun. One should have a private garden where he may luxuriate occasionally in nature's garments. The green fields and the fresh air of the country constitute the ideal conditions for a sun-bath.

Conveniences for sun-bathing are essential to a well appointed home, and a porch on the sunny side of a house may often be modified for this purpose. Where an upper porch is available, screen it off with muslin curtains which readily admit the actinic rays. Where climatic conditions would not permit this simple arrangement, a window may be fitted. Excellent solariums are sometimes built upon the roofs of houses, where there is nothing to obstruct the sunlight.

Few people realize how much vitality can be gained in the sun-bath. It gives new energy to the system, as the rays of the sun penetrate every part of the body, similarly to the X-rays. The energizing influence is imparted to every organ, and not merely to the surface of the body. This vitality enables nature more perfectly to discard the worn-out particles and to receive new and vital elements. The radiant influence of the sun is nature's own tonic, and would be eagerly sought by all if its rejuvenative powers were realized.—Harry Gaze, in *How to Live Forever*.

ANSWERS TO QUESTIONS.

J. Warner Mills, Denver, Col.: "I have noted with a good deal of solicitude the trouble which 'Lucifer' has been having during the last few months. I have resolved several times to write you, but have been kept so continuously in the grind of an active professional life that I found it easier to resolve and procrastinate than to execute.

"In my judgment, it is not the name of your paper so much as the matter you insert that enrages the enemy. By all means keep the propaganda going, if it is within your power, and retain it as a weekly, if you can, with a popular annual subscription of \$1.00. Taken as a whole, I think the advice of R. B. Kerr in No. 1015, is timely and excellent.

"I enclose you my check herewith for \$10.00. I had always hoped to help you liberally as soon as I could feel I was a little nearer 'easy street.' One thing or another has thus far continued to intervene, but I shall always be glad to help you at any time, as my means will permit, in sums of five or ten dollars.

"I am glad you found your trip to California so enjoyable. Am sorry you could not have taken in Denver on the way.

"The outrage of the postal authorities in your case is equaled only by the outrages that we are becoming familiar with on the part of those high in authority in many official stations, both in state and nation. For instance, the method of using the military in this state, which has resulted in a high tension of feeling between our citizens, dividing them into camps of hostility and hatred.

"Perhaps you will be interested in the December number of the 'Direct Legislation Record,' which I enclose herewith, giving a brief account of my humble part in some of the reforms of the day."

Dr. Titus M. Coan, New York City: "Lucifer is a good name, but this country is not yet ready for much radical doctrine in sociological matters, however true the doctrine may be. In England such doctrines may be published in the best magazines—'The Nineteenth Century,' 'The Fortnightly'—here it is impossible. As to continuing your publication it is mainly a question of capital—how much can you afford to risk, or lose on it."

E. Hayden, Red Bluff, Cal.: "In re your questions in 1013 my voice is: 1—By all means Lucifer—the best of all the radical papers, the highest, the purest, should be continued. We should miss it sadly otherwise. 2—It should be published in the United States if possible. The U. S. leads the van in the world's progress to-day, and is the strategic point from which to operate for all true reform. 3—Let the name be curtailed to The Light Bearer. That is familiar—it is appropriate; everyone recognizes its meaning and its fitness. It awakens no question. 4—Let the editor determine its price according to his experience, \$2 is none too much for a weekly. 5—Let it come weekly if possible. Most would rather pay \$2 per year for a weekly than \$1 for a bi-weekly. Personally I am unable to do much, just at this writing but will be as loyal to the paper as possible, and hope to help some in the near future."

Catharine S. Fry, Los Angeles, Cal.: I shall always do what I can to aid the cause you have labored for so long and so faithfully. The recent straits of Lucifer are very saddening. I hasten to add my mite to relieve the tension. My answers to the questions are briefly: 1—By all means should the paper continue to let its light shine, if it can do so without too great cost to all concerned. 2—Preferably in the United States, but if the conditions are more favorable elsewhere, why let those at the helm decide where it shall be located. 3—"The Light Bearer" impresses me as serving all purposes and avoiding perplexity in the minds of the majority. 4—\$1 per year seems to be favored more generally—if compatible with expense of issue. 5—Fortnightly would suffice, but if a monthly were chosen then it might be feasible to change the form and size and increase the amount of reading matter in each issue. The exact details I leave to those more skilled in the business. The last question I cannot answer definitely, but will seek to spread its circulation as I see ways to do so. Although I have read many progressive magazines on this line of thought none has afforded me more satisfaction than has Lucifer. Would I could put it in the hand and heart of every mother in the land and could know that they would heed its vital information. But alas! the great majority

are not yet ready to grasp its import and must suffer more ere they recognize what a 'light shineth in darkness,' and that they have comprehended it not in the past."

Allen Haddock, editor of Human Nature, San Francisco, an old and well established journal of Human Culture, writing on business to this office, adds this friendly salutation:

"It is gratifying to see the 'Morning Star' again. Why the devil it is you stick to the 'Lucifer' appellation I do not know. The name always reminds me of Satan and sulphur. I suppose with me it is an hereditary taint like that which afflicts Lombroso's cat."

Yes, Bro. Haddock; I think it must be an hereditary superstition that causes the ancient name of the pure and beautiful "Herald of the Dawn" to be repulsive to so many minds.

W. G. Scott, Cincinnati, O.: "Have delayed writing you on the subject of continuance of the paper longer than I intended. Hope you will be able to keep it going on a better basis than ever, from this time on. I think well of Dr. Foote's plan, and intend to contribute to that fund.

"Some one asked, in a late issue, what had become of several of the old time writers for Lucifer, naming E. C. Walker as one. Well, Walker was turned down for C. L. James. But James had his day and turned himself down by having plenty of rope. That was the best way. Walker is the most logical writer that ever penned an article for Lucifer and I am aware that some of its readers could not catch on and so were just a little bit pleased when he was dropped. But I believe it was a bad mistake. A master in logic is needed on your staff, to educate those who are not thoroughly logical and are too emotional. I hope Walker will be to the front again.

"It is always either laughable or pitiable to read the illogical arguments of your socialist correspondents. If they only knew that they give themselves away when ever they try to explain what Anarchism means or what Anarchists are working for, they would keep still. I contend that no man can read the best writers on Anarchy with an honest intention to find out and know the real philosophy of that school, and not become one himself. The trouble with the socialist regarding Anarchy is that he reads what socialists say it is and do not read the writers on the philosophy itself."

[Bro. Scott is one of Lucifer's oldest and most faithful helpers, but he is in error when he says E. C. Walker was turned down, as a writer for Lucifer's columns. A recent letter from him on business contains this paragraph:]

"I see Kerr is calling some of us 'lax' for not writing, but each heart knows best its own bitterness, and I have had no time to write for anything. 'Should Radicals Colonize?' which appeared in Free Society, was not written for that paper but was a short address delivered at the Radical Club last spring. If I had time to write I should do most of my work for the daily papers, for there one reaches audiences not familiar with any form of radical thought, and out of the multitude so reached there surely will be some whose brains are fertile soil for the seed."

Replying to questions in No. 1013 Bro. Scott says: "1, Yes; 2, in the United States; 3, either Lucifer or the Light Bearer—never strike your colors; 4, one dollar, or more if necessary; 5, weekly or fortnightly,—not more seldom. I will be responsible for two annual subscriptions."

Answers similar to these continue to come, some of them from British America and from "lands beyond the sea," showing that Lucifer and its work find well wishers in many lands and climes.

Dr. E. R. Foote, Jr., of 120 Lexington avenue, New York City, treasurer of the Free Speech League, informs us that he has a number of copies of Darrow's Brief on the Turner case, for sale at 50 cents each, and postage, 10c. It is a strong and instructive book, although it failed to influence the Supreme Court. No doubt there are many among Lucifer readers who would value this book and utilize its historical research. The proceeds of sale of this work will, presumably, be applied to helping pay the expenses of the Free Speech League.

LUCIFER'S HELPERS.

J. Warner Mills, \$10; F. E. Leonard, \$1; John Ostrom, \$2; Sara C. Campbell, \$1; Geo. L. Rusby, \$1; Peter Jackson, \$1; May de Crane, \$1; Mrs. J. Vander Cammen, \$1; John Liddell, \$1; Adeline Champney, \$1; Cella Tucker Silver, \$1; Mrs. Lockwood Novins, \$1; E. A. McLean, \$1; Walter S. Sullivan, \$1; May Hurd, \$1; C. Harshorne, \$1; Emeline A. Prescott, \$1; B. P. Odell, \$1; Herman Wettstein, \$1; Adler Jorgenson, \$1; Louis Roser, \$1; Susan Reicherter, \$2; Anna Wise, \$10; W. G. Scott, \$1; H. V. Kappel, \$1; a friend unknown, \$1.

A large portion of these names are of those who have subscribed for an extra copy to be used in missionary work. By some a name or names are given to whom the paper is to be sent regularly for one year or less.

While due effort has been made not to slight any who have sent money not intended to be credited on the subscription of the sender there is good reason to think that some names have been omitted, and therefore the request is now made that all who have helped by donation or by subscribing for others, and whose names have not appeared among "Lucifer's Helpers," will send us a line calling attention to such omission.

Again thanks from the workers inside to the workers outside Lucifer's office, for the generous sympathy that caused them to help carry the extra burden that must be borne by some one, if the educational work of Lucifer is to be pushed forward effectively, or even if the paper is to be kept alive.

THE COLORADO SITUATION.

[An old friend and subscriber writing from Cripple Creek, thus describes the situation in what is now "Bleeding Colorado." Having been a near neighbor to the horrors of the "border war" in the early settlement of Kansas I can bear testimony that these horrors pale into insignificance when compared to the deeds now enacted in the "Centennial State."—M. H.]

You have doubtless wondered why I have not written you something concerning the outrages that have recently occurred in Cripple Creek and vicinity. But you can have but a faint conception of the danger a citizen of this community would be subjected to if a letter from him expressing adverse views to that of the military rule were to fall into the hands of the enemy. I enclose under another cover a copy of the Appeal to Reason which gives a graphic and truthful account of what has transpired here since the 6th of this month.

The suppression of free speech in other parts of the world in modern times is tame compared to what we are grinning and enduring in the Cripple Creek district. The accounts given to the Appeal to Reason by men who were on the ground are not overdrawn or exaggerated, incredible as they may seem to the outside world I can personally vouch for much of it, as I have been an eye witness to the main facts, and am fully prepared to believe the rest of it. I witnessed the firing on the Union Hall in Victor, and know that not a single shot came from the hall. I witnessed the brutal treatment of the strikers after they surrendered and am credibly informed of many other brutalities, and personally know that to dissent from the views of the mob—which consists of the Mine Owners' Association, Citizens' Alliance and the scab miners—is sure to land one in the bull pen or to subject him to deportation.

The Appeal's correspondents are reputable socialists of superior mental attributes, who have stated the inside facts as they have occurred. I am usually in accord with socialist speakers and writers in their statements of facts relating to conditions in the industrial world. It is only when it comes to the remedy they propose as a relief from economic ills that I differ from them. I had just as soon be herded and prodded to the bull pen by Democratic or Republican militia as by a socialist soldiery. It is astonishing to me that socialists of intelligence fail to grasp the fundamental truth that authority vested in any party, no matter by what name it may be called will inevitably degenerate into brutality and tyranny.

I dare not allow this to appear over my own signature for various reasons sufficiently obvious. Many of Lucifer's readers, however, will know from whom these lines come; and that this history exemplifies my contention that all forms of force are to be shunned as wrong in principle, inexpedient in action, and

always subversive of the ends aimed at, no matter what may be the issue.

When the unions were in the saddle there was tyranny, and now that the mine owners, non-union men, and the Citizens' Alliance are on top neither man nor woman dare even criticize their inhuman acts.

A COMRADE ON THE FIELD OF BATTLE.

INJUNCTION RESTRAINING POSTOFFICE.

The Boston Traveler, under 10 lines of big heading, says the postmaster-general issued a "fraud order" against the Preferred Mercantile Co., Winthrop Building, Boston, and that the company promptly retaliated in less than a week by procuring an injunction from Judge Colt in the U. S. Circuit Court, prohibiting Postmaster Hibbard of Boston from obeying the order. Mr. Hibbard wrote to Washington for instructions and after a long wait received none. Perhaps the department will have to open its eyes.

In the meantime, people throughout New England, who had written the company, are worked up to wrath because of the non-delivery of their letters. They simply being held in the meantime. These people will, undoubtedly, incline toward joining forces with thousands of others in every walk of life who have of late been victims of the Postoffice Department's folly and tyranny, and, with them, they will demand that private capitalists be called in to buy out the postoffice and run it as the express companies are run, divested also of the legal restraints imposed upon them.

To the capitalist we would pay one postage and get value received, without the possible infliction of a "fraud order," a fine or a jail or a penitentiary sentence.

The fact is, mails should be "free" for everything save those things physically damaging to them, and the laws of the land should be amply sufficient to cover any genuine misdemeanors assisted or transmitted by the mails, without having the mail system itself play the parts of sleuth, policeman, judge and jailer. These are entirely aside from its proper business.

Those capitalists, therefore, who recently laid before the people the details by which they would run the postoffice, can now confidently come forward and find many editors, writers and speakers ready to assist them in attaining their end.

Sykesville, Maryland.

FRANCIS B. LIVESKY.

Woman has precisely the same title and right to independence and equality before the law that man has. Both hold title from the same source. She has just as much right to sit in judgment on man, and limit his sphere and his actions, as he has to limit hers. Therefore any attempt by man to deny woman independence or equality of rights is simply the assertion of brute force. Brute force degrades those who successfully use it. Every time it is resorted to there is a reaction toward the brute creation.

The man who eats bread that is earned by others is a parasite; in the social economy he is but a sack with a sucking mouth. Not being compelled to exert his other organs or faculties, they cease to grow. Astonishing as it may seem, there is an almost universal desire among men to become a parasite; that is, a desire to get into a position where they can gratify their appetites and tastes without labor, a desire to take things rather than to make things,—a desire to get something for nothing.—John P. Altgeld, in "The Cost of Something for Nothing."

I believe in the sacredness of motherhood under any and all circumstance and conditions, without a single, solitary exception; that illegitimacy of birth is an impossibility, the very fact that a human being is born entitling him or her to all the rights of a human being.

I believe that the family will never cease to exist. Greater liberty of thought and action in sex matters will not debase or extinguish it. On the contrary, as man's mind and soul expand, as his intelligence develops, as his impulses become higher, as his actions grow grander, the meaning of the word "family" will broaden with the institution, until, in the day of man's real or approximate perfection, there will be—not countless circles or groups, each for itself, and one against the other—but one vast, universal family—all for one, one for all—in which the true brotherhood of man will be realized, and all men will be brothers and all women sisters, in fact, as well as in name.—A Sexual Creed, by L. J. Livingston.



MOSES HARMAN, EDITOR AND PUBLISHER.

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E. C. WALKER, 244 WEST 142D STREET, NEW YORK CITY.

LUCIFER: ITS MEANING AND PURPOSE.

LUCIFER—The planet Venus; so called from its brightness.—Webster's Dictionary.

LUCIFEROUS—Giving light; affording light or the means of discovery.—Same.

LUCIFIC—Producing light.—Same.

LUCIFORM—Having the form of light.—Same.

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

THIRD SERIES. VOL. VIII. NO. 16.

After a stay of two weeks in Chicago, during which time he delivered four or five public lectures, James F. Morton, Jr., departed Monday, July 4, for New York City, from which place he goes to spend the summer with his parents in New Hampshire. In December next he expects to return to Chicago on his way to Home Washington, and will remain here a month or more, provided conditions seem favorable for work on lines in which he is specially interested. The impression made by Mr. Morton upon the liberal element of Chicago is decidedly favorable.

A great calamity has befallen Lucifer's old friend and helper, Etta Semple of Ottawa, Kansas, editor of the now discontinued Free Thought Ideal. The recent unprecedented flood in the Marais de Cygnes completely destroyed her exceptionally fine library, besides much other valuable household property. A movement has been started by a well-known author and publisher in New York city, to duplicate, in part at least, Mrs. Semple's loss. Lucifer's office will send five dollars' worth, or more, of books and magazines. So long and so faithful has been the service of this tireless worker in the cause of human emancipation from ignorance and inherited superstitions, that it is sincerely hoped many of those who know of her labors of love will come to her aid and help to replace the lost library.

FREEDOM IN LOVE—THE BURNING QUESTION.

Clara Bewick Colby, editor of Woman's Tribune, Washington, D. C., an old and well established journal of reform, in her issue of June 25, under the head, "Lucifer or Lightbearer," has this to say:

"Lucifer, Mr. Moses Harman's paper, starting up after some weeks vacation, is asking its subscribers' opinion as to its future name, price, place of publication and scope. An editor who tries to take the advice of everybody usually finds himself like the traveler with his son and his donkey who succeeded in satisfying nobody.

"Lucifer stands for the rights of the child to be well born, and especially to be born of a mother who controls the conditions of her maternity. Mr. Harman has carried almost to the point of martyrdom his devotion to a propagandum which is so far ahead of public sentiment that few dare even to commend him lest it might bring opprobrium upon them. Judicial ignorance and that misguided zeal for purity which sees only obscenity in a plain statement of fact regarding sex matters consigned Mr. Harman

to a penitentiary for more than a year because he did not eliminate a scientific physiological name from a communication from one of his contributors who denounced an injury to a wife in unsparing terms. Having exchanged with Lucifer for twenty years I do not remember noticing in Mr. Harman's editorials anything subversive of the purity and continuity of the home, but in his willingness to give others a chance to express their views, and possibly despairing of righting the wrongs of woman in marriage under its present status, he has allowed some of his contributors to advocate the various forms of experimental nastiness which may be summed up under the name 'free love.' It is this which Mr. Harman must avoid if he would have his paper appeal to readers who do not wish the foundations of the home and of society and the state overturned.

"There is need of a paper such as Lucifer might be and such as it is in its essential thought. The relations of the sexes present problems that are most vital and pressing. The fact that a very small proportion of marriages bring complete or growing happiness; that divorce is increasing so rapidly that it threatens to make the marriage bond less sacred and enduring than the ordinary business compact; that countless vices, scandals and moral obliquities growing out of sex relations crush humanity with their unutterable woe; all these call for wise and energetic treatment if our civilization is to be saved.

"But those who are to take up this subject should bring to it not only the clean heart and chaste purpose but a scientific study of the development of life through all its forms. They must build upon the past instead of knocking the foundations from under their feet. They must know that the persistent ideal which has caused the evolution of animal life has been the struggle towards monogamic relations of the sexes. According to the completeness of development along this line scientists have classified life into lower or higher orders. Man has carried it further than any other created being, hence the love which tends to differentiate his pursuit of his mate from the lust of the brute. How to carry the process of evolution to the point of a perfected monogamy with its promise of enduring happiness and immortal love and yet win for woman her freedom as an equal partner in this relation is the burning question of civilization.

"Our readers who wish to judge whether Lucifer is handling this problem wisely should send 25 cents for a three months trial subscription to 500 Fulton street, Chicago."

It is nearly twenty years since I heard Mrs. Colby address an "Equal Suffrage" convention at Topeka, Kansas, at which convention there were several speakers of national if not international reputation, but among them all there were none that went so nearly to the core of the question of woman's political, social and economic enslavement as did Clara Bewick Colby. So radical and unconventional were some of her utterances that I was simply amazed as well as delighted to hear the applause with which these utterances were greeted by the large audience.

Since that time I have watched with some care the course of the Woman's Tribune and its editor, and while I have found much to commend I confess to a feeling of disappointment; a feeling that Mrs. Colby's subsequent career has not fulfilled the prophecy of what I considered by far the most important speech made at the convention aforesaid.

Like Henry Ward Beecher Mrs. Colby appears to me to be a "Kingdom divided against itself." While her logical intellect clearly sees that "Love in Freedom," "motherhood in freedom," must be the savior of mankind if ever saved—saved from the hell of ignorance and perversion—her emotional nature is still "under bondage to fear," her inherited fear that love cannot be trusted in freedom; that the sex instinct, sex attraction, is a wild beast that must be kept in a strait jacket and allowed expression only when church or state, or both, give their sanction.

Hence the lack of coherence, as I see it, in the published utterances of Mrs. Colby on the question of woman's emancipation from her inherited slavery. Hence such expressions as "the various forms of experimental nastiness which may be summed up under the name 'free love.'"

Not wishing to make a long article in reply to the foregoing editorial notice, whose author I regard as one of the foremost women of our time, and while sincerely thanking her for her brave defense of myself and of Lucifer during the long years of conflict in Kansas, when friends were few and far between, I must correct her impressions in regard to the "editorials" of which she seems to hold a good opinion. If I have not made it clear, during the twenty years of "exchange" with the Tribune, that I advocate "love in freedom," commonly called "free love," then I wish to do so now.

★ ★ ★

With Julie Vom Berg, "president of the convention of German women in Frauenstadt," as reported by Karl Heinzen, I say here, as I have often said before in many ways,

"I begin with the declaration that I advocate 'free love' completely and decidedly. But the expression is incorrect and should be 'freedom in love.' Indeed, can any other kind of love exist except free love? Can love be commanded or forced?"

"Something of this sort seems hitherto to have been in the minds of philosophers of love, who have learned their philosophy in Constantinople or Utah apparently, and who can let a slave pass as their beloved."

"Among all the daughters of the goddess Liberty there is none, who, according to her nature, must possess the properties of her mother in a higher degree than Love."

"Love and free love are therefore synonymous. It ought not to be necessary to talk of free love any more than of wet water, or hot fire."

"I might, however, conceive of love as not free in the sense that the feeling, the necessity that unites two beings, blinds them completely, destroys their free will, turns them irresistibly away from everything else."

"But just because true love has this effect, exerts this power, creates this necessity, it ought no more to be hindered in its choice by external force, than it will require external bonds to insure its permanence."

"A man and woman who do not love each other ought not to be united, or where they are united they ought again to be separated."

"A man and woman who love each other ought not to be kept apart, and they need no external force to remain together."

"This is the simple statement of what I understand by freedom in love, which is the only means of securing what has now become so rare—a true marriage and a true family life."

"Let him who does not agree with me have the courage to postulate the opposite and declare, that those who do not love each other ought to be united and to be kept together by force, those who love each other ought to be separated and to be kept apart by force—both in the interest of humanity and human happiness!"

★ ★ ★

This quotation from Heinzen's "Rights of Woman and the Sexual Relations" is longer than I could have wished, but could not be shortened without weakening its force. And now, in all kindness and candor I would ask Mrs. Colby which horn of the dilemma she prefers to take; for, as I see it, there is no middle or neutral ground.

If she takes the first—that those who love each other should be united, and that those who do not love should be separate, and that no outside force is needed in either case, then she is a "free lover," in the true and logical meaning of that much abused and ill-quoted phrase.

If Mrs. Colby refuses to take this position, then of necessity she must take the ground that those who love each other should be kept apart by outside force, and those who do not love each other should be held together—"in the interest of humanity and human happiness!"

As Julie Vom Berg says, although no one of sound mind dares to take this second attitude in just so many words, "it seems, in practice to be the guiding principle almost everywhere," and adds, "For married people and their progeny the existing

relationships of force and prostitution are truly appalling. But this same society [this respectable, conventional society] never wearies of pronouncing their anathemas on freedom in love. 'Free love' is a word of terror, but free prostitution has become a social institution which is approved inside and outside of marriage by a legal license."

That is to say, the legal license is simply legal authority to "commit adultery"—prostitution—within the marriage pale, since if left to nature's attractions and repulsions, as Madame Vom Berg clearly intimates, there would be no prostitution, no adulteration, no defilement of sex—provided always that the element of economic dependence, or that of hypnotic obsession, or of religious fanaticism, does not supervene.

A WORD OF WARNING.

Let no one reading Lucifer for the first time, jump to the conclusion that because its editor would have no outside force to control the sex attractions and repulsions of human beings that therefore he opposes all control of sex appetite, sex passion. On the contrary I constantly and most earnestly preach the doctrine of control, self-control, of sex appetite for the same reason that I preach self-control of any other natural appetite or passion; and still more do I insist upon self-control of sex appetite because the consequences of lack of control in the department of creative passion may be far more serious to all concerned, and especially to the coming generation, than are the consequences of failure to control the appetite for food or drink, for power or for pelf, or any other human passion.

But in order to have real self-control it is necessary to have knowledge, "knowledge of good and evil," and many of us are so constituted that we cannot or will not take our knowledge second hand, and therefore I do not denounce "experimental," or experiential knowledge as Mrs. Colby seems to do when she speaks of "experimental nastiness." "Judge not, that ye be not judged," is a good motto; and "evil to him who evil thinks."

★ ★ ★

As to the "struggle towards monogamic relations of the sexes," some highly developed species of the so-called lower animals are monogamous and some are not, and so also of human beings, and the attempt to compel women and men to be monogamous by statute or canon law has always proved a disastrous failure.

Admitting for the argument, if for nothing more, that monogamy is the highest and best form of human association I maintain that the final triumph of monogamy over other forms is impeded and prevented rather than helped, by all attempts at compulsory observance of the monogamic code.

Yes, Mrs. Colby, Lucifer's editor "has allowed some of his contributors to advocate" many kinds of sex association. He does not know any other way of getting at the truth than by honest comparison of ideas and experiences. It was Wendell Phillips I think who said, "In order to get the whole of truth we must hear all sides." "Let truth and error grapple," said Milton.

Presumably our good critic considers as unspeakably "naughty" the article of R. B. Kerr in this issue of Lucifer, but that our British Columbian contributor has studied the question relating to sex morality quite as carefully and quite as successfully as has Mrs. Colby I am strongly inclined to believe.

Having written much more than at first intended I close by thanking once more the editor of Woman's Tribune for her evidently candid and honest as well as kindly reference to Lucifer and its editor, and would freely reciprocate by recommending our readers to send ten cents for five sample copies of Woman's Tribune, Washington, D. C., or \$1 for a year's subscription of 26 numbers.

M. H.

THE OUTLOOK.

Elsewhere in this issue is given a letter from an old subscriber, at Cripple Creek, a man who knows Colorado well, from long residence therein, and from thorough acquaintance with causes that have preceded and led up to the present frightful condition of things in that state.

Our correspondent does not write as a partisan. He does not excuse the "unions." He does not throw all the blame on the capitalists and their partisans, the state officials, the courts and the non-union miners. He puts the blame where many others have long since put it, on the land system, the money system and the labor system that gives it into the power of the men who control the money to control also the land, the mines, the railways and the workingmen who have nothing to sell but their labor, and all else between the earth and sky.

This land and money system is part of our inheritance from colonial times and from the barbarous feudal systems of Europe, just as chattel slavery was part of our inheritance from the barbarous economic and social systems of Europe.

To get rid of the chattel slave system required a great civil war—one of the bloodiest and bitterest known to human history, simply because the owners of human chattels would not submit to the decision of the ballot, which decision showed that sooner or later, chattel slavery must go. Trade unionism and its twin brother socialism, say that private ownership of the land, the mines, the tools and the railways by a few men, must go. The history of the Colorado conflict shows with almost unerring certainty that the millionaire mine-owners will not submit to the decision of the ballot when the socialists and their friends capture the state government by voting. They will either defeat the count by fraud or force, or they will organize their armies on a large scale as they have already done on a small scale, and fight for their time-honored right to own the earth, just as their brethren, the slave owners organized their armies on a large scale to fight for their right to own the bodies of their black chattels. The land-owners, the mine-owners, the bankers and the transportation owners everywhere, will make common cause, and as these own the government at Washington it will mean another French Revolution to break up the feudal system of the falsely called American Republic.

★ ★ ★

The following statement from what seems a very reliable source tells the tale in brief of the methods adopted by the Colorado mine-owners:

"A few days before the mob of thieves, soldiers and deputies took control, acting under the instructions of their leader, Governor James H. Peabody, City Marshal Wm. Graham was approached by A. E. Carlton, president of the First National Bank of Cripple Creek, who said: 'Billy, you are a friend of mine. I come to you as a friend of yours to tell you to resign at once. I know you have been neutral all through this trouble, and have favored neither side, and that this is a gross injustice to you, but we, the Mine Owners' Association and Citizens' Alliance, will not have a neutral man as city marshal. Our people would not stand for you a minute. The new city marshal must be with us, wholly, for we have cut work out for him that would not do for you or any man save the kind we will appoint. Owing to my personal appreciation of you and your ability, I wish you to take this \$100 and this ticket to Kansas City. Go down there and stay there until this thing blows over, for, from now on, we will do many hard things. Take my advice and get out.'"

City Marshal Graham was forced to resign, and a few days after the Independence explosion occurred, under circumstances that go very far to show that this wholesale murder was part of the "many hard things" spoken of by the president of the First National Bank of Cripple Creek.

The following paragraphs clipped from a late issue of the Alliance of the Rockies, edited by R. A. Southworth, personally

known to the writer of these lines as able, earnest and honest worker in behalf of truth and justice, show what is believed by many thoughtful persons to be among the proximate causes of the present trouble:

The real secret or cause of the present trouble in the state of Colorado is that the corporations have assumed the function and powers of government and some of the people are not willing to submit to the wrongs and outrages perpetrated in the name of government.

The dastardly and outrageous methods employed by the Peabody administration are in harmony with the spirit of the age perhaps and that of the two old parties, but they are an abomination and a disgrace to the people. They belong to the dark and bloody days of the past.

The wretched and damnable policy of the Federal government of arming one class of its citizens, the most useless, to kill and destroy its most useful citizens is atrocious in the extreme. A government that will pursue such a villainous policy is not entitled to much respect or veneration. A government that has to rely on the Gatling gun and the bayonet for support deserves the execration of all mankind.

BEN HUBB.

We never will have a decent or honest government or one fit for a freeman to live under till governments are constructed on a different basis or principle. This plan of making money or wealth the paramount idea or consideration is wrong. The creature is not greater than the Creator and must be made subordinate. Every interest must give way to manhood and womanhood. They must rule and they alone. When it comes to making watered stocks and bonds the highest consideration and compelling humanity to fall down and worship a few plutocratic stiff, it is about time to kick or revolt.

★ ★ ★

That this state of things, in theory at least, is nothing new, is well known to all students of history. The framers of the constitution of the United States said in so many words that "Property, not liberty is the main object of society."—Governor Morris. "Property is the primary object of society and in fixing a ratio should not be excluded from the estimate."—King.

While it is demonstrably true that all governments of man by man are based upon this principle—that property and not personal liberty is the object of organized society, the chief owners of wealth in this country have not felt themselves in position to reduce their principles to practice and to openly avow these principles so brazenly as they are now doing in Colorado and in Pennsylvania.

Altogether the outlook for peace in this country, and for human brotherhood, is not by any means reassuring. Looking for causes, however, it is quite as good and as hopeful as we have any reason to expect. To remove the social, political and economic ills that afflict us as a people we must remove the causes thereof. And this brings us back to the fundamental axiom that the institutions of any country are as good and as bad as the people who make and who passively endure them. As one of the writers in this issue says, "With virility humanity will thrive under any conditions." If this be true then the first thing to be done is to demand that the mothers of the next generation awake to their responsibility in creating a race of men that will not be lacking in virility.

M. H.

Don't forget, good friends all, to send us names of independent thinkers—New Thought people, Rationalists, Agnostics, Spiritualists, Materialists, Free Religionists, Theosophists—to whom we may send sample copies of Lucifer, "Son of the Morning," "Herald of the Dawn," "Harbinger of the Good Time Coming." We have some hundreds of copies printed extra each issue for the express purpose of sending them out as samples, and, if possible, we want several hundred new names each week, or each fortnight. And if with the names a few postage stamps can be sent to help pay the cost of wrappers and of mailing, all the better, but send the names!

VARIOUS VOICES.

We are always glad to receive calls from friends visiting the city. Take the Lake street elevated, stop at Ashland avenue, walk one block east, then one block north. Or take Fulton street electric car west and stop at St. John's place, alighting in front of our house. The Lake street electric and Paulina street cars also pass within a block of our residence.

H. M. Garrison, N. Y.: "Who is Karl Heinzen, and has he written anything in book form I can get?"

[Karl Heinzen was a German writer on political and sociologic subjects, who died in 1880. His most noted work is entitled "Woman and the Sexual Relations." This book was translated into English by Emma Heller Schumm, and had a wide circulation, but is now out of print, if I mistake not. If any of our readers know where it can be obtained they will confer a favor by letting the fact be known. Among Heinzen's characteristic sayings are these:

"Learn to endure everything, only not slavery; learn to dispense with everything, only not with your self-respect; learn to lose everything, only not yourself. All else in life is worthless, delusive and fickle."]

H. Mendelsohn, N. Y.: "Do you keep bound volumes of Lucifer?" A.—Yes; \$1.50 per volume, postage 25c. Per volume unbound, \$1; postage 15c.

F. E. Leonard, Okla.: "Enclosed find one dollar to help out on Lucifer's sustaining fund. One dollar is not much, but it will help a little."

H. M. Addison, Adelaide, S. Australia: "Again I have not received my Lucifers. My subscription is paid up to about the end of 1907. I have kept all the copies I have received and am disappointed when I do not get them. They are full of common sense. I trust you are well and hearty at your great age, and that you may live as long as you want to live."

A. A. Caswell, Long Beach, Cal.: "I consider that Lucifer has done its work to that extent that it cannot be stopped now."

John Ostrom, Enterprise, Kan.: "Enclosed find \$2 money order and two names to send Lucifer to, for one year, to commence on May 12th, 1908, if you have the back numbers. This for Lucifer and its cause."

[Yes, we have the back numbers and will send as requested. This, as we think, is the very best way to help Lucifer. A letter will be sent to each of the persons subscribed by others, so that no one need hesitate to take the paper from the office lest a bill should be presented at some future time for payment. If, through oversight, this should not be done, any one receiving the paper regularly can tell, by noticing the numbers on the wrapper, how far ahead the paper to their address has been paid.]

F. S. Weaver, Coe, Ind.: "Sample copy received. It is the first Lucifer I have seen in 5 years, glad it lives. Start it this way. Medical Journals are run in the interests of doctors, and not for the health of the people. Political ax grinders should turn their own cranks. Sexism is the most popular subject on earth; let Lucifer stick to it. With virility, mankind will thrive under any political condition."

"On page 117, (No. 1016) you show that the clergy manage to secure the kind of soil that is suited to their needs; by this means creating public sentiment which enables them to steer politics their way, also. Why not try their methods, Bible methods, and speak in the name, and by the authority of 'God,' 'Our heavenly Father?' The subconscious mind, that believes everything it is told, that blindly sends our blood to vital centers on demand; that vitality through which the five senses have been developed, through which reason is obtained, this is the Father of our internal heaven and personal life. Logos, or reason is our savior."

[Bro. Weaver seems skilled in philology. He asks a hearing on "grammatical gender," but just now space is too precious for mysticism or metaphysics.]

Laura S. Wood, Portland, Ore.: "Your position as a reformer is, from an intellectual standpoint, unassailable. Every creating and reforming power begins with the mother. The mother must be the unit in society, the central, the basic point

around which all else revolves. The woman must be free, must be equal, must be self-poised and must be given homage, help and power. But this is inner, a spiritual fact, which only a mind blessed with intuitive feminine Love can see. It is, however, a fact which any man with intelligence ought to see. It is a brainy fact, but it takes men with heart along with brain to give their lives to it."

"The men who are working along the lines of socialism per se, of Single Tax per se, of all sorts of isms and creeds, leaving out sex and its mighty underlying force, are good men, earnest in their way, but not gifted with great discernment. You seem to stand almost alone in your strict adherence to a real live truth; why is it so? All hail to your work. Yours for the liberation of woman."

E. P. Foster, editor Cincinnati, Cincinnati: "I wish to thank you for what you published about the Mercantile Exchange. It is my pet solution of the economic problem and the question of financial support if we could only get the people to agree in voluntary co-operation along those or like lines. I am still pushing at it with all my strength. I have lately secured from the State of Ohio a charter for 'The Golden Rule Society,' a sort of co-operative society incorporated so as to own houses, farms, manufacturing plants, etc., on a 'Golden Rule' or non-profit basis, instead of on the basis of individual 'profits.' I am now on the lookout for trustees, broad-minded enough to comprehend the idea. Can Chicago furnish one?"

S. O. Bishop, Broadhead, Wis.: "I have at Wichita, Kan., a small collection of 'curios,' which I must move, for my brother, at whose place they are stored, has sold his home. As I have grown too poor to have them shipped here, I will sell them or let you sell them, the proceeds to go to Lucifer. I wish to bring them before the public so that they will fetch the most money. There are about 800 stone arrow heads, 15 or 20 stone axes and mauls, three copper arrows and spears, some minerals, Lake Superior agates, etc., etc. In alcohol there are an octopus, snakes, lizards, etc. There is also a complete skeleton dug from a mound in Dodge county, Wis."

"They are all of my own collecting in Iowa, Wisconsin and Louisiana, and have cost me many years' labor at spare moments. But my business here has reduced me to such a state that I must sacrifice them."

[The above letter speaks for itself. I have known S. O. Bishop for many years, have found him a generous helper and faithful friend and have full confidence that whatever he says of his collection of curios will be found truthful. An unlucky venture as a manufacturer has reduced him in his old age from comparative wealth to poverty.—M. H.]

Susan Reicherter, Silver Lake, Kan.: "Am sorry to note that dear old Lucifer is in a strait. I am not in arrears, and never will be as long as I live, which may not be for long—I am seventy-seven years old. Do the best you can with Lucifer. I will stay a subscriber at any price you may have to charge per annum; let Lucifer appear but once or twice per month if need be. Enclosed find my mite—\$3—towards the paper, whether it be called Lucifer or any other name. With love and good wishes to you and to Lillian."

[Susan Reicherter was one of Lucifer's original founders, twenty-four years ago this present summer, at Valley Falls, Kansas, and was for a time its chief financial agent or organizer. It is not too much to say that without the active, fearless and tireless co-operation of Susan and John Reicherter Lucifer would in all probability have died in the morning. After a long and useful life of earnest, honest toil as a pioneer farmer, John Reicherter has now "joined the majority"; Susan still remains to give aid and encouragement to all good and helpful reforms. May she live to see the triumph of the principles for which she has so long contended against opposition that would have appalled a less courageous heart and a less logical brain.]

R. B. Kerr, Phenix, B. C.: "I have again been considering your suggestion of two years ago that I should have all my allegories published together. There are eight of them, viz., 'The Greatest Sin,' 'A Tale of the Strasburg Geese,' 'A Traveler's Tale,' 'The Emancipated Horses,' 'The Wanderings of a Spirit,' 'A Strange Custom,' 'The Wells of the Amazons' and Mrs."

Grundy's 'Two Boarding Schools.' I estimate that altogether they contain 8,700 words. What would be the cost of republishing them?"

[Who will answer this question? No better missionary documents were ever written or put into print, in reference to the superstitions that hover round the subject of sex, than are these allegories by R. B. Kerr, most of which were originally written for Lucifer's columns. Some of them have been printed in booklet form, as monthly numbers of the Light Bearer Library, and sold at the merely nominal price of 5c each. Others were contributed to the quarterly magazine called "Our New Humanity," which sells at 25 cents per number.]

W. F. S. D.: "A few suggestions: 'Cease antagonism and rebellion, to a considerable extent, and proceed on lines of instruction and entertainment, and thus make Lucifer a hummer of success!'"

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GEORGE FOX, 114 W. Huron St., Chicago, Ill., wishes to correspond with lady of liberal mind, with view to forming business and social alliance.

Ask for a free sample copy of the Adept. Devoted to Astrology; Free Thought; Occultism, Monism. Published by Frederick White, Markville, Minn.

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The Boston Press Writer. A monthly journal for young writers, to instruct and help them to develop an original style in literature and preserve their individuality in thought and expression. Founded by the American Press Writers' Association. 3 cents per copy; 25 cents per year. Albert P. Lewis, editor, 4 Randlett Pl., Roxbury, Mass.

The Cincinnatiian, published weekly at \$1 a year, will be sent for 50 cents a year to readers of Lucifer. The Cincinnatiian, 15 E. 7th street, Cincinnati, O.

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WHOLE NO. 1018

SEX RADICALISM.

I. WHO ARE OUR TEACHERS?

The movement for sex radicalism is still so young that I believe it may be useful to outline briefly the ground which the sex reformer must cover, suggesting our sources of knowledge, and pointing out the largest of the lies with which we must do battle and who are the champions of these lies by choice or necessity.

1. The Physiology of Sex. Here, of course, medical men are those who keep the key of knowledge, being the only people who have access to facts and statistics on which to base any science of this part of our subject. But it should at once be noted that this hard-worked profession is paid (grudgingly and stingily paid) by the public not to instruct them in health, but to cure them of diseases. Moreover, medical men are by social laws bound over to silence as to the health-needs of sex, and would incur serious detriment to their worldly prospects if they rashly told the truth to their female patients, though the "double standard" enables them to speak more plainly to men. This influence causes even such scientific men as Kraft-Ebing and Westermarck to pander to popular prejudice in some of their statements regarding the sex-life of women—veiling the truth for a public which loves to be bamboozled.

Yet the public is served far better and more faithfully than it deserves by its medical doctors; and I am here impelled to make something like a digression to point out the effects of the almost unique training of the medical profession. With the exception of a few who have been fully trained in teaching (a profession still in its infancy), doctors are the only important class of men who are trained in both science and sympathy (those keynotes of the future). The result is very encouraging for believers in education, and is a complete answer to those who hold that the scientific study of human nature is demoralizing. Though I am far from supposing that education (environment) is as important as heredity, there is no doubt that a training in science, where the use of the powers of sympathy is also involved, produces great results. To some slight extent, perhaps, medical men are "picked," and the worst material clears out of the profession; but we find even rough medical students turned into as hard-working, kindly, self-sacrificing a set of men as can be found in history. If the moralizing power of science is so great, what may not be hoped for when all human beings have some training in science, to take the place of a training in religious superstition?

To return: In spite of the bribes to falsehood offered by the great stupid public, and the very possible penalties attached to truth-speaking, I believe it would be hard to find even among the humblest medical practitioners a man who will deliberately lie about the laws of sex as far as these are known.

2. The Chronology of Sex. It has been remarked that each age writes history from its own standpoint. Certainly the standpoint of the sex-reformer is not yet in sight. Even Lucifer, the Light-bearer, has as yet only the position that a warm supporter lately disclaimed for it as too humble—a torch-bearer, for daylight is not yet. We have no teachers as yet, in sociology in relation to sex. What is the one answer given to all the intricate problems of sex? Marriage. And what institution supports the marriage system as an integral part? "That great lying church," as Carlyle first, and Morrison Davidson since, have called it; and the churches its predecessors and successors. That church

which has always set itself like a wall to stop every movement for reform, whether in the name of mercy or science, still keeps us from seeking the truth by its traditions and its representatives.

The lesson that I would fain suggest is that sex radicals must study their subject for themselves. (1) On the physiological side of the sex problem, I believe medical men can and will be our friends as soon as we encourage them to be so. The public will have health-doctors, instead of, or as well as, disease-doctors, just as soon as it genuinely desires them; and those who want sex-science will get it.

(2) In founding noble social ideals of sex there is much to study, and each one must help think. But one thing is clear: there must be no compromise with the powers of darkness. With church influence it must be, metaphorically speaking, "war to the knife." Not war with individuals in the church, for some within the church may attain to a happy kind of right-mindedness, in spite of their bad surroundings; and some puritans have fought—albeit fought blindfold—against the slavery of women. But we must fully recognize that a church which declares with the ancient Hebrew Scriptures in their opening pages that woman was made for man, and that human nature is radically evil, must fall by these demoralizing doctrines; and the sooner it falls the better.

The various movements which are supplanting the old church in the affections of the people, on the American continent, are all helpful to sex-radicalism, though their work is not our work and must be kept separate. These are: Secularism, spiritualism, and economic reform (socialism and anarchism); all three are useful, though I am far from giving equal weight to each, either historically or intrinsically considered. They are helpful to us as clearing obstructions, not in constructive work of our special kind.

With the editor's permission, I will follow these remarks on our teachers by some on "What must we learn?"

DORA FORSTER.

THE HEALING POWER OF THE SUN.

Man is naturally an outdoor animal. The tropics being his natural home, he lives in cold countries only at the expense of an enormous outlay of labor, and probably also with a very considerable shortening of his life.

The value of outdoor life is best appreciated by those accustomed to sedentary life when opportunity is afforded for them to spend a few days in the open air. It needs no lengthy argument to demonstrate to such a person the value of continuous outdoor life as a health promoter. The value of such a life does not consist wholly in the purity of the air and the exercise, matters of great importance, but also in the cooling effect of the air in motion, and especially in the vitalizing influence of the sunshine.

The rays of the sun, says Dr. J. H. Kellogg, contain heat and chemical rays as well as light rays. The heat acts powerfully upon the glands and vessels of the skin, while the chemical rays influence the nervous system in a remarkable way. It is the chemical rays which cause so-called sunburn.

The marvelous energy manifested in plant life is derived from the sun acting upon the green parts to organize and vitalize the elements of the earth and air into living substances.

The same energy of the sunlight is essential to animal life. The sun bath is now a well recognized and much valued therapeutic agent.

In this form of treatment the whole body is exposed to the direct action of the sun's rays. Persons who are not accustomed to expose to the sun, and individuals who have light hair and light skins, should make the first exposure to the sun of short duration; ten or fifteen minutes. Longer exposures are likely to produce sunburn. No particular harm is done by sunburn, excepting the inconvenience occasioned by it. The pigmentation of the skin induced by sunburn protects the skin from further injury.

The body may be exposed either in the open air or before a window. When the sun's rays are so intense that the heat is depressing, the heat rays may be filtered out by means of a blue screen placed between the patient and the sun.

After the sun bath, a cold plunge, a cold shower, a cold towel rub, or a wet-sheet rub should be administered to tone the skin and the nerves.

In the summer time in a hot climate the sun bath may be very conveniently taken in an outdoor gymnasium. A sand pile furnishes a most appropriate couch, as the heat which it accumulates may be utilized as an aid to induce perspiration when this is desired.

Every home should be provided with a convenient place for taking the outdoor sun bath in the summer time, and sun bath indoors during the cold season. Civilized human beings suffer greatly because of the seclusion from the sun occasioned by modern modes of life. Those who reside in cities, like the cave dwellers of the olden time, are by their opaque walls and shaded windows, almost excluded from the sun. The results are shown in the pale faces of old and young, the rickety children, the growing prevalence of consumption and other constitutional maladies, the increase in deformities and degenerations, and other evidences of race deterioration. Out-of-door life and a return of the simple habits of our ancestors is the only way in which the race extinction to which we are at present rapidly hastening can possibly be averted.

The sun bath is useful in almost every form of disease in which an acute febrile process is not present. It is especially valuable in neurasthenia, all forms of dyspepsia, rheumatism, diabetes, gout, skin disease, and chronic maladies of every sort.—Health Culture.

MORE ABOUT WOMEN AND ECONOMICS.

I am made glad to read B. Kerr's article upon this subject in a recent Lucifer number. I regard this matter of economic independence for every individual woman, child and man, as of paramount importance in the evolution from a condition of slavery to a condition of freedom.

Yet this seems to be a much misunderstood proposition. Hence a few words in the way of explanation from the writer's standpoint, may not be out of place.

We will suppose that with prehistoric man, before the time of individual ownership of wife, husband, child and property, when each gathered their own food, same as the wild birds now do, that all were economically independent. The important question at this time is: How, under our present conditions of law and custom, can woman and grown children maintain a feeling of economic independence and freedom and also maintain the family relations?

An interesting story has been published in a leading magazine touching upon this subject, which runs about like this:

He—a commercial traveler at a salary of \$600.

She—a teacher at same salary.

At marriage they united their savings, started a systematic set of books consisting of day-book, cash-book and ledger.

Each was credited on the books with their respective investments in the business, same as two men would be, entering into a business partnership. She was made the book-keeper.

The home being established she took charge of it, and by the cultivation of a garden, care of poultry, etc., made what she could.

There is a long story reciting further increase of his salary, successful investments, accumulation of wealth, children born and matured to manhood and womanhood and a happy, prosperous life, and all seeming to hinge upon the fortunate intro-

duction of that simple set of books, or book-keeping. The book-keeping always told the true story of their lives in point of economics. Told how each stood with the firm each day; made each feel they were somebody; made each think and feel they were an important factor in the conduct of the business. The faculties of each were developed.

More can be said, but this perhaps is sufficient for the present article. Hope others will take up this subject, as it surely is a very important factor in the evolution upward to better human conditions.

—SUBSCRIBER.

INDIVIDUAL RESPONSIBILITY.

In the Chicago American of Sunday, July 17, Ella Wheeler Wilcox has an editorial on Individual Responsibility, the closing paragraphs of which read as follows:

Are you a young man thinking of marriage?

If so, what sort of a life are you living? Are you preparing to take a clean heart and body to your bride, or are you indulging every vicious impulse and appetite? How are you showing your idea of responsibility toward your unborn children? What sort of an inheritance are you preparing for them? Few men consider their vast responsibility toward the unborn. See to it that you are not making ready the way to give your offspring a heritage of disease, vice and crime.

And you, too, miss and madam, remember there is something due the children you may bring into life.

If you are destroying your health by wrong methods of life, or ruining your mind by wrong thoughts, you, too, are forgetting individual responsibility.

Many a young woman who has prided herself upon being a paragon of virtue has given full rein to quick temper and boasted of her ability to "get even" with people who wronged her. And when her son, later in life, developed murderous or insane proclivities she posed as a martyr to cruel fate and wondered why her life had been so blighted.

Uncontrolled temper in a mother frequently becomes crime in a child. Many a fallen woman can trace her inheritance to a father who believed he had the right to enjoy "the privileges of his sex" (irrespective of law or church. He ignored the individual responsibility imposed upon each of us, and he paid the penalty through his daughter.

You, madam, are the mother of a little babe, and you wonder how any man, or body of men, could neglect looking after the safety of helpless children.

But are you always protecting your child and looking after its welfare?

Do you let a thoughtless nurse girl take the baby under the very drumsticks of the band in the park where its sensitive ears may be ruined for life by the deafening music?

More than one parent questions why its child is so afflicted, and poor fate or "God's will" bears the blame.

Perhaps you are your own nurse girl, and if so, do you ever expose your child to dangers? Is your duty to your offspring always foremost in your mind?

Or are you watching the shop windows as you trundle the baby in your care over the crowded thoroughfare?

Do you ever leave the child by a curbstone while you make a purchase or gossip with a friend?

Do you let the blazing sun pour down upon its delicate face and weaken its sight, perhaps for life?

Is your own individual responsibility always to be relied upon?

Better stop and think about this awhile.

Not one mother in one thousand has a sense of individual responsibility. As you, sir, read these words you nod your head and tell your wife to listen.

But how about you? Do you cuddle the delicate face of your baby against your lips and compel it to inhale a breath laden with nicotine and whisky?

Do you press living kisses on that sweet mouth with your own undisinfected one? If so, you are endangering the health of your child and exposing it to all sorts of ailments.

Your individual responsibility should at least cause you to purify yourself before you caress your helpless baby.

Whoever you are, whatever you are, wherever you are, in the highest or the lowest position, remember your own individual responsibility and live up to it.

ANSWERS TO QUESTIONS.

James Seldon Cowden, Washington, D. C.: "You have my vote: (1) to continue the publication of your invaluable sex paper; (2) to stay here in the United States; (3) to stick to your present name, unless you should, for some reason prefer to change it to 'Light Bringer'; (4) to charge \$1 per year; (5) to issue it semi-monthly. I will take two copies of the 'Right to Be Well Born' when published in pamphlet form. Please extend my subscription for six months."

Edwin C. Walker, 244 West 143d street, New York City: "Referring to the query of B. M., will say I have a few copies of Mrs. Schurman's translation of Karl Heinzen's 'Woman and the Sexual Relations,' paper cover, a little contact-soiled, which are now commanding 75 cents each, delivered."

O. L. Harvey, W. Lafayette, Ind.: "As a Press Writer I gladly acknowledge the receipt of a copy of Lucifer. I saw your name in the list of the A. P. W. A. I have examined Lucifer, 'Light Bearer' would be more easily understood. I believe in universal freedom and in free expression of opinion, in charity and toleration. Have had much experience in love affairs—been married and divorced. Have often said, 'If we did not have so many infamous marriages we would not have so many infamous divorces.' The divorce is generally right, because the marriage was wrong. There ought to be some way to prevent the marriage of the dissolute, the diseased, and the incompetent. They are peopling the earth with the vicious and the criminal. I am a lover of humanity and a defender of all women, not only against others but against myself."

[I once knew a very superior man in Kansas, intellectual, moral, energetic, a leader of men, whose nine children were all imbeciles, little removed from hopeless idiocy. The mother was a superior woman, and the wonder grew, why should the children of such parents be imbecile? On the other hand I have known many cases in which comparatively superior children sprang from dissolute and apparently incompetent parents—thus seeming to invalidate the rule that like begets like. The only rational explanation is that in the first case there was a lack of temperamental adaptation and in the second cases each parent supplied elements the other lacked, enabling the creative forces to build a better child than either parent. If human beings were owned by other human beings, as cows and horses are owned by human beings, we might reasonably ask that there be established a board of expert examiners to decide who should become parents and who should not. As it is, the only just and rational hope for human improvement lies in the slow growth of knowledge and in the inculcation of a sense, or feeling, of responsibility on the part of parents, and especially on the part of mothers.—M. H.]

Louis Roser, Ky.: "As soon as you have any of the last two volumes of Lucifer bound, please let me know."

[The last two volumes will be bound as soon as there are orders enough to justify binding a few dozen; \$1.50 per volume of fifty-two numbers, postage 25 cents.]

Electa Dodd, Arlington, Neb.: "Will Bro. A. H. Frank enlighten us as to his mode of living on twenty-five cents per week? Fearing my silence may be misconstrued, will say that my interest in Lucifer has never waned. Wish I were able to do more for it's maintenance than I can, but just as long as I am able to earn the subscription price just so long will I remain a subscriber."

J. C. Cameron, Soldiers' Home, Va.: "I do all that lies in my power to awaken the minds of those I come in contact with to the importance of the question of having the child well born, so as to eliminate the many that come into the world unfit to earn their own living, becoming inmates of charitable institutions and jails, patrons of drug stores, bar-rooms and houses of ill-fame; but while a very few will acknowledge that there is some truth in what I say the great majority put me down as a crank or a fool. I have a son and daughter in Florida to whom I have sent copies of Lucifer, also several other freethought papers, but lately I received a letter from a prominent business man in that state, telling me to send no more of such literature in that direction; that such reading matter would do no good

but is like to do great harm. Now my son and daughter will not write to me. Nevertheless I continue to scatter the literature of reform, because I cannot see any way of bettering the race except by freeing woman from the thralldom of man-made creeds and thus making her a self-owning, self-reliant factor in human society. Send me a copy of Institutional Marriage."

Henry E. Allen, Benton Harbor, Mich.: "If any have entertained doubts as to whether Lucifer should continue or not I think the last issue should dispel any such doubts, for it was certainly a credit to any reform movement. Your splendid reply to the Woman's Tribune is worthy to be put into pamphlet form, also Comrade Kerr's article. I inclose a list of names to which I wish you to mail No. 1017. Money comes slow over here in the Michigan fruit belt, but we are heart and soul with you."

Thirza Rathbun, San Andrea, Cal.: "Accept apology for delaying my answer to your questions: (1) As to the name, Lucifer suits us very well but if the majority want it simply the Light Bearer, then count us among them. (2) Fortnightly? Yes, as we take many papers, being interested in many reforms. (3) If we see the way clear to help by taking more than one copy would certainly do so. Hope you are still enjoying the benefit of your trip to the Pacific coast. Sorry we did not see you."

L. M. Bryan, Homer, La.: "In order to reach readers presumably much greater in numbers than the despised 'Anarchists,' why not call the paper the 'Christian Emancipator'? That name would need no 'explanation'—to some, neither does the name Lucifer. Or, why not, in the words of Emerson, 'write on the lintels of your door—Whim!' Would this save you from the necessity of explanation? No; you would still be misunderstood, but when you remember the names of some who have been misunderstood, such as Socrates, Jesus, Galileo, Newton, you might agree again with Emerson that 'to be great is to be misunderstood.' This country (Louisiana) is much in the rear on social questions, but the people are very hospitable. In addition to the question, 'Is marriage a failure?' which confronts us everywhere, we have here the 'Negro Problem'—a condition, not a theory; a question much easier disposed of by glib writers a thousand miles away, than by the people who have it to contend with in their daily lives."

THE TURNER CASE IN ENGLAND.

From the London Daily News. Editorial May 30, 1904.

We think—indeed, we are sure—that the story of mingled stupidity and tyranny which we tell this morning in the words of the victim, Mr. John Turner, will have aroused widespread disgust and indignation in the United States, in whose name the offense was committed. We would not make a mountain of a molehill, and we lay no stress on the irksome conditions of the imprisonment which Mr. Turner suffered on Ellis Island, in the Bay of New York. By consenting to leave the country as an outcast he could at any moment have regained his liberty; but, urged by his friends in the country, he insisted on staying and fighting the matter out until released on bail. The discreditable thing is that such an arrest and such an imprisonment should be possible under any circumstances.

An instructive point for us in this country to note is that the crass ignorance which led to Mr. Turner's imprisonment was that of the Immigration Department—an institution with which we are threatened here, and which has managed to do grave harm to the national reputation of the Australian commonwealth, where there is an especially malignant organization of the kind. But this by the way. The point is that Mr. Turner, because his opinions are those of the school of political philosophy sometimes called "philosophic anarchy," and subscribed to by such men as Tolstoy and Kropotkin, has been treated as if he were an avowed conspirator against the lives of all who bear rule. The law of the United States on this subject, it seems, is such as to compel the judges to uphold this action of the Immigration Committee. This is the same jurisprudence that affords an asylum to the convicted criminal and escaped convict Lynchebaum. With Mr. Turner's opinions we have nothing to do; but we are bound to express our regret that such things should be done in the name of a people to whom liberty of thought should be especially dear.



THE LIGHT-BEARER.

MOSES HARMAN, EDITOR AND PUBLISHER.

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EASTERN REPRESENTATIVE:

E. C. WALKER, 244 WEST 145D STREET, NEW YORK CITY.

LUCIFER: ITS MEANING AND PURPOSE.

LUCIFER—The planet Venus; so called from its brightness.—Webster's Dictionary.

LUCIFEROUS—Giving light; affording light or the means of discovery.—Same.

LUCIFIC—Producing light.—Same.

LUCIFORM—Having the form of light.—Same.

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

THIRD SERIES, VOL. VIII., NO. 17.

ALTGELD AND HIS CRITICS.

The publication of the posthumous work of ex-Governor Altgeld, entitled "The Cost of Something for Nothing," seems to have caused not a little commotion in the camp of those who justify the judicial murder of the men who, on Nov. 11, 1887, gave their lives in defense of the principle of equal justice to all and special privilege to none; the men so ably defended by Altgeld in his "Reasons for Pardoning" the comrades of these Labor Martyrs. One of the critics of this lately published book, writing for the Chicago Daily News, begins thus:

"Recent laudatory reviews that have appeared on the late John P. Altgeld's 'The Cost of Something for Nothing,' in The Daily News and other newspapers call for a word of protest. Belonging to that school of literature which deliberately sets class against class; written by a dreamer who had it not been for his rugged oratory and great natural powers of persuasion had probably achieved no high distinction, the book clearly shows prejudice. Its philosophical basis is said to be founded upon the natural laws of action and reaction, particularly with regard to human conduct; but the author entirely overlooked that great natural law to which all the laws of science are subject—the law of natural selection, or the survival of the fittest.

"The book contains some good advice to young men starting out in business and political life; but, so woven is this upon a warp of class prejudice and political intolerance as to quite nullify its effect. The late governor attempts to show that there is a 'moral law,' which will exact fearful retribution from those who transgress it. But, morality, humanity (so-called) are not in nature's vocabulary. Nature has but one method—the elimination of the weak and unfit—and is preparing for the grandest of her triumphs, the reign of the strong man upon earth. As in his progress upward from the beast man has destroyed all those who have impeded his path, so must and will the greater race which is evolving from man destroy or leave to his fate his weaker brothers."

This writer heads his article "Nature's Way," and signs his name Ben Stedl, which name is probably a pseudonym. Pretty evidently Ben Stedl does not regard human sympathy, "humanity"—the desire to see all others enjoy the same rights, joys and blessings that we ourselves enjoy, as part of the "great natural law—the law of natural selection or the survival of the fittest."

To my thinking the sentiment called "humanity," human sympathy—which in its last analysis is simply a desire for justice, equity, rightness or righteousness, is quite as much a law of nature as is the so-called law of gravitation, or the law of appetite, called hunger, which causes the tiger to kill and devour the unoffending antelope or human child.

That is to say, while admitting that right and wrong are relative terms; while admitting that "might makes right," and weakness makes wrong, I maintain that the demand for an equal share of the bounties of nature for all human beings, and especially for those who do the hard work of the world, must ultimately prevail, because this demand has behind it the natural force called human sympathy; and that the robbers and murderers of men, such as the mine owning syndicate of Colorado and the coal barons of Pennsylvania, must ultimately go down in defeat and destruction, because they are fighting against this universal force, this cosmic force, known as sympathy for the oppressed, with its counterpart, hatred for the oppressor.

★ ★ ★

Clarence Darrow says of this book:

"This little volume was written just before Governor Altgeld's death, and is now published for the first time. It was given to me for examination by Mrs. Altgeld and on reading it I was convinced that it should be published just as it was left by him. Few men in this generation have been more persistently misunderstood than Governor Altgeld. This came from his fearless and relentless attacks upon injustice and wrong in places of influence and power. Since his death much of the personal bitterness has passed away, and an ever-growing number of his fellowmen are coming to recognize him as one of the most sincere and devoted friends of humanity that this country has produced."

"At this time when every one is intent on getting something for nothing, these words of a statesman and a philosopher should not pass unheeded. Every thoughtful person who reads this book must realize that nothing can be had without cost, and that the accounts of the universe are adjusted and balanced so that in some way every one must, sooner or later, pay for what he gets."

The following paragraph, taken from the chapter entitled Reactionary Effect of Human Conduct may be taken as a key-note of the entire volume:

"After all that humanity has seen and has suffered, through we know not how many centuries, man does not yet fully understand the importance of the subjective or reactionary effect of human conduct, and yet this reactionary effect destroys men, dissolves fortunes and rots down families."

Besides the chapter on Reactionary Effect of Human Conduct there are chapters on Crime Regions; The Murderer and the Marauder; The Swindler and the Sneak Thief; Lying and Trickery; Railway Magnates; Local Monopolies; Certain Great Americans; Standard Oil Company; The Liquor Traffic; Newspapers; Manufacturers; Wages; Bankers; Lawyers; Do Judges Stagnate; Professional Militarism; Fighting for Liberty and Country; West Point; Currents of Destiny; "A Good Fellow."

All these subjects are treated in a philosophic and at the same time very practical manner—a truly masterful manner. Judged by the number of pages or lines the book is not a large one for the money, but judged by its intrinsic worth it is one of the best and at the same time one of the cheapest of all the books recently issued from the press.

M. H.

The "Arena" for July appears in an entirely new make-up, and contains twice the amount of reading matter given in its monthly issues during recent years. It is now one of the very few magazines in the English-speaking world printed on all-rag paper and sewed. The cover is printed in colors. The frontispiece—a new portrait of Dan. Beard, the eminent artist, illustrator and author—is printed in deep sepia on India tint paper.—Light of Truth.

BOOKS RECEIVED.

The Cost of Something for Nothing. By John P. Altgeld. Cloth. Pp. 132. Price \$1.00. Chicago: The Hammermark Pub. Company.

Gov. Altgeld was a Freethinker, and his book is a fine answer from the Rationalistic viewpoint to the question, "Why should we lead moral lives?" He says, "The writer has tried to point out the fact that the getting of something for nothing has in it the germs of dissolution; that to receive more from our fellow men than we give in return will brand us as criminals, and put a blight upon our children; that the excuse that our fellow man consented to the bargain will not answer, for it is not only a question of wronging him, but it is also a question of violating the eternal law of equivalents, the universal law of balances." He has demonstrated that only by being good can we be happy, and that moral degeneracy surely follows the attempt to get something for nothing.

Speaking of the demoralizing effect of little things he observes: "The writer recently heard a young man laughingly tell of his outwitting a car conductor, and succeeding in riding into the city without paying the usual fare. He told the story in great glee, thinking it, no doubt, cleverness. This seems a trivial thing, and yet that little dishonest trick may be the beginning of that young man's ruin. He is cultivating a desire to get something for nothing."

Besides the murderer and the sneak-thief, the ex-governor shows that railway magistrates, newspaper editors, judges, ministers of the gospel, and other "respectables" are in a state of moral decay.

Of the social outcast and her deceiver Mr. Altgeld writes:

"There is no more pitiable object than the weak, confiding woman, betrayed and abandoned, and a social outcast. No condition in life can be more hopeless. The path of degradation, vice and misery seems all that is left for her. When we hear of a man thus abandoning a woman we instinctively feel that there must be a hell—else how could such miscreants meet their just reward? But if we look deeper we find that Nature has fully covered the case, and she never yet has let a guilty one escape, unless he has made ample restitution. The man who ruthlessly abandons a woman who has believed and confided in him destroys himself; and though he flies to the ends of the earth, the curse will follow him. He may have genius, and may seem to prosper; but sooner or later the dark shadow of wrong will turn his face from the sun, and lead him into the currents of destiny that will carry him to his just punishment."

The book is an excellent one to hand to Christians who think Hell still necessary to restrain the vicious. Should the book be generally circulated it would do much to raise moral standards, now so degraded through the influence of Christianity.

The Foundation of All Reform; A Popular Treatise on the Diet Question. By Otto Carqué. Cloth, 50c; paper, 25c. Pp. 75. Chicago: Kosmos Publishing Co.

Opening with an argument to prove that primitive man was a vegetarian, chapters follow on the chemistry and physiology of nutrition, raw food and fruit diet, and diet reform—the ultimate solution of the economical and social problems, all of which are enriched by practical tables of food values, daily dietaries, etc. The author closes with a discussion of the ethics of diet reform. Much more might be said along this line concerning those inconsistent humanitarians who oppose vivisection, but who eat animals killed for food. The book can be recommended to all interested in a rational diet.

Unionism and Socialism. By Eugene V. Debs. Paper. Pp. 44. Price 10c. Terre Haute, Ind.: Standard Publishing Co.

While the Socialist candidate for president favors labor unions, he thinks the labor question will never be settled until the workers become political Socialists.

If I were to offer any criticism of Mr. Debs' position, it would be this:

I am informed that in a Socialist state the number of hours in a working day and the labor value or cost of an article would be determined by a State board. Since the number of working hours would vary with the disagreeableness of the work and the skill required, their adjustment would be a constant source of strife. Another source of friction would be that the producer would want the labor value of his product placed high, while the consumer would want the value of the same article placed low. Such conditions would inevitably cause strikes, and, when the government is the dictator, its position would be maintained

by calling out soldiers, giving a repetition of the Colorado affair.

The Diagnosis from the Eye. By Henry Edward Lane, M. D. Cloth. Pp. 156. Price \$2.00. Chicago: Kosmos Pub. Co.

The author contends that "morbid changes going on in the system are reflected in corresponding parts of the iris of the eye." The system is elaborated in great detail, charts being given showing the divisions of the iris correlated to the different parts of the body, and the effect of diseases on the appearance of the iris.

Whatever may be thought of this theory, the author's method of curing disease will be welcomed by all emancipated from the drug superstition. Dr. Lane believes in natural methods of healing, and recommends sunshine, fresh air, water as drink, proper exercise and rest, fruits as food.

Any of the above books may be procured from Lucifer.

JOHN E. BOULTENHOUSE.

No matter how many obstacles are piled against you you can topple them over or remove them one by one if you are determined and patient.

LIFE AND DEATH.

I note in No. 1015 of Lucifer, a reference to a book written by Harry Gaze on the union of life and death, and agree with him as to the result of a balance of the two factors. I also assert that the only way to reach such balance is through the entire freedom of women.

The feminine is the builder of all living forms. The masculine is the destroyer, the taker-to-pieces that the feminine may build finer; one just as essential as the other.

The two factors must be equal, the building must keep pace with the tearing down process, or the body must disappear—die as it is now called.

But to be equal, woman must be absolutely free so far as the disposal of her person is concerned, and to pledge herself for life and then to hold it moral to stick to that pledge "for better or for worse" is a bitter mistake.

And yet how true it is that "nearly all women, even those who claim to be free and self-owning, are slaves to their own inherited ideals."

Those who claim freedom, when it comes to living it, are likely to act the advice of the mother in the following lines:

"Mother, may I go swim?

Yes, my darling daughter;

Hang your clothes upon a limb,

But don't go near the water."

I said in the article for which I was fined \$100 for sending it through the mails, that there were no fallen women in the sense the world understood that term; that they were knocked down—this in reply to Dr. Paul Edwards' Mental Scientist's article entitled "The awful fate of fallen Women."

No woman has fallen who has never held an unwilling relation, and no woman will be submitted to an unwilling relation if free—free from a legal pledge, and also from blame by those who hold man's law above the spontaneity of nature.

It is this blame of the self-righteous which makes women prostitutes.

In the book called "My Century Plant," written while I was a United States prisoner under bonds because an obscene-minded man had looked through obscene glasses when reading "Foundation Principles," there occurs on page 39 the following:

"Oh, this mighty thought-power! what ruin it can produce! Think of a young girl who has loved to consummation, without legal sanction—imagine the thought directed toward her, surrounding her, enveloping her with a cloud of images that are worse than the locusts of Egypt."

"Under such a pressure the poor girl is very likely to sink, but she is not ruined by what she has done but by what a falsely educated public thinks of her and forces her to think of herself. Suppose she could be positive to this outside sphere of thought, could rise above it and say with Helen Harlow, 'no woman is ruined unless she thinks so,' would she be ruined then? No, she would be grand."

"Let us imagine such a one. Let us think of a woman strong in the divinity of her self-hood; one who sees clearly her right to herself and deliberately lives that right in spite of men or devils; think of such a woman moving on with head erect, and a strength of soul that, refusing to be crushed, drives the swarming thought-images of vileness back with her own positive self-respect, thus forcing respect from others, and you have imagined

one greater than any Jesus on the cross, or Daniel in the den of lions, for the lion's den and the cross disappears as she prepares the way for the fullness of a salvation that neither man, nor God-man can bring."

The needed first steps toward woman's full freedom is to change this mental atmosphere, to clear it of its poison, of its serpent-vibrations by thinking right thoughts, pure thoughts, reverential thoughts of sex. We must clear it of the material idea of the need of woman's being owned in its use, of the idea of degradation if not thus owned. Until this is done economic freedom will be of little use so far as the great mass of women are concerned.

We must also get rid of the idea that a woman who is highly endowed sexually is of a lower order of development, is "animal." If our creative life is animal, then we are animals, just as truly as anything brings forth after its kind. The blending of human sex life creates intellectually and spiritually as well as physically, and a woman thus highly endowed, if held to the thought that she is low because of it, then she creates a low atmosphere, degrades, when with reverence for her own power she becomes capable of blessing all around her.

Friend Shepherd says rightly that the sex question is the most vital, the most far-reaching of all. Solved, and it solves all else. Yes, we shall have less freedom of the press before we shall have more, and as to the Anarchists being so small a factor, friend Kerr makes a mistake. Were the Anarchists of this country to combine in organized form and blow the trumpet as the Socialists do he would be very much surprised, but, as they do not believe in the rule of one over another, they cannot organize without stultifying their own principles. Self-government is their watchword.

But, going back to the sex question, and to the book that I wrote and published while a prisoner under bonds, and from which I have quoted, I do not know how much I was aided by spirit friends, but I do know that they gave me the title, "Century Plant," and I never pick it up and look it over without being surprised at the logic and sweep of the argument. I have them bound, and in paper cover, \$1, and 50 cents.

Letters and book orders can be sent to me at Home, Wash., via Lake Bay.

Another thought. There is much said in Lucifer in reference to colonies and co-operation. Do such colonies help to solve the sex problem? I know of at least two such colonies that have been broken up by it, and I know of but one place where motherhood is honored without legality, where not so much as a frown is meted out to the mother. No, they are not a reckless, not an "animal," people, but self-respecting, and intelligent beyond the average; and also, are respected by the surrounding country. Freedom does not lead to degradation. When the fact of organized power is taken from the neck of humanity the race will arise and stand erect. LOIS WATKINS.

WOMAN.

"Women are fortunate in belonging to the less tainted half of the race," said Frances Willard, and Dr. Benjamin Ward Richardson tells us that but for "this conserving fact the race would deteriorate to the point of failure."

A bright old woman, after viewing a brewery, distillery and tobacco factory, said, "Ain't I thankful that the women folks hain't got all that stuff to chew and smoke and swallow down."

Frances Willard further says, "woman has come into the college and elevated it, into literature and hallowed it, into the business world and ennobled it. She will come into government and purify it, into politics and cleanse its Stygian pool, for woman will make home like every place she enters and she will enter every place on this round earth. Any custom, or traffic, or party on which a woman cannot look with favor is irrevocably doomed. Its welcome of her presence and her power is to be the final test of its fitness to survive. The growing individuality, independence and prestige of woman steadily requires from man a higher character and purer habits of life. I have no fears for the women of America; they will go forward."

With the foregoing for a text I will say that most women are fortunate in belonging to the less tainted half of the race, but do not deserve any credit for it. The ones that do not use tobacco and whisky cannot, and the ones that can, do; it all depends on the capacity. Woman as well as man is what she has been made by her environment. She is the inevitable product

of the past. Some philanthropists have come to believe it possible to improve humanity by better environment and by so educating men and women that they will know that they have no right to the relation that may cause them to become parents unless the proper environment is theirs. They must think of all the responsibilities accruing from this relation and know whether they are willing and ready to take these responsibilities upon themselves.

To the love relation lovers have a right, but not the propagative relation, unless they desire to become parents. As to "the race deteriorating to the point of failure but for the conserving fact that women are less tainted than men" stands to reason, and it is to be hoped it is true, for the great majority are less tainted in body and mind, purer physically and mentally.

In spite of all that has been done by man to degrade her, evolution has given to the world some pure-minded and fairly good specimens of womanhood physically, and as woman evolves so will man. They will rise or fall together, one cannot climb far without the other. Their destinies are irrevocably linked together.

But the women of America and the whole world will go forward and man will go forward with them. A few women have come to know something of their power in the world; have come to realize partly at least some of the responsibility resting upon them as mothers. They can no longer be ruled by man. They know the greater responsibility is theirs and unless the requisite environment is sure, will refuse to become mothers. A few women are capable of making for themselves a living and homes after their own ideal. When this can be done extensively it will be well, for woman must be economically independent before she can be free in the fullest sense. As to "woman coming into government and politics," that will be done by governing herself and her own affairs.

"And woman will make home like every place she enters and she will enter every place on this round earth. Any custom, or traffic, or party, on which a woman can not look with favor is irrevocably doomed. Its welcome of her presence and her power is to be the final test of its fitness to survive." That means that the brothel, the brewery, the saloon, the tobacco factory, political trickery, the office-seeker, interest on money, rent, the government of man by man and the church—all will become obsolete when enough of a steadily increasing number of evolved men and women come upon the stage of action.

"The individuality, independence and prestige of woman steadily requires from man a higher standard of character and purer habits of life." When we have—and we will have—this much-desired condition of affairs, which will be for the good and happiness of both man and woman, then heaven will begin on earth.

But in the meantime, Oh! woman, behold your work. Not one woman can afford to be idle. Things are in the present deplorable condition because of man's rule over woman. If they are ever made better it will be by the help of woman, working side by side with man, a recognized, yea a proudly, gladly recognized equal. S. C. CAMPBELL.

ONE WOMAN'S VIEW.

The sex question is relatively of such infinitesimal consequence to the father-sex when compared to its tremendous importance to the mother-sex, and this fact is made so painfully apparent by a majority of the former when writing upon it that I am fain to wish they might be induced to forego that pastime and keep from that matter their profane and polluting touch.

Please notice, I said "majority"—for there are rare and noble exceptions. I can not now recall that Lucifer's editor has ever made me feel by his own writings that he polluted the subject. And I recollect, too, somewhat to my confusion, that the first time I ever read that the ability to perfectly prevent conception was the key to woman's freedom, it was from a woman's writing—a woman, too, who was a wife and mother—which is to me incomprehensible.

The above remedy for woman's slavery involves this: The organs of conception are raised to the highest, happiest pitch of anticipation. Eager, throbbing, alive with intensest yearning, they quiver for the satisfaction of their desire for fruition, for conception—and are cheated of their hopes. It is the refinement of cruelty. Can any one not hopelessly blind imagine that repeated outrages like this on such important members and func-

tions of the body will go unavenged? Is it not supposable, even inevitable, that they will react on the nervous system and wreck the health of the woman who thus denies and insults the rights of this portion of herself? It is bad, indeed, that any woman should be childless, but it is infinitely worse that any woman should allow the cup of life and joy to be brought to the very lips of her thirsty motherhood and then withdrawn or devitalized. It is a shame and a horror inexpressible.

The settlement of the sex question belongs to women and I have no fears but what they will settle it in a way not detrimental to any one when they are economically free. If men of unquestioned ability as writers, like R. B. Kerr, would work to free us and themselves from industrial slavery, and cease meddling with the sex question, they would earn most hearty thanks from one, at least.

Denver Colo., July 12, 1901. CELIA B. WHITEHEAD.

HOW TO KEEP YOUNG.

Love is considered by most people a plaything to be enjoyed by the young only, but this is a false notion, because no young lovers could be more in love with each other than my lover and I at our advanced age (fifty and over). Love is not confined to young people. Love keeps lovers of any age young. Men and women should cultivate and worship love as a means of warding off old age. Love is the best stimulant for keeping up our interest in life and for keeping us young.

I have always appreciated the society of men but in my youngest days I was never fond enough of one man to give up my liberty to him. Marriage always seemed to me the loss of my liberty and too often the death of love, for I have noticed that generally love ceased after marriage, or after indulgence in marital relations. I have often heard the phrase, "Love kills compulsion." But I always thought the subject and predicate were interchangeable, that is, that "Compulsion kills love."

Perhaps you would like to know how often I have changed my lover. Some of them remained faithful to me for two, three, four, and seven years, others a shorter period. They left me when they realized that I could not be tempted into marriage nor into the orthodox way of loving. I could never understand how a woman could love several men at the same time, because all my time is taken up with my own work and with one lover. Neither could I understand the woman who pins her affection to one man, and when he ceases to love her, she withdraws from society and leads a lonely life.

My present lover is a little older than I. Some of them have been much younger than I. My rooms are our home. My lover does not sleep in my apartments, but he has the key to them. . . . We think that it is wiser not to live together for the present, because the public is so prejudiced against new ideas in love lines. . . . We both want to express in our personal appearance the superiority of our love-life over the orthodox method of loving. We both feel very young, but we are not quite satisfied with our looks, we would like to be still younger looking.

May the God of Love visit all lonely maidens, deserted mothers and wives, and fill them with hope and strength to begin a new love-life on lines that will prevent the disappointment of their past love-life.—An American Young Old Maid, in Health Without Drugs, London, Eng.

Commenting on the invocation of this American Young Old Maid the editor of "Health Without Drugs," Sophie Leppel, says:

"This seems to me the noblest prayer ever uttered. I ask my readers, is it not a more human, a more divine prayer, a more sympathetic prayer than any you have ever heard before? Bear witness to these words, O thou tragic and uncouth host of broken hearts, blighted hopes and desolated lives! The pity of these tragedies is that, generally, we can fix no responsibility for them on any human instrument."

Sophie Leppel has achieved world-wide fame as a teacher of hygiene. Her paper is published quarterly and is well worth the price, which, as well as I remember, is only fifty cents per year.

M. H.

LUCIFER'S HELPERS.

Maude Starnes, \$5; J. W. Britain, \$5; A. A. Caswell, 50c; O. M. La Barre, \$1.00; F. E. Leonard, \$1.00; J. W. M., 75c.

VARIOUS VOICES.

We are always glad to receive calls from friends visiting the city. Take the Lake street elevated, stop at Ashland avenue, walk one block east, then one block north. Or take Fulton street electric car west and stop at St. John's place, alighting in front of our house. The Lake street electric and Paulina street cars also pass within a block of our residence.

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WHOLE NO. 1019

THE RIGHT TO BE BORN WELL.

(Continued from No. 1016.)

In the paragraphs quoted from the paper read before the Kansas City "Mothers' Meeting," by one of its members, the word "passion" occurs in a way that would naturally leave the impression that the writer regards passion as something to be avoided, something opposed to "purity." Quoting again her exact words:

"Will we lay the foundation in sexual passion? Will we build the superstructure of selfishness, antagonism and hate?"

It is right here we must make our first impressions; right here we may stamp purity or passion. If the keynote is passion, what must we naturally expect?"

Thus it would seem that the author of the paper, "At What Age Shall We Teach Our Children the Sacred Uses of Sex?" would place sexual passion in the same category with "selfishness, antagonism and hate."

Knowing the writer of these words personally, I have good reason to think she does not regard sex passion as a bad thing in itself, any more than she would think the appetite for food a bad thing in itself considered. All physiologists, all hygienists, will agree that "hunger," a keen "appetite," is the first and most important condition or preparation for the proper and healthful digestion and assimilation of food, and therefore for the prolongation of life.

Precisely analogous to hunger for food is the hunger, the appetite, commonly called sexual passion. The first and perhaps the chief object, purpose or use, of the sex appetite is reproduction of the race, race-preservation, just as the first, the principal purpose or use of the appetite for food is the perpetuation of the life of the individual person or animal.

Thus it is seen that sexual passion is not in itself a bad thing; not an instinct, impulse or force to be fought against, overcome, conquered or weeded out, but rather to be cherished as one of our most necessary endowments, most valued possessions.

In order, however, that sex-passion should be preserved, maintained, in the integrity of its power and usefulness, it must be kept under the control of reason, just as the appetite for food should be kept under the control of reason. Excessive or untimely indulgence of either form of appetite is sure to be followed by weakness of the organs most nearly concerned, and through sympathy and interdependence other parts of the organism, animal and mental, must suffer.

Ella Wheeler Wilcox, author of "Poems of Passion" and one of the most popular writers of our time, is responsible for the following strongly worded vindication of sex-passion:

"I have heard more than one mother of several children make the awful confession that she had not the slightest understanding of love or passion as she heard those emotions described in books or by poets. She was fond of her husband, one wife said, but considered her maternal offices as a duty only, and that she believed such feelings were common to mothers."

"I trust she was mistaken. Children conceived and born under such conditions are, to my thinking, the illegitimate offsprings of Earth. No law of man—no words pronounced by church or court—can make such children legitimate or well born."

"There must be, at least on the mother's part, a strong love and an abiding affection, and a complete abandon of her heart and mind upon the altar of love to render motherhood a sacred and successful office."

"All the great souls of Earth were conceived and born of such a passion. The reason there are so few great souls is that there are so few great passions."

"Motherhood ought to be, but rarely is, proof of the perfect mating of two souls."

That is to say, in mating for motherhood, woman, the race-builder, should see to it that she does not join creative forces with a man she does not love with her whole heart and soul; love as her soul mate as well as her body mate—her physical body or simply animal mate.

I think Mrs. Wilcox eminently in the right when saying that "a strong love, an abiding affection" [soul love] is more necessary on the part of the mother than it is on the part of the father, when uniting for reproduction of the race, and for reasons that need not be elaborated here; hence the cruelty, the criminality of laws and their administrators that will not permit woman always to choose the man for whom her soul yearns, when desiring the union that may result in motherhood.

Conventional woman, as she undoubtedly is, Mrs. Wilcox deserves the lasting gratitude of all sex reformers for such brave utterances as those just quoted, and she can be forgiven for such lapses as that recently printed in the Chicago American when she seems to inculcate obedience to "law and church" in this sentence:

"Many a fallen woman can trace her inheritance to a father who believed he had the right to enjoy the 'privileges of his sex' irrespective of law and church."

That is to say, if a woman disregards civil and canon law and gives birth to a child in freedom, she is a "fallen woman," and can "trace her inheritance," her fall, to a father who also ignored civil and canon law in his sex relations. Such a man may have been the slave of sex-passion and he may not. He may have been one of the self-controlled men described in the opening quotations of this essay:

"It demands something God-like in him who has cast off the common motives of humanity and has ventured to trust himself for a task-master. High be his heart, faithful his will, clear his sight, that he may be in good earnest, doctrine, society, law, to himself; that a simple purpose may be to him strong as iron necessity to others."—Emerson.

If the daughter of such a man really "fell," when she became a law unto herself, a free mother, it was because she accepted the verdict of conventional society and was not strong enough to defy the Grundies, male and female. Otherwise she would have had reason to rejoice and be proud of her act, as having practicalized the advice of the Sage of Concord, when, in another place, he says:

"Be true to your own act and congratulate yourself if you have done something strange and extravagant and broken the monotony of a decorous age. It was high counsel I once heard given to a young person: 'Always do what you are afraid to do.'"

Of course, this precept, "Always do what you are afraid to do," should, like all other ethical maxims, be interpreted rationally, not literally. To put one's hand into boiling oil, simply because the instinct of self-preservation says "Don't," would be foolish, would be suicidal; whereas to violate an irrational law founded on ignorance or superstition, thereby breaking one of the chains of bondage—"bondage to fear"—would be an act of wisdom.

One of the hopeful signs of the times is the frequency with which we hear and read protests against the enslavement of womanhood and motherhood, and also manhood and fatherhood, by statute laws and priest-made customs. I have already quoted in this essay a paragraph or two from Prof. Edgar L. Larkin, Director of Mt. Lowe Observatory, Echo Mountain, Calif., and now again am glad to avail myself of the aid of his powerful

pen. In the August, '04, number of *Suggestion*, Chicago, Prof. Larkin has an article entitled "Human Auras and Psychic Possibilities," the concluding paragraphs of which read as follow:

SEXOLOGY.

"Greater, however, than psychic education will be the entire new science—psychic sexology. History has not recorded more horrible laws relating to union of sexes than those now on the statute books of 'civilized' nations. Vast hierarchies, literary juggernauts, crush love, hope, happiness, life out of mated couples. Men and women are forced to live together after they find that their auras are as unlike in rates as A and G wires of a piano. In many cases this frightful discovery is made within a day or week after the fatal marriage. Gloom, dismay and discomfort settle like a pall, and two lives are ruined. The world is being filled with unharmonious children that ought never to have been born; and wonder is expressed that crime is on the most rapid increase. A man and woman are pronounced husband and wife. Then this sentence is added: 'What God has joined, let no man part.' The repeating of these words is a 'great psychological crime' if their auras are inharmonic.

"Psychic schools should be substituted everywhere and state universities for the education of trained psychic teachers and examiners should be erected in every State in the Union. What horrors are awakened in the minds of a bride and groom when they find that they are not mated! What worlds of suffering would be avoided if a reader of auras could inform them of their inharmonic natures before marriage, not after! What centuries of nameless crime has been heaped upon the generations of inharmonic children! They are criminally brought into the world and must pass lives of suffering with perverted minds and nervous systems. With psychic marriage laws the hideous divorce courts would close, and weeping children would no longer be led from their doors. Everything is coming the psychic way, and a movement of vast import has set in; men are studying that almost unknown entity, the human mind. In a few years we will treat ourselves as well as we now do potatoes, cows and horses. At present the people are in a hopeless tangle; unhappiness, sorrow and trouble fill the minds of multitudes of the married, while love, mercy and pity are strangers to millions of suffering children."

From these paragraphs it is seen that Prof. Larkin expects much from the reading of "Auras"—atmospheres given off from each individual person—by experts. That great advances have been made within the past few years in what is called Psychic Science I feel quite sure, and why psychology may not become very useful as an aid to settling the ever "previous question," that of the right adjustment of sex relations, to the end that children may be born well if born at all, and that parents may live happily in the conjugal relation, is a very practical question for us to ask.

While thanking Prof. Larkin most sincerely for his manly protests against the "hierarchies" and "literary [legal?] juggernauts that crush love, hope, happiness, life, out of mated couples," I must nevertheless enter a mild "demurrer" against the State Socialistic features of his educational scheme. Warned by past experience I think the less we have of state regulation of education and of the intimate personal relations of women and men, the better.

(To be continued.)

THE GIRL BACKED OUT. (Princeton Tribune.)

Up at Washington the other day James Barton of Monroe City and Artie Nicely of Petersburg, the former under 20 years of age and the latter under 18, through a friend succeeded in getting a license to get married. They sought the services of a minister and the services had proceeded to the point where the reverend gentleman had asked the couple to join hands. At this point the prospective bride put in a question: "Say, if I get married and don't like it, I can quit if I want to, can't I?" The good minister was thunderstruck, but informed her that such was not the case; that she was taking the obligation for life. The girl then turned to the expectant and embarrassed groom-to-be and remarked: "It's all off, Kid; I ain't going to do it." And the couple left the parsonage. We understand the girl was one of the late high school graduating class of Petersburg, but it is very evident that common sense was not included in her high school studies, or if it was she must have graded rather low.

That girl lack common sense? Why, if every girl had as much sense as Artie Nicely we wouldn't have to wait long for the millennium. Then sense would be "common" in fact as well as in name. I say the girl is a credit to her sex, and not only to her sex, but to the human race.

We wouldn't say that a man lacked common sense who refused to make a life contract for an uncertain business proposition. But for a woman entering into a relation far more hazard-

ous and uncertain than any business venture to refuse to make a life contract, that is preposterous! Cruelty, here!

I disagree, decidedly disagree, with this country editor. I believe the girl showed wisdom. She knew that she was taking a step in the dark. She knew that her mate might not prove congenial; that they might not be adopted to each other physically, mentally, or morally. Realizing that marriage would bring her into much closer relations with her friend she wished to leave an avenue of escape in case more intimate acquaintance revealed unforeseen incongruities.

Perhaps she thought that love might change, that the one now to her so dear might become an object of indifference, of aversion, or even of detestation. Perhaps she thought she could longer retain his love if he knew his wife would leave him if he were cruel.

She may have been afraid her husband would become a rake or a drunkard. She may have seen in imagination the nights when, as the husband's unsteady tread sounded on the threshold, the children hide and the mother shrinks back, fearing a drunkard's brutality. Yes, if she had been observant she may have seen many such cases among her neighbors.

At any rate, she realized the uncertainty of the future and wished to protect herself. If anything unpleasant should happen she wanted to be able to escape from it without injuring her self-respect or honor. So I take off my hat to Artie Nicely, the girl who had the courage to say, "It's all off, Kid; I ain't going to do it."

Of course the minister was "thunderstruck." Why not? Woman has been a slave so long that for one of her sex to assert her independence is surely disconcerting. So long has woman been indoctrinated with the idea of submission to the church and its decrees that for her to rebel must have seemed like a sudden change from the natural order of the universe.

This clergyman evidently believed in indissoluble marriage. But whence comes this idea? Hardly from the Bible directly. The marriage laws of the Old Testament were not strict. Polygamy was permitted and, "When a man hath taken a wife and married her, and it come to pass that she find no favor in his eyes because he hath found some uncleanness in her, then let him write her a bill of divorcement and give it in her hand and send her out of his house." Deut. XXIV, 1. Jesus and Paul rather despised marriage, and it was left to the medieval church to proclaim marriage a sacrament—an indissoluble union. When the cancerous growth of superstition had so developed in the human mind that from the moment the church baptized the new born babe 'till she administered last unction to the withered and dying man scarcely a moment of the individual's life was passed outside of priestly control, then was it possible for the church to enforce the decree that whom God, through his official representatives, had joined, let no man put asunder.

This relic of ecclesiastical control still lingers with us. Still we hear it proclaimed that marriage is a sacrament. But this will not be permanent. Although the Christian is always reserving a field of knowledge which he fences around with anathemas and says to the investigator, "Thus far and no farther," yet the scientific mind is not awed. Science claims the universe for investigation. She will admit no limits, no forbidden spots to careful, honest investigation. So, in spite of the threats of the church, science has investigated marriage—its origin and its history. Let us see the result:

The researches of Westermarck and others show that marriage owes its origin to natural selection. For the preservation of the child it was necessary that the parents should live together and nourish and protect their offspring during the period of infancy. Those animals which thus married had their progeny preserved, while those that did not, soon became extinct, as their children did not survive. Thus the habit became an instinct and was transmitted by heredity. This occurred far, far back in the life history of the earth. Our ape ancestors were monogamous, and probably lived the ideal Christian life.

Such was the origin of marriage; not in the decree of a god, but in the action of nature, working blindly for her own preservation. An inviolable marriage was necessary then, but I say it is not so now. Conditions have changed. We have risen above the brute stage. Love has developed in the human heart, so that if couples separate they would not leave their offspring to perish. The human father and mother will sacrifice and work for their

children even when children are ungrateful. Even in cases where there is enough of the brute nature left to cause humans to abandon their babies there are always those possessing sympathy sufficient to provide the unfortunates with homes. So I say that indissoluble marriage is no longer necessary for the preservation of the human race.

But just here Mr. Christian Moralist steps forward and says: "Wait! If you permit couples to separate, you destroy the sanctity of the home!" What is the "sanctity of the home"? Will anyone who makes use of the term please define it? Is it anything tangible? Or is it one of those stock phrases which serve only to befuddle and cloud the intellect and so prevent clear thinking? Is the home where love has gone out sacred? Can sanctity exist in the same house with vice, hatred, and malice? Will children born of unhappy unions have any sacred qualities? No; it is impossible! Only those homes are sacred where exist love, sympathy, happiness, and such homes will never be broken up.

Again: Suppose children should sometimes be cast out into the world at a youthful age. I contend it is often a good thing for them. They probably escape from homes filled with rancor and deceit; thus may they be able to escape moral contamination. To strike out into the world makes one independent, and we need independent men and women. We suffer from the stagnation of those who follow slavishly in the footsteps of their parents. Let the children go out into the world that they may get new ideas.

So I conclude that making marriage a contract dissoluble at the will of the parties concerned will result in increase of happiness and welfare for the human race.

JOHN E. BOULTENHOUSE, Press Writer No. 668.
500 Fulton St., Chicago.

ANSWERS TO QUESTIONS.

W. W. Miller, 159 Spring street, New Haven, Conn.: (1) I sincerely hope the paper will be continued. (2) Right in its present place of publication, or, if it would suit its editors and publishers better to remove their plant to some sunny climate, such as southern California, then my best wishes would go with them. (3) Whatever its publishers choose to give it; personally I prefer its present name. (4) Personally would rather have fifty-two numbers for \$2 than twenty-six numbers for \$1. Do not consider \$2 too much; consider \$1 too small; would not consider \$3 excessive and would really rather pay \$5 than see it suspended. My means would place a limit at five dollars. (5) Would prefer it weekly; fortnightly rather than monthly, but would gladly accept it monthly if I could not get it oftener. Will be responsible for one yearly subscription, and will circulate my copies among acquaintances that the paper may speak for itself, and may volunteer to pay for an occasional trial trip for some old man or woman who might like to read it regularly but could not afford it.

Cécile C. Tenn.: "I enclose one dollar to help you with your paper. Though I do not propose to answer all the questions you put to your readers, would say that Mr. C. [now deceased] always objected to the name Lucifer, saying it was no use to carry a chip on your shoulder as a target to be shot at. Also that although discussion on most subjects is necessary the sex question would naturally settle itself without so much controversy, for you cannot hasten the march of progress. I wish you all success in your undertaking, in whatever way you may carry it on, but will ask you to discontinue sending me the paper. My main reason is that it is a publication I must keep out of sight, as my husband did, and read on the sly. Our surroundings and circle of friends are too conservative for us to do otherwise."

L. J. L., Box 322, Columbus, O., July 27, '04: "For one I am not in favor of change of name. The public will gradually, if slowly, get accustomed to the name and it is sufficient if you print the sub-name with it, which is explanatory. A fortnightly is frequent enough publication and \$1 a year would be within the reach of all. Drop the discussion of every other issue than sex. Lucifer has always stood for sex and should stand for sex alone. It is the only American publication that does. Let Anarchist, Socialist and other publications—and their name is legion—take care of those issues and leave Lucifer—the beautiful Morning Star of human progress, to shine alone in its glory."

"If you can confine contributors to such magnificent reasoners as Dora Forster and R. B. Kerr there would not be a word in the entire journal that the average reader would overlook. The articles which these two brainy sexologists have recently written—"Must Economic Freedom Precede Sex Freedom," by R. B. Kerr, in No. 1017, and "Sex Radicalism—Who Are Our Teachers?" by Dora Forster, in No. 1018, are simply unanswerable."

"As for Free Love, you need not curtail the discussion one iota, but a little tact would not be out of place; and for the sake of the 'heathen' whom you might wish to convert, the use of the term 'Free Love' might be dispensed with without weakening your position or your argument one bit."

"Just as soon as I can get down to a good working condition I will make special efforts for Lucifer. Will then have you send me several hundred circulars which I will enclose in every letter I send out. I will try in every way possible to get you subscribers and 'ads,' for we cannot afford to let Lucifer go under. I would suggest that every friend of the Light Bearer pay for the printing of several hundred circulars each, and enclose one of the circulars in every letter they send out; or have an 'ad' of Lucifer printed at the head, or in the back, of their letter paper."

[It might be inferred from the apparent earnestness of L. J. L. that he is a *new convert* to the doctrines of Sex-Radicalism, but such is not the fact. For many years he has been a zealous worker for freedom of motherhood and for the right of the child to be born well, and has been the means of introducing Lucifer and its literature into hundreds if not thousands of homes. The suggestion that our subscribers send out Lucifer's circulars in their letters is, as I think, very commendable. We have some thousands of these advertising leaflets suitable for that purpose, which we can send to all who may care to use them. Several of our earnest workers are now using them in the manner suggested by Bro. L. J. L.—M. H.]

ANOTHER MAN'S VIEW.

Celia B. Whitehead recently said in these columns: "The settlement of the sex question belongs to women. . . . If men of unquestioned ability as writers, like R. B. Kerr, would work to free us and themselves from industrial slavery and cease meddling with the sex question they would earn most hearty thanks from one at least."

The good lady perhaps does not know that Comrade Kerr is one of the ablest and most industrious writers on industrial emancipation to be found on the western continent. He is working on precisely the same lines as is Mrs. Whitehead, so far at least as economics is concerned.

But the criticism offered by this Colorado Socialist writer on contraceptive methods is, to say the least, not scientific, and I would imagine that she had taken her cue from Anthony Comstock, or some other member of the so-called "vice society."

Sex hunger is a fact. With most human beings as with most animals it is the intensest of all appetites. I would infer from Mrs. Whitehead's criticism that she considered essential the propagative relation for the satisfying of sex hunger. In holding this position I think she is very much in error, and the situation she so cleverly describes, where "desire for conception is raised to the highest, happiest pitch of anticipation—only to be cheated," is not worse—in fact, is not so bad as is continual, unsatisfied sex hunger. As Comrade Kerr has shown, sex hunger slays its thousands. It is responsible for scores of deaths where the sufferers of both sexes have contracted all manner of diseases because they have violated natural law.

On the other hand, excessive child-bearing is responsible for more deaths than even abortion.

Mrs. Whitehead's criticism of contraception has been answered by almost every medical writer on this subject, and I believe the society of the future will not only encourage contraception but will adopt every reasonable expedient to lessen the death-rate caused from sex-hunger as well as abortion. We have not the wisdom at present to take any public notice of these great sources of human misery and premature decay. Our children, let us hope, will be saner.

HENRY E. ALLEN.

* When writing on business of any kind, please do not forget to enclose a stamp for catalogue of books and pamphlets on sale at this office.



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EASTERN REPRESENTATIVE:

M. C. WALKER, 244 WEST 143D STREET, NEW YORK CITY.

LUCIFER: ITS MEANING AND PURPOSE.

LUCIFER—The planet Venus; so called from its brightness.—Webster's Dictionary.

LUCIFEROUS—Giving light; affording light or the means of discovery.—Same.

LUCIFIC—Producing light.—Same.
LUCIFORM—Having the form of light.—Same.
The name Lucifer means Light-Bearing or Light-Bearer, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

THIRD SERIES, VOL. VIII, NO. 18.

Two more instalments of the essay "The Right to Be Born Well," will probably complete the series. It will then be put into pamphlet form, provided there seems a sufficient demand for such pamphlet. The price will probably be 20 cents per single copy, or six copies for one dollar.

JAMES F. MORTON, JR.

Elsewhere in this issue will be found a "Notice" from James F. Morton, Jr., in reference to his proposed lecture tour through the eastern and middle states. Having heard Bro. Morton address several meetings in Chicago I can with a very good conscience recommend him as a courageous, clear, logical and very entertaining speaker, and feel quite sure that our friends everywhere will do well to arrange a series of lectures for him wherever possible.

While it is doubtless true, as asserted by many observers, that a collegiate education spoils a man for the practical affairs of life; while it is true that Horace Greeley prayed earnestly to be "delivered from college graduates" I feel sure that Bro. Morton is an honorable exception to the rule, and that he is a living proof that not all of Old Harvard's graduates are failures when life's serious battles are to be fought. His editorial management of the Demonstrator, Home, Washington, is proof that the opinion of Old Horace is not always infallible. Write to Bro. Morton at once, at his paternal home, Andover, N. H.

THE OUTLOOK.

The political parties have all had their national conventions, have adopted their platforms and definitely outlined their plans of campaign; all except, perhaps, the Democrats; for until the presidential nominee has published his letter of acceptance there is always some doubt as to how much or how little the platform upon which he was nominated represents his own personal views, and the principles by which he will be governed in case of his election.

The telegram, however, sent by Parker to the St. Louis convention in regard to his attitude on the money question, and accepted by that convention as satisfactory, leaves no room for doubt as to where the party, as a party, stands upon what must be considered as incomparably the most important of all issues now before the people of this country,—the financial.

This telegram and the acceptance thereof as satisfactory by the convention, verifies once more the saying that has all the force of an accepted axiom or proverb, namely, that ever since the formation of the Republican party, or at least ever since the

opening of the great civil war, the Democratic party may be depended upon to "camp upon the trail" of the Republican, just eight years behind—adopting the policies of its predecessor.

The chief difference now between the Republican and Democratic parties is in the matter of humanity or candor, and in this regard the advantage is tremendously on the side of the Republicans.

As Roosevelt says in his letter of acceptance there is "no room for dodging," no excuse for dodging the issue. The Republican party openly and frankly champions the narrowest basis of currency—the gold standard, the money of plutocracy as against the money of democracy or the common people, while in their platform the Democrats dodge the issue, refuse to take an open manly stand for or against slavery of the masses to the classes—for, as Garfield, in his younger and better days, very truthfully said,

"Whosoever controls the currency of a country controls the liberties of that country."

The banking laws inaugurated by the Republican party, supplemented by the narrowing down of the basis of circulation to the single gold standard, simply chains the masses of producers to the triumphant chariot wheels of the owners of gold, and of gold mines.

With the surrender of the Democratic party to the owners of gold we may with almost absolute certainty expect these, among other results of such surrender:

First the perpetuity of the national debt. Under the reign of the gold lords the burden of debt will never be made less, but, judging the future by the past, this burden will be increased, as the years roll by.

Second. The gulf between the idle rich and the industrious poor will be widened and deepened until there will be practically only two well defined classes in this country, the one owning all the resources of nature, the land, the mines, the forests; also, the means of production and distribution, the tools, the ships, the railways, the warehouses, the factories, the elevators, etc., etc., the other class owning nothing but their ability to labor, their power to sell their services to the owners of the earth and its opportunities—whichever condition, as any one can see, means a system of slavery incomparably worse than that of chattelhood, for under chattelhood it was for the interest of the slave owner to care for his chattel in sickness, in case of accident, and in old age.

Never before, perhaps in the world's history, has there been such a widespread combine of the plutocratic classes as at this present moment. This combine, having captured the two leading political parties, the legislatures, the courts and the executives, no longer consider prudence and strategy necessary, and hence the gold lords of Colorado, the greatest gold producing state, the "packing house" trust of the leading cities, and if I mistake not, the coal barons of Pennsylvania, all declare, openly declare their intention to destroy the labor unions, thus compelling each applicant for work to surrender his fellow worker else lose his chance to sell his labor, his only means of securing a livelihood for himself and family.

Altogether the outlook is by no means encouraging for the lover of peace, of justice and of human solidarity. And yet some of us are so thoroughly imbued with the optimistic spirit that we do not despair. Notwithstanding the gloomy outlook politically and industrially, there is a silver lining to the cloud, and we all know that to the observer on the highest mountain tops there is always plenty of sunshine.

M. HARMAN.

SEX RADICALISM.

II. WHAT MUST WE LEARN IN HEALTH SCIENCE?

It is no wonder that the theological power which has for ages ruled the world, and which long ago described "the knowledge of good and evil" as the origin of all harm to mankind, should have set up ignorance as a virtue. But even the church has been obliged to pay some court to advancing science; even an archbishop has been known to express a belief in evolution.

In one department of life, however, knowledge is still looked upon as wicked, and special praise is accorded to the girl or woman who is quite ignorant of sex, her state of mind being described by the term "innocent." It was no theological Pope who laid down the rule that "The proper study of mankind is man," and but few have realized the truth of it.

Nevertheless in enterprising America a demand arose about

a generation ago, backed of course by the all-powerful femina Americana, for some knowledge on the tabooed subject; which has then and since produced a crop of books which actually made some knowledge of the physiology of sex accessible to the laity. But it was thought necessary to preserve the theological dogma intact that sex is an invention of the devil, only to be hallowed by the blessing of a priest pronounced over a couple who are to utilize sex powers only for the purpose of procreation. Any inconvenient facts, such as the number per cent or per thousand of married people who are able and willing thus to use sex faculties only for generation, were kept in the background; nor could the authors of these books at all tolerate the idea that any right-minded person could possibly feel sex activities of mind or body before a good income had been secured on which to marry.

The goody nonsense of perhaps the best of these popular books, Dr. Nichols' "Esoteric Anthropology," makes it almost useless for our purpose. These writers try to play on human fears exactly as quacks do, and seem to fancy that fear can make people moral. Dr. Alice Stockham's books are more modern, but they do not touch the question of celibacy. We need books that will fearlessly give us all the facts as accurately and fully as possible, and answer such questions as the following: What percentage of children develop sexual feelings and activities, (1) before the age of seven? and (2) between the ages of seven and fourteen? and what is the mental calibre of such children? and how should such activities be regarded? What substitutes, whether physical or emotional, for the natural exercise of the sexual faculties are resorted to by the majority of celibate men and women? and these facts should be easily obtainable, seeing that the Puritan sex system has forced nearly all of us, during most of our youth, to find forms of sex expression other than the most natural forms.

What proportion of men find the service of hired prostitutes satisfying? What proportion of celibate women suffer in health obviously as a result of the virgin state (apart from the strain on the nerves due to celibacy) so as to be disabled from professional work at least one day in the month? What crises in nerves are noticeable in human beings, and what is their relation to sex life? What proportion of married couples are sexually mated? How many women remain passionately unawakened after marriage? and what are the causes of this? and what is its effect on health? What is known as to the frequency of sexual needs? In conversations which took place in the frank-spoken west, among groups of married men in two different places, quite a number of them replied to the question "How often?" by the answer "Every night;" one said "several times every night," and one said "once a month." We need to know the effect on happiness of "every night" persons being united in monogamic marriage to "once-a-month" persons.

I have no wish to dogmatize, but I believe the answers to some of the questions I have indicated would be in accord with the following opinions and suggestions of probabilities, which are based on discussions with various conscientious men and women, mostly people of special study and observation.

Persons who are vigorous both mentally and physically develop sex feeling in more or less degree very early in life, perhaps usually not later than the age of seven. The full connection between mental and physical sex feeling is not developed till many years later, though both may be active.

Sexual play is natural to children, and when arising naturally, and not stimulated by bad nurses very early, is usually not injurious, especially when there is plenty of healthy social play. The excess of it in highly nervous children is a symptom not a cause of nervousness. It is quite unscientific to call the excitement of the sex nerves, "solitary vice"; and it is mere cruelty to tell any child or adult that this habit is low and wicked; such teaching always defeats its own purpose. The child should be given enough knowledge to show him that the habit may become selfish, and, especially in the case of boys, exhausting, and to encourage him in moderation. The practice is continued into adult life as a means of relief to the starved sex nerves of celibates,—natural sexing being denied to them by our Puritan social laws. All these sexual phenomena are observable in domesticated animals of nervous nature, and do not appear to increase their nervousness, though they might if animals were infected with our ideas of "sin."

There are various emotional outlets for sex feeling, and when congenial social conditions are present, these may prove fairly

satisfactory. Religious enthusiasm is one, especially among women, though it may sometimes excite rather than occupy and soothe the nerves. Perpetual falling in love, common to highly susceptible men in youth, perhaps has the same effect. Romantic affection of the youth of both sexes for persons of their own sex is common.

The institution of prostitution can only be regarded as a mere substitute for the mutuality of true sexing. Sensitive and refined men despise it even when no social degradation is involved for them.

Little information seems obtainable on the periods of greatest nervous power and excitement in human life. The age of twenty-eight seems the most active time of nerves, both in men and women, and there are traces of other nervous epochs, later, and in quite old men of forcible character. At these crises, such trying conditions as sex isolation and false mating should especially be avoided, yet no guidance is given in our popular hand-books of health as to this. The amount of nervous susceptibility arising in women in middle life previous to the climacteric, and usually between the ages of forty-five and fifty, is so great that it seems usually to give immunity from nervous crises subsequently in women; though it does not necessarily impair the normal sexual feelings after middle life, as some imagine, nor need it diminish attractiveness in later life, at least among refined and cultured people, as may be observed in women who have suffered neither from prolonged celibacy nor from slavery in marriage.

It is hard to estimate the extent and the result of the ignorance of sex among women. A woman brought up in the unknowingness which the Puritans call virtue has the greatest difficulty, even when the facts are intellectually presented to her, in realizing that society has actually deceived her on such a vital point, and made use of her own best social feelings of reverence and altruism to deceive her. The "conspiracy of silence," when the celibate woman first understands that she has been the victim of it, seems nothing less than diabolically cruel.

Many married women know nothing of the sex problem, and ignore it; but even when they have missed the best joys of mating, as many do, nature, less cruel than society, often satisfies them with the joys of maternity, and the satisfied do not complain nor sympathize with complaint.

I hope that my fellow students of the facts of sex may be able to throw some light on the points I have raised. On all these questions we have to obtain knowledge, to show the working of our Puritan sex system in its results to the physical health of the individual.

Another day I hope to write on sex as a social force.

DORA FORSTER.

ONE MAN'S VIEW.

As a man that knows a little about the sex question, and its importance to both men and women, I beg to differ from Celia B. Whitehead, as she seems to ignore, to entirely lose sight of, the most important part of sex. See "One Woman's View" in *Lucifer*, No. 1018.

I will preface what little I shall say on the sex question by the general statement that "The purpose of all life is Pleasing Sensation." That is the main purpose of life; all other objects in life are subservient to that main purpose; and without that, life could never have been developed in its organic form, and would cease to exist except in an undeveloped primitive state. As pleasing sensation produces, continues and reproduces or perpetuates all organic life.

Sex has a twofold purpose: the one very important, imperative purpose—pleasing sensation; the other remote, important only as applied to the race, not as to the individual—procreation. The first, the important, is always desired, required, needed by the properly, normally developed individual of every species. The higher the development of the individual or the species the more imperative the demand, and to unduly restrain or control this desire is to cripple the organism, to prevent its proper growth and development, to partially kill or destroy the individual. The other—procreation—is but little desired, and very seldom until long after maturity or until middle age, and then usually as a result of mental action, a desire of the mind, and not from any feeling prompted by any need of the body or its organs, any real need of the individual.

The sexual system may be likened to the alimentary system,

where we eat to satisfy our hunger, for the pleasing sensation of eating, and alimentation results, yet would result equally well from the eating of raw corn or wheat, but with a great lack of pleasing sensation, so much so that life would scarcely be continued without the pleasure of eating. So we see the pleasure of eating is of more importance than nutrition. In like manner only in a much greater degree, is pleasing sensation of more importance in sex association than procreation.

Our "One Woman" is entirely mistaken when she says "The organs of conception are raised to the highest, happiest pitch of anticipation, eager, throbbing, alive with desire for fruition, for conception—and are cheated of their hopes." Such is not the case. I may truthfully say, such is never the fact. Their yearning and desire is all for *Pleasing Sensation*. They know nothing of conception, and if that yearning for pleasing sensation is fully satisfied (which I know is seldom the case with women, for reasons I will not discuss here), then the purpose has been served, nature has not been cheated, but has been gratified, satisfied and the health of the individual organism and its organs preserved.

It is the lack of gratification, the failure to get the desired and needed pleasing sensation, either with or without working up to the pitch our friend mentions, that constitutes the repeated outrages on nature that does not go unavenged. That is the foundation cause of more ill health than all other causes combined. It marks the difference between the health of the boy and girl at puberty, at the beginning of their sex needs, and that of the average man and woman, especially woman, of middle age, or after the prolonged practice of suppression, of repression has sapped the vitality of its victim.

The settlement of the sex question belongs to men and women, and if ever settled it will be settled by thinkers and investigators, by those who do not fear to walk in forbidden ways, to seek for hidden causes. It will not be settled by those abnormal deformed specimens of humanity resulting from suppression, from false education and training.

C. S. WOOD, M. D.

TEE OTHER VIEW.

The question of heredity, again in No. 1,918, is treated, almost invariably, as though the child had no ancestors save its father and mother. No doubt non-adaptability explains, often, such cases as that cited by the Editor, but every such puzzle possibly has another solution. The child is the offspring of the race no less than of its individual parents, and as the offspring of the race it may take its most salient characteristics of mind and body less from its immediate parents than from a forbear a generation or ten generations farther back in the line of evolution. Any child may do this; many children do so hark back, for better or for worse. This indisputable fact of the frequent predominance of distant over near heredity has two admonitions for us: First—We must not be disappointed to the point of discouragement if the most careful adaptation of the two parents and the best environment fail, in many instances, to produce the desired results. Second—It is at once seen that nothing could be more cruelly foolish than the suggested and sometimes attempted State control of reproduction, a control it is now proposed to carry to the limit of absurdity and outrage in Australasia, the unhappy land upon which has been emptied the entire contents of the Pandora's box of collectivistic nostrums.

We are told again that the solution of the sex problem rests with woman alone, and man should withhold his polluting touch. To make this panacea perfect, I would humbly suggest that man be completely eliminated from the processes of reproduction, for if you permit him to have any part therein he is likely to say that what is needed is the joint study of the processes which lead to the birth of boys no less than of girls, that we have found man-rule to be disastrous and are likely to find woman-rule to be no less harmful. Of course, the suggestion which I am noticing here is merely the swing of the pendulum to the other side of the arc; we have the demand for the one-sided rule of woman because we have had the one-sided rule of man; the scientific point of rest for the pendulum is midway between the two extremes, where men and women meet in equal liberty to do the work that is the task and joy of both.

It also is suggested that men confine their attention to the industrial problem, to secure comfort for men and women alike. This has long been the view of the common man and woman—man was to earn the money and woman was to look pretty and

bear children. The result has been to make men the dictators of the sexual status of women, to make every boy-child a potential buyer of sexual favors, in marriage or out of it, and every girl-child a potential prostitute, the seller of sexual favors, in marriage or out of marriage. No, we shall not consent that in the new society for which we are working men only shall be wise in industrial knowledge and women only shall be wise in love and reproductive knowledge.

Those who advocate the limiting of love to reproduction and contend that provision is harmful beyond all calculation, always ignore the cheating "of their hopes" which the limitation they advocate involves. So little do they understand the nature of men and women that they seriously argue for a condition of affairs that necessitates a million "outrages" where the procedure they denounce may necessitate a hundred or a thousand, and may not necessitate any. They have not yet grasped the fact that there has come about a differentiation of the amative and the reproductive functions that renders abstinence except for the few children desired a life-long torture for an increasing number of women.

EDWIN C. WALKER.

FROM THE PICKET LINES.

Among the letters received from Colorado within the last few weeks is the following. The writer is one of the oldest and most faithful of all the readers and helpers of Lucifer:

Longmont, Colo., July 21, 1904.—"I have lived in Colorado nearly as long as any one; have loved the state; have taken pride in it as one of the most glorious members of the American Union, but now am compelled to admit that I am ashamed—profoundly ashamed of the record made by our governor, his adjutant general and their armed and hired lackeys. I think myself justified in using a much harder name than lackeys, but forbear.

"If the stand taken by the state authorities, the military, and the 'Citizens' Alliance,' is sound, and is to be sustained, then all our boasted constitutional safeguards, all the provisions in our 'Bill of Rights,' are not worth the paper they are printed on. They are absolutely worthless.

"That Sherman Bell—a second edition of the Spanish Weyler—is alive to-day proves that the union men are a thousand times more law-abiding than they have been pictured by the Peabody press of the state. Inclosed I send you three clippings from a late number of the Rocky Mountain News, summarizing the case of Adjutant General Bell, when giving to the public his excuse for his later acts.

"A few days ago I had a long talk with a brother G. A. R. comrade—a Republican, one who voted for Peabody, and yet he is as radical in his condemnation of all these outrages by the governor, the militia and Citizens' Alliance as I am. On parting he remarked that if our talk had been overheard and reported to General Bell we would both be candidates for the 'bull pen,' or for deportation. This is doubtless true, or would be if we were in Cripple Creek.

"How it has transpired that the militia, or the citizens' committee, have not as yet encountered anyone sufficiently endowed with the spirit of American freemen, when invited to leave their homes, to tell them to go to the mythical hot place, and then arm themselves and die in a just cause, as becomes freemen, this is something I can not quite understand.

"M. H. COFFIN.

Another letter: The wife of a deported blacksmith, a man sixty-two years old, one who has been a faithful friend and patron of Lucifer for a dozen years or more, writes thus from Victor, Colo.:

"My husband and son were taken away by an armed mob, and I am left entirely alone two miles out among the hills. They were arrested at home, minding their own business, without warrant, without excuse, put into the 'bull pen' for three days and nights, with little food and nothing to sleep on but the bare floor. They had their trial at two o'clock in the night. When asked what they were arrested for they replied they did not know—neither did their judges know. When asked if they were Socialists they answered 'yes.' That was crime enough. With many others they were then taken to the Kansas line and dumped on the prairie, without food or shelter, to do for themselves as best they could. They are still exiles from home, and this explains why I cannot send money to pay up arrearages on Lucifer. Will pay up as soon as we can."

The name of the writer of this letter is not given, for obvious reasons. Our readers can have the name by writing to this office. And still another Colorado letter reads thus:

Cripple Creek, Colo., July 21st, 1904.—The Editor Lucifer, Dear Comrade: You will do me a great favor if you will kindly publish this letter in Lucifer. I am in distress. Confined to my bed by rheumatism I am practically helpless. Change of climate and complete rest for a short time are absolutely necessary. I am totally without means whereby the change or rest can be

obtained. Indeed I am without means upon which to subsist unless the progress of my disease can be arrested. No comrade has ever appeared to me for assistance and failed to receive ready response. I never anticipated that I would be reduced to this extremity, but it has come, and I am now compelled by imperative necessity to solicit aid from the comrades. I can assure them, one and all, that whatever aid they can and will render me under these distressing and humiliating circumstances, will be profoundly appreciated by J. Allen Evans.

I have known Bro. Evans many years, personally and by correspondence. While in Louisiana a few winters ago I was hospitably entertained by him, when myself a health-seeker. Though nothing is said in this letter about the labor troubles in the Cripple Creek district, previous letters had informed me that his business, that of laundryman, had been destroyed by the conflict between the labor unions and the mine owners. For many years Bro. Evans has been active, with tongue and pen, in behalf of the disinherited classes. He is known as Press Writer 415. He has been a paying subscriber to Lucifer near twenty years. Feeling under personal obligations I have sent a small contribution to his pressing needs, and promised more soon. Believing him every way worthy of fraternal regard I ask our patrons and especially the members of the Press Writers' Association to do what they can to help Brother J. Allen Evans in his time of great need.

M. H.

NOTICE

I should like to meet as many Lucifer readers as possible during my coming lecture tour, and will call on any living in or near Boston, New York, Philadelphia, Buffalo and Cleveland, who will let me hear from them at once. I hope to visit other cities east of Chicago, and shall be glad to hear from any who can arrange lectures along the route. While my main purpose is to conduct propaganda work along liberal and radical lines. I have also a separate list of lectures on topics of travel, art, literature, science, history and philosophy, which have already proved acceptable to numerous conservative literary and educational societies. I will accept engagements for these in small towns or elsewhere, where arrangements cannot be made for radical lectures. My present address is Andover, N. H. I desire to hear at once from all points east of Chicago, with reference either to lectures or to personal visits.

JAMES F. MORTON, JR.

VARIOUS VOICES.

We are always glad to receive calls from friends visiting the city. Take the Lake street elevated, stop at Ashland avenue, walk one block east, then one block north. Or take Madison street electric car west and stop at St. John's place, alighting in front of our house. The Lake street electric and Paulina street cars also pass within a block of our residence.

[Full name and address of writers in this department can generally be obtained on application to the editor.]

R. T., Box 81, Alderson, W. Va.: "Find enclosed a two-dollar bill for Lucifer, whose work is all right, name and all. You must send me the paper. I had a sample copy, the first for years. Later: Send me Hilda's Home, 50c, and 'Vice,' etc., by Walker, 15c, and list of Free Love literature, for which I enclose 65c. Is Aunt Elmina still living?"

[Yes; Elmina D. Sienker is still living, and in fairly good health; or was, some two months ago. She seems taking a needed rest. Hers has been one of the busiest of lives, and hence at her age a rest is eminently in order. Her many friends will probably hear from her again ere long. This letter of R. T. is one of several like it, recently received at this office; letters that encourage us to continue the sowing of sample copies.]

J. F. Paulson, Chicago.—To M. C. J., N. Y. City: "This is the earliest opportunity I find to answer your letter. I promise to co-operate in the fund to sustain Lucifer by sending in July ten dollars to the person named by you. Hoping for success in the matter, I am, yours for liberty."

Clara J. L. Pierce, Mass.: "The article of Mrs. Colby and your reply to it seem to me a very clear exposition of our faith—Freedom in Love and in its expression, with self-control instead of depending on the commands or the opinions of others to keep our lives pure and unselfish. People do not seem to be ready for freedom. More than one acquaintance have told me that if free they knew they would live as passion and self-love dictated, rather than as loving kindness to others would dictate. If this be true, then there is nothing more to be said—to that person."

We can only wait, hopefully wait, for their growth into real womanhood and manhood. When freedom comes to one it comes as a test—the use we make of freedom shows where we stand, whether on the lower animal or the human plane."

J. W. Gott, Editor Truth Seeker, Bradford, England: "I will run your advertisement every month for twelve months, as printed on page nine of July Truth Seeker. If my readers will only try your paper I am sure they will like it. They will more easily order from English address than American. Any orders coming to hand I will at once forward to you. You stick to your guns, like a real fighter as you have proved yourself to be. I hope your health will improve and that we shall long have your co-operation in our fight for liberty."

[The Truth Seeker, Bradford, England, has been on our exchange list for more than a dozen years. While held as a hostage for the good behavior of Lucifer and its contributors some years ago, in the Federal prison at Fort Leavenworth, I was bravely and ably defended by Brother Gott in his journal. He went to the expense of having a cut made of my physiognomy, which cut occupied a conspicuous place in his editorial columns. Was it because "God was on my side" (Gott is German for "God," as all our readers know) that I was well treated while in prison and came out in better health than when I went in? Of course I shall be glad to keep a supply of the Truth Seeker always on hand for Lucifer's patrons.—M. H.]

Laura J. Langston, Paonia, Colo.: "Indeed I want the Light Bearer, for such it has proven to me. I will settle all arrearage as soon as I am able. At present I am going through experiences that will push me up nearer to the light. My trials have almost paralyzed me. Sometimes I have felt as if thought and the power of action would desert me, so amazed have I been at the conduct of some of the whitewashed 'Respectables.' Wishing you all possible success and thanking you for your kindness, I am always the friend of Liberty."

[Laura J. Langston is well known as the secretary, for Colorado, of the American Press Writers' Association, some members of which Association will perhaps learn for the first time, from this extract from her letter to Lucifer, that this brave and earnest fellow worker has been, is now, in serious trouble. Doubtless they will at once write and offer what assistance may be in their power. One of the chief objects of the Press Writers' Association, as I understand it, is to bring the volunteer army of workers for justice and liberty into closer sympathy and friendship than they would otherwise find it possible to be. Lucifer's columns, as well as those of the Boston Press Writer, the organ of the Association, are always open to short letters from the Press Writers. A large percentage of our readers and workers are now members of this the most effective (as I think) of all the American associations for the education and cultivation of a public conscience that will in time overthrow all class privileges that have ranged the people of the United States in two opposing armies, ready and eager to cut each other's throats.—M. H.]

Mrs. B. M., New York: "How exasperating such articles as Celia B. Whitehead's! which you have well named 'One Woman's View.' But after all, of what consequence is it? I was almost tempted to let the matter go by. I feel sorry for women who with such a superabundance of the motherhood faculty are not permitted by nature or man-made law to have their fill of it."

"As far as I can see, no one has objected in your paper to any one's having all the children they desire. The only objection that has been made is to women having more than they desire. The article I name is so one-sided and so unjust in its estimate of human nature and woman's nature and man's knowledge of it, that I do hope the writer will not occupy much space in your valuable paper in future. I would much prefer Mr. Kerr's and others."

"Celia Whitehead's views are not those of the generality of women. The sex desire is deeper and farther reaching than simply that of motherhood, although the latter is commendable and should be honored and respected under all circumstances."

[To get the whole of truth we must be tolerant and hear all sides. There are doubtless many readers of Lucifer who substantially agree with Celia B. Whitehead. "Let Truth and Error grapple." On careful and unbiased comparison of ideas advanced by the various contributors to this symposium in reference to "contraception" it will probably be found that no one has a monopoly of truth and that no one's views are wholly erroneous.—M. H.]

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That the more we know the more we realize the scantiness of our knowledge, and dimly perceive a vast unexplored domain, indicates that our capacities transcend our attainments.

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WHOLE NO. 1020

SEX RADICALISM.

III. SEX AS A SOCIAL FORCE.

To do justice to the far off origins of the power of sex in social development, one would need the German mind with its love of fundamentals. The animal which has distanced all others in the competition for supremacy, and established himself the unquestioned lord of creation, has certainly done so by means of his extraordinary development of the social faculties, of which language is the most wonderful and important example.

That this animal, homo, man, has developed sexuality to a far greater extent than any other, and while much less prolific has greater and more constant amative power than any other, is a fact which purely has no chance connection with that of his great social faculties, but rather the two exceptionally developed powers, the social and the sexual, must act and react upon each other.

Nor would it seem that the powers of sexual love and passion could have been thus exceptionally developed, (while obviously absorbing a good deal of energy), unless they had greatly aided the social development in man.

Nature, to speak metaphorically, is never extravagant; where she spends liberally she gets liberal returns, and she knew what she was about when she turned man's energy into performing arduous and apparently useless tasks at the bidding of cupid. The powerful stimulus of love has been worth all it costs. Tolstoy may cast accounts, if he pleases, of what he thinks well-spent and ill-spent energy; Nature will not become a Tolstoyan, and she was never less so than when she made Tolstoy.

We think, perhaps, that the falling in love of human beings is a mean trick of Nature's, to ensure the reproduction of the race; not so; children are the product, no doubt, but the by-product is yet more important—the efficiency of the race stimulated by the love passion. And efficiency means happiness.

A certain amount of sexual liveliness and responsiveness Nature insists upon before an individual may graduate as a propagator of his species; but in man, in the comparative standing of races, a capacity for love-enthusiasm, more than numerous progeny, seems a true sign of high development and success, and bears fruit first in fighting power and in poetry, and later in the sciences and the arts allied to the sciences. And again and again we may find that the greatest result is not what seemed the chief aim, for the virtue lies in the struggle, not the prize. An Abelard and Heloise may or may not have produced children, but they lived an immortal love story.

It is hard to say whether this power of enthusiasm becomes more important in the individual or in the race. A gentle Scotch essayist, William Smith ("Thorndale") said that it was Death that startled man into thought. But Love even more than Death does so. Death presents himself at our door in his chief grandeur but twice or thrice in a lifetime; but Love may be there at any season; "behold, I stand at the door and knock," as the mystical Christian evangelist puts it.

Puritan society takes a purely utilitarian view of this love-force. That love should bring forth happiness, and happiness breed love, does not enter into their scheme. That the lover should be broken in to run in harness seems to them no open question. And so the willing lover is turned into a hard-working husband (supporter of the household), and must restrict his affections to a narrow sphere.

This scheme worked fairly well in peasant societies where married life was of a simple character suited to simple natures, and entered upon early in life. But when this ideal is forced upon a highly complicated society, as suited alike to all the varied individualities of such a society; and when it is pretended that marrying at 30 or 40 fulfils the same purposes as marrying at 20, and that no injustice is done to a woman when mating, or maternity, or both, are denied to her—the results are so hideous that we usually forbear to speak of them. But the powers of progress forbid that we should ever cease to take our part in thinking of them, till thought produces radical reform.

Let us exhibit a utilitarianism which is far grander and nobler than that of the puritans; theirs is but poor and petty.

The power of Niagara can turn a saw mill, no doubt, but it can do far better than that. We must have this force of sex love present and at work always and everywhere, an enthusiasm which will blend with and strengthen our enthusiasm of humanity, an inspiration in every life that has grown beyond the narrowness of childhood.

I hope next to discuss "What is Permanent in Puritanism?"

DORA FORSTER.

ANOTHER WOMAN'S VIEW.

It has been the custom of female saints of the church to eliminate men from their lives, but they have eliminated children as well. This would seem to be inevitable, that if we would admit the precious babies we have to admit the men too—bless them! It remains for our own St. Cella to propose that motherhood should eliminate fatherhood, and that women alone should settle the sex question. This they will do, we are told, "without detriment to any one," and the first step in the process seems to be to induce the men to step down and out.

This gives me a lost and lonely sensation, for men are quite essential to my happiness. Of course my own particular friends will be found among those "rare and noble exceptions" who, we assume, may be safely allowed a finger in the pie. Yet am I still dismayed. I have not supposed women to hold a monopoly of "sex." What, I am moved to ask, would be the sex question with the men left out? For the function of begetting the offspring of the race no scientific or metaphysical substitute has yet been found. Are we to suppose the begetters of offspring are to be selected from among the aforesaid rare ones, those paragons of purity so few and far between in the objectionable male sex?

Verily, one would think this "One Woman" had been brought up on a stock farm and could see nothing in love and the sex question but a matter of breeding. Moreover that reminds one of Comrade Kerr, who seems to be one of the objectionables who must not "meddle."

"There are more things in heaven and earth, Horatio"—come, let us mix a little biology with our sentiment. That is where it belongs. Woe unto the sentiment that won't mix well with biology!

In the beginning sex is undifferentiated. The protozoa meet and mingle and reproduce—each and every individual. Then comes the process of differentiation, a sort of biological division of labor, as it were. Organisms become male and female, functions are specialized, the mother is evolved. With the prolongation of the period of infancy, through increased parental responsibility, the father is developed and the joint care of off-

spring makes male and female better acquainted with each other and produces the conditions which make love possible.

Through ages of time has Nature produced the mother, through further ages has she been producing the father. Will it be to the detriment of no one to arrest and reverse this development, to shut out the male sex from any and all participation in race breeding save the one essential office of impregnating the ovum?

Man has tried to arrange these matters to his own advantage and has lamentably failed, for the result is of advantage to no one, as the present sex problem abundantly indicates. Woman's part in this has been on the whole a passive one, now she demands a free hand. She would succeed no better. Love must settle the sex question. Men and women, hand in hand, heart to heart, and mind to mind must solve its problems. And we must remove the shackles from love that it may do its perfect work.

Male and female is the human race; male and female alike transmit their qualities to offspring. Utterly interdependent are male and female for the finest development, the highest efficiency, the fullness of life. So interwoven are their inherent needs and desires that all the mistakes of centuries, all the perverting influences of church and state, all the curse of sex superstition, have not been able to quite separate their interests.

The marriage institution has set man over woman in the position of master and owner; it has flouted and denied the free life of love all along the line; but in spite of this, love persists, love still cries for its own. Through the debris of dead and decaying institutions love still struggles to put forth its leaves of healing, its buds and blossoms of joy.

Not to the separation of men and of women, not to the establishment of arbitrary divisions of responsibility, not to the degradation of woman to a sexual autocracy, are we of the new day looking, hoping, striving; but to the growing and the spreading of these joy blossoms that are found on the tree of Love,—this deathless tree that grows even in the desert and the darkness but comes into fullness of bloom only in the sunlight and pure air of Freedom and Equality.

"Love is enough: ho ye who seek saving.
Go no further: come hither: there have been who have found it,
And these know the House of Fulfillment of craving;
These know the Cup with the roses around it;
These know the World's Wound and the balm that hath bound it."

ADELINE CHAMPEY.

CELIA B. WHITEHEAD REPLIES.

No. 1019 of *Lucifer* has just arrived. It gives me much satisfaction to know that R. B. Kerr devotes some thought to the economic question. I should like to see some of his writing on that subject for I feel sure it would be good.

Henry E. Allen infers from my criticism that I "consider the propagative relation essential for the satisfying of sex hunger." I do, most certainly, believe that regarding the human female; as much as I believe it of any other female animal. Whatever more women may be they are still, as to their physical bodies, animals. Nor do I believe that any willing, normal, well-cared for woman ever died of "excessive child bearing." Will any who may reply to this please notice my modifications? They are important.

I am told that "my criticism of contraception has been answered by almost every medical writer on this subject." Well, what of that? Almost is not altogether. Doctors are not infallible else we should not have the old conundrum—"Who shall decide when doctors disagree?" And they do disagree, very decidedly, on these questions. Also the profession at one time disagrees with the profession at another time. Doctors used to teach that continence was extremely harmful to a man. When my son was at the medical college he said they taught that that idea was erroneous; yet the legal doctrine of marital rights, which is responsible for the deaths attributed to "excessive child bearing," is an outgrowth of that idea. It was put into law by men, not by women, I am glad to say.

C. S. Wood, M. D., writes so dogmatically that it would probably be useless for a layman to argue with him; nevertheless I venture this explanation: When I said "organs of conception" I did not mean to include the whole sexual organism. He is, it seems to me, partly right and partly wrong as to the "pleasing sensation." Let him try for a few days chewing food without

swallowing a single drop or particle of it and see whether he gets the same "pleasing sensation" that he gets when he eats and swallows his food—like a rational, natural human being. The stomach cannot take its "pleasing sensations" by proxy, from the mouth. It seems to me this illustration makes my meaning plain.

I wonder if Mrs. B. M., New York, thinks I want women to "have more children than they desire." But I dare not write more lest she become again "exasperated" with me for occupying your "valuable space." I had flattered myself that I was not given to writing long articles for *Lucifer*, so I feel quite humbled by what I am desired to do "in the future."

CELIA B. WHITEHEAD.

Denver, Colo., Aug. 7, 1904.

ANOTHER WOMAN'S VIEW.

I do not wish to monopolize the columns of *Lucifer*, but Mrs. Whitehead's article in No. 1018 so electrifies me I must hasten to place myself on record as to the immense wrong done to woman, and thus to the race through any unnatural means of preventing conception. Mrs. Whitehead has beautifully and delicately painted the wrong, the cruelty of disappointed expectancy, but I can assure her that just such intense expectancy may exist when there is no possibility of material motherhood, and indeed, I have met more than one woman who never felt sex desire until after the period of such motherhood is past; now what does that mean but that the sex relation, when mutual and loving gives intellectual and spiritual life also, and that both are injured when expectancy is denied.

What does it mean but that woman is just as necessary in the intellectual and spiritual development of the race as she is in its perpetuation, and that through the same relation. Woman's freedom does not depend upon her power to prevent conception. There is no more damning slavery than woman's submission to man's wishes in this respect. Nature will furnish her own contraceptives if we will follow her methods—will do this through the law of growth—of taking woman, (and man too) beyond the physically propagative plane.

The higher we get in the scale of evolution, the more the mental and spiritual is developed, the fewer children, and that intense expectancy, if fully culminated on both sides is far less likely to ultimate in conception than is the negative passive condition of the woman whose sex nature has been deadened if not killed by serving the husband from a sense of duty, and from the fact that he could torture her in so many ways if she did not yield. Women who bear the most children are those who "are never left to want," as one woman said to me.

Sex is a refiner—is such because of action and interaction, and if our children are taught that offspring are but the beginning of sex use, are taught to recognize intellectual and spiritual life force in the relation, a finer element will take the place of that which is thrown off, and soon this refining power will take both parties beyond the possibility of physical reproduction. One, two, or three children will be all that such women will bear, but the relation will continue, will be sweeter, stronger than at first, but, being satisfied, soul and body, will not be so frequent. Abnormal sexuality will be unknown.

Those who use preventives destroy this natural order of growth and thus help to hold the race back from its high destiny. Women are now so placed that prevention, in some cases, may be the least of two evils, but they are only emergency measures, and should never be considered as a solution of the disability under which both men and women labor because of woman's enslaved condition sexually. To some my position may seem far fetched and untenable, and I cannot in a newspaper article give what to me are proofs, but it is the light in which I have seen this most important of all questions for more than thirty years, and the more I study it the more convinced I am that I am right.

With Mrs. Whitehead I feel that this question belongs to woman, and I never read an article, written by a man, (or a woman thinking from man's standpoint) urging upon woman her responsibility in choosing fatherhood for her children, but I feel like telling the former to mind their own business and the latter to believe in themselves.

It is not strange that men, as they have so long had the control of woman's sex life, should find it hard to learn to let her judge for herself, but their work is to set woman free, and then

see to it that they are worthy to become fathers, and leave woman to do her own work in her own way.

I believe in man. I believe in woman. Man can not rise so long as he enslaves woman, and woman cannot go forward so long as she is bound by man's laws—by man-made environments. In freedom woman will rise instead of sinking, and man will naturally rise with her, he will meet her fullest expectations. Not responsibility but spontaneity will bring out the best in both man and woman—love, not force. Man has bound himself in chains that fret and chafe, thus bringing out the worst instead of the best, and he has so bound woman that she often becomes his curse. What both need to work for is an entire change in the system which enslaves both man and woman.

LOIS WAINBROOKER.

ANSWERS TO QUESTIONS.

H. D. Eastley, Bondurant, Iowa. "I hope you will retain the name Lucifer, as I see some hints of a move to change it. Lucifer, Son of the Morning, at once the most striking and appropriate name imaginable for a straight-forward radical paper; and—because the name has been applied to the devil—the most daring step in line with fearless walking in forbidden ways which all reformers so much need."

"I shall be glad if you conclude to publish 'The Right to be Born Well' in pamphlet form as I have not had the opportunity to read it."

"The view put forward by Dr. Wood, that 'Procreation is important only to the race,' points to a solution of the marriage question which I believe to be an approximately true one, namely: 'Let the race [the community?] regard the child as at least as important as a colt, and support the mother and child as willingly and as well as the mare and colt are now supported. Then woman could afford to bear children in freedom. Any man who desires children would strive to please the mother of his children, so that they might dwell together in unity. No life-long marriage vows would be necessary or desirable, as the mother's support would not depend on her continued submission to a husband, after he had ceased to be congenial. And this fact would tend to induce him to strive to be congenial after full mating as he now does during courtship. Only let the public recognize the cash value of babies, as it now does that of colts, and the problem would not be hard to solve. Whether the child produces or not it must consume—food, clothing, shelter, luxuries, and is not the home market for such things increased by so much? Why should we support immense armies and navies to secure foreign markets while scorning, ignoring and destroying our own home markets?"

T. F. Lee, Lakeport, Cal. "When a fellow has nothing to say the best way is to keep silent. Suggestions and advice have rolled in upon you very copiously, and I would especially second the most of Mr. R. B. Kerr's ideas."

"Now that Cella B. Whitehead has spoken and advised men to cease meddling with the sex question I feel quite relieved and am much more at ease. I for one, being a bachelor, am perfectly willing to turn the battle over to the women and let them settle the question to suit themselves. I would like to see some portion of this earth governed exclusively by women. This is said with no slur attached to it, but as being one experimental way of finding out a few truths. If men and women are so different in their makeup there ought to be some way of finding out how much one should govern and how little the other. The question is how can each best fulfill their wants?"

"My visit with the editor of Lucifer in Oakland, Cal., was short, but very satisfactory. Enclosed find one dollar for the cause."

O. Leonard, Editor Waste Basket, Edwardsville, Ill. "We need Lucifer and need it badly, right here in America, just because they try to suppress it. The name that suits you must have preference, and so it is as to price. Of course I prefer to see Lucifer every week, but if there is no better way possible, let us have it fortnightly."

C. C. Fairchild, Stockton, Cal. "By all means continue Lucifer, as it is helping to open the eyes of a whole lot of people. If the powers that be won't let you publish it in this free (?) country, why all you have to do is to go to Canada. I think the Canadians would treat you right. I don't think I would change the name. Would be in favor of issuing fortnightly at a dollar a year. Enclosed find a dollar for 'Love's Coming of Age,' by Carpenter."

Mabel J. Hopkinson, Kosmos, Wash. "Glad to see Lucifer again. Had to sit down and read it through, soon as it came. As to questions: (1) Yes; let Lucifer the Light Bearer be continued and with the same light steadily shining, the same contention emphasized. (2) If it is to be read by the people of the United States why not be published here? (3) One name is as good as the other since they mean the same. As long as the principle is the same I do not care. (4) More people will subscribe at \$1 per year, but I think we ought to pay whatever it costs the publisher. (5) If it cannot be weekly let it be fortnightly. I cannot at present be responsible for more than one yearly copy, much as I would like to send to others I know."

DOES FREE LOVE BREAK UP HOMES?

There are theorists who read free love literature who are dissatisfied with their own conjugal mates and think it is because they are not properly mated. That if they could get divorced and could marry some Jimmie or Nancy whom they do love, they would be O. K.

When they come to try it they usually find they are no better off than before, and want to be again divorced, and to try again.

Such notions as these break up homes, whether entertained by readers of free love literature or by the readers of the most conservative of popular Christian or any other sort of literature. This, in fact, is not free love.

On the other hand, when the true teachings of free love are understood and reduced to practice, no homes need be broken up. Free love teaches love and sympathy for all mankind; teaches that the "skeletons in the closets" of our homes are born not necessarily of any particular fault of either member of such home, but born of the too close association of the members of the family; born of the economic dependence and slavery of each to the other; born of the magnetic polarization produced by the too close and exclusive association.

All this being remedied and obviated by the practice of free love teachings, free love becomes the only real, the only true defender and preserver of our homes.

When once really understood free love is destined to be the savior of mankind.

Free love solves the perplexing problems of our economic customs and conditions.

Makes peace between capital and labor.

Brings peace and order out of strife and chaos.

Cures aching hearts.

Transforms us from this cruel world of strife, poverty, disease, insanity and crime; from a condition of discontent and unhappiness—of the rich as well as of the poor—to a world of peace, love and good will to our fellow man, and to a condition of kind, congenial and loving comradeship of all—which really is all that life is worth living for.

* * *

No: True free love does not break up homes, but instead obviates and prevents the coming of skeletons in the closets and tends to perpetuate our homes and render them fit dwelling places for good, true and happy souls.

All people make a mistake who do not study and strive to understand what true free love really means.

SUBSCRIBER.

BOOKS RECEIVED.

Who is the Enemy; Anthony Comstock or You? By Edwin C. Walker. Paper. Pp. 63. Price 20c. New York. E. C. Walker.

Mr. Walker asks, is the postal censorship dependent on Anthony Comstock, or is it made possible by the people, including you and me, who tolerate the laws which give power to the censor? To ask such a question is to answer it. Mr. Walker analyzes the utterances and acts of Comstock, and shows him to be either a hypocrite or a fool. The puerility of the arguments, ambitions, and methods of the suppressors is clearly and forcefully exposed. Mr. Walker is at his best, and his pamphlet deserves a large sale.

A Sexual Creed. By L. J. L. Paper. Price 15c.

A bold, concise statement of the views of a radical on the himself, few sex radicals will, I think, differ from the conclusions so ably presented in *A Sexual Creed*.

The American Movement. By Eugene V. Debs. Paper. Pp. 28. Price 5c. Terre Haute, Ind. Standard Publishing Co.

This well written pamphlet should be read by all interested in the historic position of Socialism in this country. The growth of American Socialism is traced through personalities and events from its introduction to the present time.

New Thought Primer. By Henry Harrison Brown. Paper. Pp. 64. Price 25c. San Francisco. "Now" Folk.

The author traces the development of New Thought from its conception to the present time, outlining the principles of the cult and giving a bibliography of its literature.

JOHN E. BOULTENHOUSE.



MOSES HARMAN, EDITOR AND PUBLISHER.

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EASTERN REPRESENTATIVE:

E. C. WALKER, 244 WEST 143D STREET, NEW YORK CITY.

LUCIFER: ITS MEANING AND PURPOSE.

LUCIFER—The planet Venus; so called from its brightness.—Webster's Dictionary.

LUCIFEROUS—Giving light; affording light or the means of discovery.—Same.

LUCIFIC—Producing light.—Same.

LUCIFORM—Having the form of light.—Same.

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

THIRD SERIES, VOL. VIII, NO. 15.

INDIVIDUALISM OR COLLECTIVISM—WHICH OR BOTH?

An old time worker in the fields of radical reform, the writer of one of the now historic letters the publication of which gave rise to the nearly ten years' conflict in Kansas, between the suppressors of speech and of press, on the one hand and the editors and publishers of Lucifer on the other—this old time friend and valiant defender of woman's right to self-ownership, in answer to an inquiry as to why we hear no more from him, writes as follows:

"Dear Bro. Harman: I have your letter of the 7th and Lucifer, and I know you are too big to feel wounded at what I may say.

"My purpose is to waive sentiment and stick to facts as I see them.

"Individualism in many forms has ruled the world for ages. It was necessary, but it has about worked out its potentialities and must soon die—struggling of course. I do not wish to serve in the sick chambers of a dying dynasty.

"Lucifer has—to me—become mossy, monotonous. If it is "fittest" it will live. If not it must die. Advance or die is the law. A fact. Economic collectivism has the floor by a large majority. Is it accidental, or permanent? Has evolution anything to do with it?

"The 'sex question' may be solved by one word—mutuality. Can it exist in present economic environments? Mutual economics assures mutuality in all things, as it is the determining factor of life. Economic equality is the soul of justice and only through justice can any phase of freedom be attained or maintained.

"You see there is a wide gap between us. My affectionate regard for the old comrades in past struggles has not weakened in the least, but many of them have driven stakes in Egypt while I have gone on and have glimpses of the promised land. (No egotism in this.)

"You speak of sending me Lucifer for old time sake. I fully understand and appreciate the sentiment which prompts, and accept till convenient to pay.

"Sentiment is beautiful; so is a rainbow but neither can do things practical. I am trying to eliminate sentimentalism and view life and its attributes from a practical standpoint. The approaching catastrophic period absorbs all my interest, and my highest ambition is to help to the accomplishment of the co-operative commonwealth.

"Sincerely and affectionately yours, M. G. W."

REPLY.

Dear Bro. M. G. W.:

Because of the years of helpful co-operation and of fraternal sympathy extended by you to myself and to those who with me were struggling to keep Lucifer alive, I find it a very unwelcome

task to undertake the role of critic and pull your letter to pieces. With yourself however, I feel that you are "too big to be wounded by what I may say."

Were it not that I feel sure hundreds of Lucifer's readers take substantially the same view as yourself in regard to the two "isms" that form the subject of your letter, I would be silent. As it is I think it best to make a short reply to the leading points you have raised.

1st. As to "sentiment." I cannot quite agree that we should "waive sentiment and stick to naked facts." As I see it we cannot ignore sentiment and still remain sane, humane and progressive. Webster says "sentiment is a thought prompted by passion or feeling; feeling toward or respecting some person or thing; disposition prompting to action or expression, etc." As a matter of fact I think we never do anything for ourselves or others—especially not for others—that is not prompted by sentiment of some sort. Sympathy for and with others is perhaps the most powerful, most nearly universal, of all human sentiments—one that we share with brute, beasts, birds and even reptiles.

It is because "corporations," such as the coal mining syndicate of Pennsylvania and the gold mining syndicate of Colorado, waive all sentiment—all sympathy with those who do the hard work and take all the risks of loss of life and health in the underground levels, and because they stick so closely to the naked facts and methods of business—"let all you can and give as little in return as possible"—that both Socialists and Individualists are now demanding a radical change of economic and industrial systems.

Facts are stubborn things, they say; so they are, but they are not so stubborn that they cannot be changed for ideals, and ideals are the product of sentiment, the sentiment of justice for instance; of equal rights for all and special privilege for none. Facts are "things accomplished," things *done*—from the Latin *facere*, "to do, to make." It is a fact that business methods today are unjust, inequitable and inhuman. Sentiment demands a change; just as sentiment demanded a change in the labor system of the South, forty or fifty years ago. That which is the sentimental ideal of to-day may become the fact, the ideal realized, in the not distant future. Facts belong to the past and the present; ideals point the way to future progress, and ideals are all born of sentiment.

2d. I cannot quite agree that "Individualism has ruled the world for ages." Such has not been the fact, to any considerable extent during what are called the historic ages. All the governments of the world, at the present time, including our own, are very correctly described as State Socialisms—In some of its Protean forms. No one individual governs any nation or people now existing on earth, and in no country are the people self-governing, in any proper sense of the word. Nor does history tell us of any nation in which the people, all the people, were self-governing individuals. All nations are now, and have been, governed by minorities—larger or smaller minorities, not by majorities, not by the people as a whole, nor by single individuals, and therefore it seems to me not correct to say that individualism has ruled the world for ages, and that it is now a "dying dynasty."

As I see it, the world has yet to see a true "Individualism," in political or any other kind of government. To my thinking individualism means, involves and includes, *self-government* of the individual persons, of all the persons in any given community, and this means of necessity the *abolition* of all government of man by his fellow man—using the word man in the generic sense.

If I understand the purpose or end of Socialism, that is, of "economic collectivism," its aim is the production of more nearly perfect individuals, which would mean not the destruction but the triumph of individualism. As Dr. Herron, a prominent leader of organized Socialism, once said in a Chicago lecture:

"To me Socialism is not a goal but a road; the goal being perfect individual liberty."

Why does Dr. Herron regard individual liberty as the goal of Socialism? Not because Individualism must give way to collectivism but because the object of collectivist organization is to secure the best possible development of individual humans.

Yes, certainly; "evolution has something to do with it." From "monad to man" the constant effort of the evolutionary forces of Nature has been to produce better individuals, not

better aggregations or collectivities of individuals. Without individuals there can be no "economic collectivism," or any other kind of collectivism. With full rounded individualism economic collectivism would be an accomplished fact—not otherwise will it be possible.

IS LUCIFER A BACK NUMBER?

Is it true that "Lucifer has retrograded? has become mossy—monotonous?"

If to continue the fight for the right of womanhood and motherhood to self-ownership—which fight first enlisted your interest, Bro. M. G. W., in Lucifer and its work—if to continue the struggle for the yet unattained right of the child (all children) to be born well—if this is to become mossy, monotonous, then your charge is not without foundation. While contending for all human rights and privileges of which the great masses of mankind are as yet deprived, including equal right to the earth and to what it contains, and also the right to the product of one's labor, Lucifer's main fight has been for equal right to be born well, through freedom of motherhood.

To practicalize this right it is necessary to abolish sex slavery, sex ownership of woman by man, since children are born in and of woman's sex nature. Sex reform then is seen to be the first, the most important, most inclusive, of all reforms, because of the well known maxim, or principle, that like begets like. If the parents are slaves—especially if the mother be a slave, the children will be slaves—will not be fit for freedom.

The battle for sex reform is not yet won. Something has been done to arouse the sleeping public conscience to a sense of the terrible wrongs inflicted on woman and her offspring by marriage laws and customs, but the need of sex reform, the need of agitating for the right of the mother to self-ownership, for her own sake, and for the sake of the unborn child, was never greater than at this very moment, largely because of the increased effort on the part of the officials of church and state to silence this agitation.

Never before have the enemies of liberty and justice been more on the alert than now. Through agitation for more stringent divorce laws, thereby making it harder for women to escape from marital bondage; through urging the need of large families, thereby encouraging the enforcement of laws against the use of "preventives" (for limiting the size of families); through increased diligence and vigilance in suppressing papers that would enlighten the ignorant in regard to knowledge of sex, its duties and functions, by all these signs and more, it is apparent that the officials of church and state are alive to the truth that freedom of sex, freedom of motherhood and the general diffusion of sex knowledge, would mean the burning of fewer but better children; would mean that future generations would be so well born that they would need no rulers, no priests, no police, no kings, no presidents, no generals, no soldiers, no privileged classes such as now live in ease and splendor on the proceeds of the unpaid toil of the masses.

★ ★ ★

Does Bro. M. G. W. know that only a few months ago an entire edition of Lucifer was confiscated and destroyed without legal process of any sort? simply at the command of the postmaster general, or one of his assistants?—an act of high-handed despotism never attempted before, so far as I know, by the postoffice department in the United States, unless, perhaps, as a military measure in time of war. This is one only of the instances from and by which it can easily be shown that freedom of speech and of press is becoming more and more a thing of the past in this country, and especially so in regard to the most vital of all subjects, that which deals with the creation of a better race.

"ADVANCE OR DIE."

Yes, this is one of Nature's methods—not "laws." Nature makes no laws, knows nothing of laws; these are all of man's making. Whether Lucifer is "fittest" is not for me to say. When Lucifer was prosecuted and its editor imprisoned Brother M. G. W. evidently thought it a progressive journal, and that it should be supported and defended. The editor has now been out of prison eight years, but the paper is still held up occasionally by the P. O. department and deprived of equal privileges in the mails, and, as just related, one entire edition was destroyed. Thus it would seem the tactics of the suppressors have changed, not their spirit or purpose. If Lucifer deserved the support of reformers ten or twelve years ago because of its championship of

freedom and justice, does it not deserve their support now?

When has Lucifer faltered?

When or how did Lucifer retract?

When did Lucifer show the white feather?

"THE SOUL OF JUSTICE."

You say economic equality is the soul of justice, and that "mutual economics assures mutuality in all things and is the determining factor of life." Here again I cannot quite agree with you. Mutual economics may subsist between husband and wife and yet the wife may be a sex slave. Instead of the "soul of justice" I would rather say that "economic equality" is one of the limbs or branches of justice. "Sex contains all," says Whitman. If so, then it is more nearly correct to say sex equality is the soul of justice.

★ ★ ★

This reply is much longer than I intended. I close by saying the "wide gap between us" is more imaginary than real. The tone of your letter is, in the main, quite as sentimental as were your letters when you were a valiant supporter of Lucifer and its work. As to whether Lucifer has "driven stakes in Egypt" and has retrograded I leave for others to say. I, too, no less than yourself and our Socialist friends generally, am working and waiting for the "co-operative commonwealth." Our methods may not be the same, but whether the individualistic or the socialistic method be the wiser and better let time disclose. Fraternally and affectionately yours, M. HARMAN.

LUCIFER'S HELPERS.

Herbert Gries, \$5; J. F. Paulson, \$10; C. L. Swartz, \$3; T. F. Lee, \$1; H. Kuehn, \$5; F. E. Lothrinier, \$3; P. O. Peabody, \$5; W. S. Sullivan, \$1; M. Everett Pratt, \$50.

Some of these contributions were sent some months ago to help us to pay the increased expenditures of the office while under the ban of the P. O. department, and, by oversight, have not been publicly acknowledged till this late date.

Now that we have been readmitted to second class rates it is hoped there will be no further need of donations to defray the running expenses of the office. It is by no means a comfortable feeling to know that we are conducting a business that is not self-sustaining, and must be sustained by contributions from others; and yet such seems the fate of most publishers of radical reform journals.

In order, however, that the publication of Lucifer should be self-sustaining it is absolutely necessary that subscriptions be paid promptly when due. Under our present economic and financial system this is not to be expected, in all cases, and hence there will necessarily arise a deficit unless receipts on subscription be supplemented in some other way, or ways.

One of these ways is getting new subscribers by those who have the welfare of Lucifer at heart—by those who feel that Lucifer's work is their work as well as ours. The getting of new subscribers is not always a pleasant task, but by persevering effort some of our friends have succeeded in securing quite a number of new names for Lucifer's list, and thus have helped materially towards putting the paper on a paying basis.

Another way of helping, and one that is more generally available than the getting of new subscribers, is the patronage of Lucifer's book and pamphlet department. Many of these books and pamphlets have been donated by publishers or others in order to help to pay the inevitable weekly and monthly expenses.

In both of the ways just mentioned it is believed most of our readers can help ward off the accumulation of unpaid bills, and thus help to tide over what is always the hardest part of the year to meet expenses, namely, the summer season.

Again the thanks of the workers in Lucifer's office are due to the workers outside, for timely aid. If there are others who have sent help within the past few months and not received proper acknowledgment therefor, they will please let us know.

Thousands of well-meaning but misguided folks are to-day gulping down medicine that has been invented and compounded by men who themselves are suffering all the pain and agony of disease.

Sometimes it is said that man cannot be trusted with the government of himself. Can he be trusted with the government of others?—or have we found angels in the form of kings to govern him? Let history answer that question.—Jefferson.

TO CONTRIBUTORS.

The discussion started by the article of R. B. Kerr, entitled "Must Sex Reform Wait upon Economic Reform" has called out so many responses that it is utterly impossible to print them all, even though the entire paper be given up to their accommodation. A half dozen or more good articles are now in type waiting a chance to see the light of print, and this suggests once more the propriety of condensation, of cutting out all superfluous words and paragraphs, when writing for a paper so small as is *Lucifer*. One or two long articles is all that should be printed in any one issue. *Lucifer's* editor is himself so great a transgressor in this line that reproof of this kind comes with not the best grace from him.

M. H.

FROM AN "OLD WRITER" FOR LUCIFER.

Some one asked a little while ago what had become of some of the old writers of *Lucifer*, and among the names mentioned was that of May Huntley. "May Huntley" can only answer for herself, and she would say that one reason she has been silent so long is that she has grown older and perhaps wiser. She is not so mightily certain that she knows all about the sex question or that any of us do, or that we can safely decry upon the "ignorance of the masses" when we may know so little ourselves. It takes a great deal of study and learning to be able to teach others; and we may do more mischief than good, by teaching some things that are not so.

"May Huntley" has never doubted for one instant the desirability of liberty—that one great blessing that comes second only to life itself. We can accomplish nothing, we cannot grow, we cannot develop our own real lives, without liberty. We must not be fettered by crystallized institutions, by legally established authority, by outside constraints of any kind, if we would truly live. But while appreciating liberty more and more with each succeeding year, I also appreciate that perfect and beautiful mastery of self which should go with it in order to bring ourselves up to the very best of which we are capable. Liberty and knowledge should go together; certainly the way to gain the latter is to possess the former, but one needs be careful what he does with his liberty when he does not know. I have seen so much of sorrow, misery and loneliness come from seizing liberty simply as a sensuous power to satiate every appetite, every passion, every impulse and desire that springs up in the human breast without due consideration, that I have become wary of preaching liberty until a sense of responsibility and self-control is well established within the individual.

I read, with interest, Mr. R. B. Kerr's article in No. 1017. I am aware that Mr. Kerr is a more learned, more scientific writer than I; but at the same time, I take the liberty to express an opinion contrary to his. It seems to me that he writes as though "gratification" were the most important thing in the world, and he is more anxious that "natural satisfaction whenever it is wanted" should be easy, than he is that women should be free. He thinks if "cheap and plentiful checks" prevailed, all would be well and everybody would be happy.

But the "free woman" may not mean "natural satisfaction" whenever it is wanted after all. The "free woman" may be a wise, well-poised, self-controlled being who may not think best to yield to every passing passion or desire or impulse. We can none of us be so sure that celibacy is the "evil," the curse, that he seems to think it. There may be other methods for the expression of sex forces, than the procreative act. Creative energy may be exerted in many different ways, and still result in happiness and great good. We do not know that it is so necessary that men and women exchange magnetism by physical sexual connection. I know plenty of healthy, wholesome, high-minded, cheerful people in this world who are celibates. I know many other people who early in life decided that to be a happy and well-rounded-out character one must indulge every impulse of appetite and passion, and that as no one had a right to deny them the opportunity, they must be gratified. No consideration of any one else's welfare or peace, no thought of future health and comfort, no foresight as to consequences, were allowed to interfere with the present delight in "doing as one pleased." And in old age they found only lonely misery, disappointment, the destruction of all the ties that make old age sweet and peaceful; only sorrow and ruin.

I have known of several cases of a young married woman whose bonds chafed too severely, and I have myself helped her

to a sense of her own individuality, and to her right to herself. But these women became dazzled with the prospect of "doing exactly as they pleased." Throwing aside all legal or religious constraint, they forgot that they then needed all the more the guidance of a wise, self-possessed, calm and dignified mind; everything was thrown to the winds, and impulse, passion and whim ruled. These women have not found happiness, or health, or development, or sanity. They are far less at peace than the poor, faithful, ignorant wife who has simply followed her idea of "duty." Not that I think the martyr wife is an ideal personage, either. But the free, well-balanced, sane, self-mastered woman who knows exactly what she is about and does it, is the creature I hope to see develop in the future.

Some libertarians are in favor of allowing—yes, encouraging—the greatest liberty to their young children in matters of sex relations. What does a young girl of fifteen know of the consequences of her acts? You may teach her, of course, by words, but there are some things that cannot be learned except by observation or experience; she has little idea of the future; little idea that life is long and earnest and serious. She learns to play at love, to dally with this one and that, to trifle her soul's best treasures away. When she is of mature age, and begins to realize what existence means, she finds she has wasted her gifts and her chances. She is not capable of loving, as a woman should, a steady, strong, devoted and manly man; she is not really fit to be the lover of such a man; not because of the conventional idea that she is no longer "virtuous," but that she really has destroyed those qualities which make her desirable as a companion for an earnest, sensible, good-hearted man.

I do not believe in outside restraints for a sane, responsible person. But I do believe some restraint is necessary for children to prevent them from running into the fire, or into ruin. I would not even set "Mrs. Grundy" off the track of grown women. I have no more use for "Mrs. Grundy" than has Mr. Kerr, but I would remind him that she is, after all, a creature of economic conditions; her power would be very small if she could not deprive people of a chance to make a living, or of occupying the position in the economic world they would like. I would place no obstacle in the way of any person to prevent them doing as they pleased, but I would if I could teach them to know whether they were doing as they pleased or not. I would teach them to study the laws of cause and effect, to look into the consequences of actions and to weigh results. Then to decide, and to decide firmly, what their lives should be. I would not have them be mere driftwood on the current of circumstances, to be hurried hither and yon as impulse and passion seized them. If a woman looks well into the probable consequences of a life of varied physical love relations, and makes up her mind that she will be happier, better, greater, in following that kind of a life, I respect her decision and herself, and would wish her good speed. But if she is ignorant; if she allows herself to drift, to be coaxed or swayed into conditions she does not really understand; if she is imbued merely with a desire to be "free" without any idea of responsibility, I can only pity her and regret that she is so "free."

I wish women to be free, but I also want them to be wise. If a well-poised, firm, self-controlled woman wishes to sacrifice herself and her love nature for the sake of superior children, that is her business. And this brings us to another of Mr. Kerr's hobbies. It is a very "nice" question, this "scientific" breeding of children. The human race are not cattle and cannot be managed in the same way. How will Mr. Kerr or any other advocate of human stirpiculture, control the birthing of future generations without setting up a despotism more rigid and exacting than any we have ever known? No doubt every good woman wants her child to be healthy, strong, intellectual, good; but will she be willing to sacrifice her finer feelings, her love, her lover (for he may not always be a superior animal), for the sake of bearing a child by a "scientifically" fit man? And would any lover of liberty expect to force her to do so? It is a favorite fad of some "reformers" to establish a bureau of matrimony before which all who wish to marry or unite sexually shall appear for examination. Ella Wheeler Wilcox advocates this idea and many other apparently sane persons. Could mating be prevented by such means, and if it could, would any libertarian like to see such a despotism established?

MAY HUNTLEY.

WANTED—A copy of "Old Testament Stories Comically Illustrated," for which the publisher's price will be paid in cash or literature. Address this office.

VARIOUS VOICES.

We are always glad to receive calls from friends visiting the city. Take the Lake street elevated, step at Ashland avenue, walk one block east, then one block north. Or take Fulton street electric car west and stop at St. John's place, alighting in front of our home. The Lake street electric and Paulina street cars also pass within a block of our residence.

[Full name and address of writers in this department can generally be obtained on application to the editor.]

W. W. Thoroughman, Conger, Kan. "Sample copy received. If the paper is to be continued I will be a subscriber—not because I need a teacher but because I want to keep in touch with those who would like to see freedom established in the earth. * * * The whole Mystery of Life hangs on the sex question. You were a year in jail for advocating a deeper truth than the world has got. I was one day in an asylum for the insane for telling a truth deeper than you have got. The people don't believe you and you would not believe me. But I believe you. * * * 'HERALD OF THE DAWN!' Beautiful and sweet! The Dawn is here; the Day will come. * * * All of what little truth the world has got has come through much suffering. The cause of the suffering is out of sight to all who have not seen life. * * * Laura S. Wood of Portland, Ore., says: 'The men who are working along the lines of Socialism per se, of Single Tax per se, of all sorts of creeds and isms, leaving out sex and its mighty underlying force, are good men and earnest in their way, but not gifted with great discernment.' 'It's mighty underlying force' Laura knows, and you know, that the sex question is the question."

G. E. Bowen, Kirkwood, Mo. "Sorry I cannot suitably put into words, pointed and particular, the things that stir my pity, my resentment or defiance. * * * People are poisoned by fear. They do not understand and when they do they must suffer the greater torture and despair. * * * I cannot comprehend the art of deliberate and determined hypocrisy; and of all questions sex is first in human importance. The converging views, the common effort of thinking minds the world over, proves this again and again. * * * It is hard to prescribe a cure or fix a turning point in the corrupt tendencies of modern social life, which, I presume, closely resembles in motives, inconsistencies, weaknesses and misery, conditions in the preceding stages of human progress. And it is well to remember that progress is not all upward. * * * Am glad your strength is spared for your great service to your kind; that you are encouraged by crucifixion and cannot by any influence of fear, torture or persuasion be swayed from the truth as it has been given you so clearly to see."

Agnes Benham, Adelaide, South Australia. "By this mail I send you the first fruits of my own many years' contemplation and thoughtful earnest study of the problems you have devoted your life towards solving. I shall be glad to have your opinion of my book, 'Perfect Humanhood,' and if any of your readers wish for a copy I shall be glad to supply you on trade terms. I received two copies of Lucifer dated May 12, containing your article, 'The Right of the Child to be Born Well.' I have always taken the deepest interest in Lucifer and ever shall do so, and wish I could help you more in share of the world's work. So nobly, so bravely, so patiently have you played your part that I am sure your very life is an inspiration and encouragement that shines through your printed pages into your readers' lives. That, at any rate, is what I feel when I read Lucifer. I trust your brave daughter is quite recovered. Your Chicago winters are certainly very trying. We have no such weather in our sunny South Australia. * * * Find enclosed money order for one pound sterling. Kindly send books as per list, reserving five shillings for my subscription to Lucifer."

Julius Conrad, San Antonio, Texas. "What does 'Marked Copy' mean, when found on copies of Lucifer? * * * Enclosed find ten cents for which kindly forward catalogue and price list of books and pamphlets, also copies of 'Son of the Morning,' 'Herald of the Dawn,' 'Harbinger of the Good Time Coming.' Later on I will forward names for samples."

[The words "Marked Copy" when stamped on wrapper or on title page of the paper is simply an invitation to look inside for an article to which special attention is called by the publisher, or by some friend who sends a copy of the paper for examination. "Son of the Morning," "Herald of the Dawn," "Harbinger of the Good Time Coming," are synonyms or sub-titles of the Latin Lucifer, ancient name of the Morning Star. Names for samples are always welcome, especially names of those who do their own thinking.—M. H.]

Thirza Rathbun, San Andreas, Cal. "When I think of my own and other women's lives—of which I have heard—and of what they might have been under a better social and industrial system, am vain enough to think the whole might make a good story as a plea for a better system. Nearly every woman is a slave—either sexually or industrially. May the powers above

help her when she is both. How to do the best work along the lines of sexual and industrial freedom seems to be the problem. Will Socialism help us to all round freedom? Time will tell. * * * When you find city life too expensive and want to come west you would be welcome to come and camp here till you could look round and decide where it would be best to settle. * * * Mr. R. likes gardening, and thinks that if he could meet a good gardener of broadly liberal ideas, an arrangement might be made to work together. Do you happen to know of any such?"

[The experience of the man who supported himself and wife for thirty years and laid up money on one acre of irrigated land in California, would seem to answer the question as to whether gardening pays in that state.—M. H.]

Walter Hurt, Camden, Ohio. "Until I received a copy of Lucifer a few days ago, I did not know you had been having trouble recently. I am greatly isolated here, being on a farm for my health, and seldom see a paper, wishing to give my mind a complete rest. It is little I can do at present to help along the cause, but at least I will send my subscription. So here is the dollar."

"While acting as city editor of the Denver News my health broke down entirely, and later I suffered a stroke of paralysis that put me out of the newspaper business—permanently, perhaps. So you see I am deprived of my earning capacity."

"Every true lover of liberty who is able to do so should now contribute to the cause and help you out of your difficulties. Lucifer is a light that must not be lost to the world."

"It is encouraging to see a man of great intellect and massive character, and who is large in the public eye, like J. Warner Mills, coming to the support of an unpopular and persecuted movement for freedom and justice. When we shall have a few more such men endowed with bravery as well as brains, the cause will be won."

Elmina D. Sienker, Snowville, Va., Aug. 7, '04. "Dear Friends: Of late I have received many letters inquiring if Elmina is still alive. I feel I have been a bit careless about writing both to private and public correspondent. Guess I am getting old and lazy, but never too much so to be glad to be remembered by friends. I'm in perfect health, of mind and body, and enjoy every day and hour. Life never seemed more full and desirable than now. Seventy-six is a long while to back upon, though but a moment as regards time itself. I am still a radical atheist, the only one I know in all this part of Virginia. Yet I think I have more real friends than any church member hereabouts. I keep all the old ones and am all the time adding new ones. I love life and enjoy flowers, books and birds more and more as the years roll on. I send you all a loving greeting."

W. G. W. G., Regina, Canada: "Enclosed please find postal note for 50c (fifty cents), for which kindly send me, as a trial, your paper, entitled Lucifer, for six months. I don't know where the devil (not Lucifer) you got my name from to send me a sample copy, but if you can supply me with the name of the person who did so, I will be immensely obliged, for even now I consider him a bosom friend, and how much more so if I knew him personally, thus providing me with a mutual friend. Of course, I would never divulge where I received the information. I have always held the opinions and views set forth in this splendid paper and no doubt you will hear from me anon, but by my acquaintances taken for a crank, standing all alone in my craziness, and never have I been able to come across another person holding similar ideas, so you can see how pleased I am to hear of some brother cranks supporting freedom in love."

[It is impossible to tell from whom we got the name of our new found Canadian friend, as we get names from so many sources. This letter is inserted mainly to encourage our friends everywhere to continue sending us names for samples.]

In sharp contrast with the foregoing letter is the following, which is inserted verbatim et literatim and without comment; and with this as a specimen of the "blessings" we sometimes get for our industry in sending out samples, the "Voices" column closes for this issue:

Chicago, July 19, 1904.

Moses Harmon, Editor Lucifer, City:

Dear Sir—A copy of your infernal paper, mailed to my wife, has been handed over to me. I herewith request you not to send any more of these papers, to my home, and in fact I herewith forbid it. Should any more of these papers be received at my residence, I will see what the Secret Service Officials of the United States Post Office can do to stop it. Neither my wife nor myself are in sympathy and we will not tolerate such ideas. We do not want any argument on the subject. We are in favor of uplifting the home instead of destroying it. We want the mothers to take care of their own children, instead of allowing the State to be responsible for them, and, in every way your ideas are not welcome. I do not want my home debauched by any such literature, and I will not receive it, or permit it in my mail box.

Very respectfully yours,
A. MILO BENNETT.

NO GOVERNMENT OWNERSHIP.

In the light of recent doings of the Postoffice Department it would be a great mistake to have the government control the transportation of the country, as some reformers and Socialists are urging. We have lately seen how the Postoffice Department seeks to control the business, the pleasure, the religion and the ordinary affairs of the individual by censoring the mails.

Any person who contemplates the contemptible pleas under which editors, writers, publishers and average citizens have of late been arrested, will at once reflect upon the additional scope that would be given the government if the transportation of the country was given over to its hands. By applying regulations corresponding to those now in vogue in the postoffice, every passenger and every package of freight would be made the object of detective inquiry or investigation, with the result that what the Postoffice Department has neglected in espionage the Transportation Department would fully cover.

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WHOLE NO. 1021

SEX RADICALISM.

IV. WHAT IS PERMANENT IN THE PURITAN IDEAL?

Our subject cannot be truly shown as a living whole when cut into dry sections. But puritanism must perforce be considered in two parts: first, the puritan ideal, and, secondly, the puritan practice; for no two things were ever more distinct and diverse than these two are.

Of these two, the first, the puritan ideal, is by far the more important, both in itself and as marking an historical epoch; for only the things which are unseen are eternal; and the soul of puritanism will remain as an influence when the body it inhabits, the puritan system, misshapen by the ignorance and cruelty which are the worst puritan evils, will only be remembered as a distempered dream. Narrow as this ideal is, and fractional, for it is over-praise to call it one-sided, it yet is real and forcible. And not only are we all the children of puritans (which is not important), but our new ideal is the child of the old ideal.

The puritan ideal in its subtler elements defies analysis, nor is it easy to keep it in our view amid the hideous failures of the sex system which it is supposed to animate. But the essence of it seems to be that the joys of individuals must always be sacrificed to the advantage, real or supposed, of society, and that all pleasure lies under the suspicion of being "bad," and there is a pride in maintaining a kill-joy demeanor to accord with this.

Be it far from us to deny the principle of the individual sacrificing himself when necessary for society. It is one of the fundamental principles on which society is based, and is found among other social animals besides man. The idea that one man should die for the people has, it is true, been worked up by priests into the ghastliest of superstitions, and is linked with many and many a horrible tragedy of useless torture and death, from Judea to Mexico. As usual, the polluted mind of the priest has been able to infuse poison into one of the noblest instincts. Nevertheless, the social enthusiasm which makes any individual willing to be one to suffer or die for others is a true and valuable instinct. Prominent examples of it are seen in the bravery of soldiers and firemen; but there are everyday instances of it in many other walks of life. When the human race has attained to something like a sane sex system, this noble principle of putting the good of society before that of self will be a mighty influence with those assuming the responsibilities of progenitors; and coupled with the wisdom of science, instead of the follies of superstition, will prove an immense power to raise society.

It is of course a mere craze that the pleasure of one member of society must be hostile to the good of the whole. "What? Do you think a woman should do as she likes?" was the horrible question of a man whose own nature and life had been terribly cramped by puritan customs and ideas. The puritan assumption is that what anyone *likes* must always be selfish, sensual, and the carelessly chosen means of gratifying a passing desire.

The working creed of the puritan may fairly be stated thus:

1. (Self-control.) Instinct and all impulses must be under control. The older puritans would have added that all sex-impulse is of the nature of sin, and Tolstoy still endorses this.
2. (Social control.) Chastity of the unmarried should be enforced by the severest social penalties.
3. (Enforced exclusiveness and constancy.) Sex-love

should be exclusive, restricted to one object, and permanent, and take form in monogamy.

4. (Maternity socially enforced and socially prevented.) Monogamy provides the nation with children, and no births outside of marriage are to be honored.

5. (Bond-marriage.) The woman's services to the man in marriage are her only means of exacting his help in rearing children.

6. (Asceticism.) Sensual pleasure is an unfortunate feature of marriage. It is permissible to the man, but the woman should regard the sexual association as her "duty." "A good husband" is one who refrains from excessive sexual demands; "a good wife" is one who sacrifices herself to her husband in all ways.

7. (Ignorance.) All inquiry and speculation in sex-morals is indecent and wicked, especially in women.

To the above we may add (for it is rarely omitted), in the bullying style of the Athanasian creed—which faith, except everyone do keep whole and undefiled, without doubt he (and still more she) shall suffer life-long persecution at the hands of Mrs. Grundy and her followers.

On the above points I believe the sex-radical will pronounce as follows:

1. The principle of self-control goes without saying, and is by no means the exclusive possession of the puritan, as he tries to claim. To ignore such a principle would be lunacy. Even the loosest liver—libertine, drunkard or gambler—more often exercises self-control than follows ungoverned impulse. It may be far less than a tenth of this time that he fails to withstand the craving for excitement which society ignores and for which it affords him no good outlet. The thoughtful are always self-balanced. Our first lesson to the puritans should be to show them that those who have thought out and adopted the creed of love in freedom are not wanting in the principle or practice of self-control at any time or place. The theological idea of "sin" is supposed to be a useful bogie to frighten the thoughtless, but it is rejected by science.

2. The puritan never condescends to definitions, but no doubt he means by chastity the abstinence from all physical expression of sex-feeling. While, of course, fully agreeing that the power to exercise such abstinence at will is valuable, we deny the right of society to force any individual to use that power except at his own discretion, nor has the attempt to do so ever had more than a very slender success. Society should not interfere with the sex-life of an individual, except when his actions are injurious to others. Its issue of licenses to depart from chastity, called marriage, is an impertinence.

3. The puritan, who can only think of sex-love in terms of monogamic marriage (ideal, not actual), constantly confuses constancy and exclusiveness together. The tendency of permanence in love and friendship is recognized by all as wholly good. Everyone entering upon any form of love looks to find the same responsiveness in the future as he does in the present, and rejoices when love proves the same to-day as yesterday. And he aims at being as constant himself as he hopes others will be to him. As Jane Hume Clapperton well says in her last book ("A Vision of the Future"), "Constancy is a social grace and virtue as certain to wax and grow as jealousy is to wane and slowly disappear."

The tendency to exclusiveness is also real, and it is a marked

feature of intense and transitory passion. But the motives which underlie exclusiveness are complicated. The finer forms of love necessitate discrimination, selection and restriction to a few. The best of us cannot give our best friendship to those who love all equally. On the other hand, that we are satisfied to love only one or two throughout life, and seek no further, may be due to selfishness or laziness. No rule can be laid down. Many hold that the fullest favors of sex-love must be restricted to one, and that social expansiveness can be allowed sufficient expression in friendship without recognized sexual favors; and this ideal, though rarely carried out, has no doubt added force to the monogamic theory.

My own belief is that the one-only lover idea has had a most unfortunate effect on the minds and lives of all of us.

4. The monogamous system does not now fulfil the function of reproducing the race, as regards Americans of Anglo-Saxon stock; and even some upholders of orthodox marriage, like Roosevelt, are beginning to see that there is something wrong when married women so often entirely refuse to be "as women love to be who love their lords." It can hardly be doubted that the system which checks free motherhood by persecution also checks the almost instinctive desire for maternity within marriage; and that free unions, and a sane and instructed public opinion in regard to sex, duly honoring maternity, will accomplish what blundering coercion has failed to do. On this question, women will have the last word.

5. According to the new ideal, the free services of the woman will prove more satisfactory than the bond services; and the help of the man in supporting children will be at least as readily forthcoming under freedom as under bondage.

6. Sensual pleasure is not wicked, but all joys are heightened by being shared. The true ideal of sex-joy is mutuality, and this implies high mental pleasure.

7. Knowledge and thought are always bracing and helpful; ignorance is demoralizing.

To sum up: Idealists of the new school endorse the puritan principle of self-control, but not that of abstinence and social coercion. They admit the ideal of constancy, but not of enforced exclusiveness. They reject compulsory maternity and persecution of unmarried mothers, and reject bonded sex-service, asceticism and ignorance, for either men or women.

The second heading in my paper I, on Sex Radicalism, Lucifer, No. 1018, should be Sociology of Sex, not Chronology of Sex.
DORA FORSTER.

ANSWERS.

Mrs. Whitehead is quite entitled to differ from me, but she is mistaken in trying to discount what I say on the ground that it is only a man's opinion. As it happens, the movement in favor of contraceptives is mainly a woman's movement. I have discussed the subject with many men and many women. I have hardly ever met a man, however liberal, who altogether liked the idea of using preventives; but I have rarely met a woman, however religious, who did not cordially approve of them if she knew about them. In no country are women so free as in the United States; in scarcely any other country are preventives used so much; and the favorite American preventive is one that is applied by the woman, not by the man. Mrs. Whitehead is a typical man in her opinions.

Mrs. Whitehead thinks I should stick to Socialism, and leave the sex question to women. But a similar objection awaits me in the Socialist movement. I am not a member of the working class, and many working men object to people like me poking their noses into what they consider a working man's movement. If I express my views on religion, I am told that I am not spiritually minded enough to understand such matters, and had better leave them to persons of keen spiritual eyesight.

Such complaints do not worry me, however. There was a time when Marx, Engels and Lassalle were told to mind their own business, and leave the working class to emancipate itself; but now most working men are glad that the advice was not taken. In the same way the time will come when women will be proud to quote Shelley, Noyes, Harman, Grant, Allen and Walker; and will admit that these men saw the needs of women more clearly than any of their feminine contemporaries.

The editor's case of the superior man and woman with nine imbecile children was certainly a very remarkable one, but one

would like to know a good deal more about it before concluding that it was an exception to the rule that like begets like. What were the characteristics of the four grandparents, eight great-grandparents, sixteen great-great-grandparents, and thirty-two great-great-great-grandparents? It is of little use to know about the parents only, for nothing is more common than reversion to ancestral characteristics which do not appear in the immediate parents. At the least, I should like to know something about the uncles and aunts of these children. I myself knew a superior man with a very presentable wife, who had insane and deformed children. Unfortunately, the mother's family was tainted, though she herself was very passable. The friends of the father tried to prevent the marriage, because they knew there was insanity in the mother's family.

Then I should like to know what has become of the nine imbecile children. If not all dead, they must now be pretty well grown up. Are they living in asylums, or supported by friends? Or are some of them earning a living, and if so with what success?

Anyway, one must not assume that a very superior person is always a sane or sound one. It is only necessary to read Lombroso's "Man of Genius," or Newbit's "Insanity of Genius," to get rid of that idea. An extraordinary number of the great persons in history have been insane themselves, and many more have had insane children and relatives. "Great wits are sure to madness near allied," as Dryden told us long ago. It is not safe to breed from very abnormal persons of any kind; those a little above the average give the best results.

In No. 1017 Mrs. C. B. Colby is quoted as giving some advice to sex reformers. "They must know," she says, "that the persistent ideal which has caused the evolution of animal life has been the struggle towards monogamic relations of the sexes. According to the completeness of development along this line scientists have classified life into lower or higher orders. Man has carried it further than any other created being, hence the love which tends to differentiate his pursuit of his mate from the lust of the brute."

There is not a particle of truth in any of these statements. The tendency of modern biology is to attribute "the evolution of animal life" mainly to one cause, viz., natural selection through the struggle for existence. It is alleged that all plants and animals tend to multiply beyond the means of subsistence; that a struggle for existence results; and that those who happen to be best fitted to their environment survive and leave offspring who possess their own favorable characteristics. Any kind of advantage may be useful in this struggle. The sting of the wasp, the swiftness of the deer, the thick hide of the rhinoceros, are all helpful to their possessors. Accordingly these things, which no doubt originally appeared only as very slight variations, have gradually been evolved by the aid of natural selection.

Most biologists, however, are probably inclined to attach some importance to sexual selection as a cause of evolution. In the eighth chapter of the "Descent of Man" Darwin shows that monogamy is much less favorable than polygamy to sexual selection.

It is therefore quite absurd to say that "the persistent ideal which has caused the evolution of animal life has been the struggle towards monogamic relations of the sexes." Equally preposterous is the statement that "according to the completeness of development along this line scientists have classified life into lower or higher orders." It is safe to say that no zoologist in the world ever thought of adopting any such principle of classification. All zoologists place mammals at the head of the animal creation, and all place birds on a lower plane. Yet monogamy is the rule among birds, and the exception among mammals. It is true that, of the four apes nearest in physical structure to man, three at least, the gorilla, chimpanzee and orang-outang, show a tendency to monogamy, if we may believe the stories of hunters. But these animals have not been very successful in the struggle for existence. They have not been able to spread over a wide area, and there is reason to suppose that, without any intervention from man, they are gradually dying species.

As for man himself, nearly all anthropologists agree that he is the descendant of a promiscuous ape. While the marrying anthropoid apes have eked out a miserable and inglorious history in small corners of the world, the children of their promiscuous cousins have covered the earth, and obtained dominion over all the creatures.

It is not true that "man has carried it" (monogamy) "farther than any other created being." I suppose Mrs. Colby will hardly assert that the male of man makes any approach to monogamy. But many birds are really monogamous, male and female alike; and it is generally believed that some of them are monogamous for life. The great naturalist Huxley says that "real genuine marriage can only be found among birds."

Let it be remembered, too, that doves and bull finches are monogamous without law or public opinion, and that is more than Mrs. Colby can trust men and women to be. Mrs. Colby is very funny on this point. She talks bravely about the monogamous instincts of men and women, but she does not care to let them have a chance to display their monogamous instincts in freedom. Wise Mrs. Colby!

The subject is so very complicated, however, that mere observation is an insufficient guide. We must have recourse to experiment, that great scientific method which bigots and tyrants have in all ages abhorred, and which Mrs. Colby abhors. Fortunately we have already proved one thing by that method. The experiments of breeders for thousands of years have proved beyond question that it is undesirable to breed animals by monogamic methods. The most rabid monogamous fanatic would never dream of applying his principles to his cows and horses. When the breeding of men and women is treated as a science, monogamy will seem as ridiculous for human beings as it would now seem for sheep and cattle.

On one point I agree with Mrs. Colby. She recommends "a scientific study of the development of life through all its forms." That is excellent advice. I hope Mrs. Colby will follow it herself.

R. B. KERR.

"GLAD TIDINGS OF GREAT JOY."

BY PROFESSOR EDGAR L. LARKIN.

In looking over the multitudes of books, magazines, pamphlets, papers, essays, monographs and personal letters that pour into this Observatory from all parts of the world, one sentence has been found so often that it could not fail to attract attention. This short sentence bears glad tidings on its wings, and comes laden with promises of untold good things. And "great joy" springs from every letter and word.

The writer has been thinking over great events that have occurred in historic times; great movements or transactions of mankind; startling events, those that brought world-wide changes and modified human civilization, thought and culture. In this review, beginning with the dawn of history and coherent records of man, many vast things have happened, running along down to the present. The mighty events found in history are as follows: The migration of the Aryans to India; the births of the great sages of India, Kapila, Badarayana and Buddha; the foundation of the Iranian empires and of Assyria and Babylon; the birth of Zoroaster; the foundation of Egypt, Rome and Greece, with births of Socrates, Aristotle and Plato; the continual expansion of the Aryans, filling Europe; the births of Galileo, Copernicus, Kepler, Newton, DeCartes, Leverrier, Adams, Bessel, Gauss, Kelvin, Darwin and Herbert Spencer; the Magna Charta; foundation of the United States; the Declaration of Independence, and the liberation of African slaves by Lincoln. These, together with the births of Paine and Ingersoll, with their proclamations that the human mind is by inherent right automatic and free, are the chief events that history records as having occurred on this planet. But glorious as they all are, and of vast import to human existence on earth, they all dwindle into insignificance with the marvelous sentence that is so often repeated in twentieth century literature. The chief sentence that has appeared in any literature during thirty centuries reads as follows:

MEN WILL STUDY THEIR MINDS AGAIN.

No six words in any book, ancient or modern, can compare with these in importance. For the moment men know the possibilities latent in their own minds they will have almost unlimited power over themselves and nature round about. Of all things, we know the least about our minds. Vast systems of mental culture and culture of the body will spread over the world when men comprehend their minds. Each dormant and now unused faculty of that majestic splendor, the human mind, will be trained to transcendent power. Faculties not now known to be in existence will be discovered. Our present system of "education"

will be obliterated from the earth and true education based on rigid laws of mind will be substituted. Hundreds of silly habits, customs, beliefs, myths and medieval suppositions will go. Current laws, methods of trials in courts and imprisonment of criminals, marriage myths and customs, "practice" of medicine, funeral habits, all, everything we now think, say or do will be transformed and reversed, when we find our place in nature, and know our own minds. Stupendous changes in transportation by sea and land, due to the introduction of steam turbines in place of pistons; vast changes in irrigation, agriculture, horticulture, human race culture, as well as plant and animal culture, and in every other thing will come when we analyze our minds. An entire new and splendid science—sexology—will appear and be taught in universities everywhere.

It is needless to say that "religion" will be so upset and changed that we can scarcely recognize it, the moment we know our minds. The word "again" appears, for the great sages of India studied their minds 3,000 years ago. In one hundred years we will be their equal in the science of mind. All human beings now alive will be classed as barbarians by future historians. Lowe Observatory, Echo Mt., Cal., Aug. 15, 1904.

SEX EVOLUTION.

All noble intelligent men are women's co-operators on the sex question, and it seems but fair to give them a hearing, however much they may differ in detail from the opinions of women in particular. Our interests are their interests and the sex question is certainly their business if we ever hope for freedom.

Without the generous and active support of progressive men we women would be helpless to fight our battles.

I believe with the writer who says, "No willing, normal, well cared for woman ever died of excessive child bearing." But that is not the question. We should not be compelled to live the life that would simply keep us alive. We should each live the life we choose to live.

And what of the millions who are neither willing, well cared for nor always normal? Are they never, in consequence, to be allowed sex expression?

There may be good reasons why they should not desire children, or at any rate more than they feel able to care for.

What, then, is to be done if no artificial check is resorted to?

In the present stage of the world, and so long as institutional marriage remains—and it is likely to remain for centuries to come—it seems to me it would be well, and, in fact, the greatest blessing, if some scientific knowledge could be widely known that would prevent undesired offspring. It would greatly help woman in her struggle for freedom.

Some day, when the race is further advanced, a universal natural method will be known and approved, for it is certain that, though motherhood and the generating of offspring is a most necessary and sacred office at the present time, and always will be, yet the trend will eventually be more toward regenerating ourselves. In no way can we so well serve our fellow human beings.

Not the least in the efforts toward that end will be sex manifestation, though the modes of expression will doubtless differ with the needs of the race. (Mrs.) B. M.

Socialism is first of all a political movement of the working class, clearly defined and uncompromising, which aims at the overthrow of the prevailing capitalist system by securing control of the national government and by the exercise of the public powers, supplanting the existing capitalist class government with socialist administration—that is to say, changing a republic in name into a republic in fact.

Socialism also means a coming phase of civilization, next in order to the present one, in which the collective people will own and operate the sources and means of wealth production, in which all will have an equal right to work and all will co-operate together in producing wealth and all will enjoy all the fruit of their collective labor.—Eugene V. Debs, in *Unionism & Socialism*.

Every real thought on every real subject knocks the wind out of somebody or other. As soon as his breath comes back he very probably begins to expend it in hard words. These are the best evidence a man can have that he has said something it was time to say.—Oliver Wendell Holmes.



THE LIGHT-BEARER.

MOSES HARMAN, EDITOR AND PUBLISHER.

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E. C. WALKER, 344 WEST 143D STREET, NEW YORK CITY.

LUCIFER: ITS MEANING AND PURPOSE.

LUCIFER—The planet Venus; so called from its brightness.—Webster's Dictionary.

LUCIFEROUS—Giving light; affording light or the means of discovery.—Same.

LUCIFIC—Producing light.—Same.

LUCIFORM—Having the form of light.—Same.

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

THIRD SERIES, VOL. VIII, NO. 20.

THE ANARCHIST CONVENTION.

Since our first call for an Anarchist convention, we have received a large number of letters from all over the globe, encouraging the convention and promising moral and financial support. We have, therefore, decided that the convention shall take place on September 5, lasting about five days. Those wishing that the convention may bring forth practical results, but cannot be present themselves, are requested to send essays and suggestions on the following subjects:

Anarchism, Communism, Individualism, Collectivism, Anarchism and Trades Unionism, The General Strike, Anarchism and Social Democracy, Political Action, Religion, Federation of Groups, A Defense Fund, The Sex Question, Our Literature, The Modern Drama and Anarchism, Ways and Means of Propaganda, and other pertinent questions.

Those intending to attend the convention will please communicate with us in order that the arrangement committee may provide accommodations for them at low rates.

DEBATING CLUB.

1008 N. 17th St., St. Louis, Mo.

★ ★ ★

I hope to be able to attend this convention. M. HARMAN.

"HEART TO HEART TALKS."

ANNIVERSARY MONTH.—A RETROSPECT.

Twenty-four years ago this month, August, at Valley Falls, Kansas, LUCIFER, THE LIGHT-BEARER, was born.

It is well, as I think, to take a few moments now and then to looking backward over the road we have traveled, to see how far we have got, and to see whether we have adhered to the line of march marked out for ourselves, or whether we have followed a zig-zag path that leads to nowhere in particular.

What is LUCIFER's record?

What has LUCIFER accomplished in the score and four years of its existence?

Has it justified the hopes of the little band of pioneer workers, thinkers, dreamers—if you choose to call them such?

What has LUCIFER stood for, all these years? What has been its central thought, what its guiding star?

Speaking for myself alone—as one only of the few remaining members of the little band of workers, dreamers, just referred to—speaking not as the autocrat of LUCIFER's destiny, not as the "Pastor of His Flock," a la Fra Elbertus, but simply as one of many who have been, from time to time, associated with

the work of editing, publishing and co-operatively sustaining the little journal, I would say that so far as I know the facts LUCIFER has stood

First, for LIGHT—as its name indicates—for the light of intelligence, of Reason, as against the Darkness of Ignorance and Superstition.

Second, LUCIFER has stood for FREEDOM—for the right of each human being to think his own thought, to speak freely his mind on all subjects whatsoever, and to live his own non-leisured life in his own way, unmolested by meddling, whether of Church, State or Grundy.

Third, LUCIFER has stood for JUSTICE, which includes Co-operative Helpfulness, an all-pervading human sympathy—Love, maternal, paternal, fraternal, sororal, etc.

In accord with this general statement, LUCIFER has stood especially for light, for reason, for freedom, for justice, in those departments of associative life in which these guiding principles are most flagrantly disregarded, ignored and outraged, namely, the realm of Sex—sexology, the science of creative life, including the question of freedom or slavery of motherhood and the right of children to be born well, if born at all.

That is to say, while contending for freedom of speech and of press, on all lines of thought and action—while aiming to be a logical, all-round "Freethought" paper—LUCIFER has not stopped with generalities, such as the right of each human being to an equal share of earth's opportunities, his right to the enjoyment of all the fruits of his labor, etc., etc., but it has made a special fight for the right of each to know all that can be known of the differentiation called sex, to the end that a better race may be born; born, as it must be, through the right use and by avoiding the abuses of sex; and also a special fight for justice to womanhood, for the right of woman to the ownership and control of herself, her creative powers and functions for her own sake and for the sake of the coming child—because, as we all know, the child is incomparably more dependent upon woman's organism than upon that of man, for its proper development, for its rightful inheritance of a good start in life.

* * *

Whether LUCIFER has been always true to these basic principles; whether LUCIFER has faltered or faltered; whether LUCIFER has failed to "declare the whole counsel" of Truth, in this the most important but most neglected of all the fields of human inquiry, of scientific investigation, is not for me to say, inasmuch as I happen to have been, since its first issue, more closely identified with LUCIFER's management than has any other person—always its senior editor, also its chief manager, except, perhaps, for the years during which I was held a close prisoner behind high stone walls and heavy iron doors, a victim of the American Inquisition, the American Censorship of Speech and of Press, whose Torquemada or chief organizer and director is Anthony Comstock of New York.

To give a complete outline or retrospect of LUCIFER's experiences with the agents of the American Censorship would take too much space in this brief Heart to Heart Talk. Suffice it to say for this time—for the satisfaction of readers who may be interested, and who have had no opportunity of knowing the checkered career of the paper they may now be for the first time scanning—that for nearly ten years its senior editor was a Federal prisoner in Kansas, "Reeling Kansas," either behind prison bars or a "prisoner at large" under heavy bonds, also that its associate editor, Edwin C. Walker, and its associate publisher, George Harman, were for several years prisoners under bonds, all three charged with the "crime" of publishing an "obscene" paper; the obscenity in this case being a few plainly worded protests—and yet not "vulgarily" worded protests—against the abuses of sex, and especially against the invasion of womanhood and motherhood under protection of our marriage laws and customs.

These protests constituted the head and front of our offending—only this, nothing more.

But while editors and publishers could be imprisoned and compelled to pay costs and fines, the paper itself could not be suppressed, except by an act of *Czarism*, such as, in time of peace, the officers of our general government have very seldom been guilty of committing. While its editors were prisoners, under bonds or behind the bars—wearing the stripes without the stars—LUCIFER's flag continued to float. Instead of retracting, instead of apologizing and asking to be forgiven under promise to do so no more, most of the indicted articles were

republished, again and again, in order that the Supreme Court of Supreme Courts of the United States, the people, might know whether a crime had really been committed by these prisoners, or not.

Yes, through all the years of conflict, through the nearly ten years of "border war" in Kansas, which war has been continued in the metropolitan city, Chicago, *LUCIFER's* pennon has been nailed to the masthead, with the motto inscribed,

"NO SURRENDER."

I have said *LUCIFER* could not be suppressed except by an act of Czarism, and that the authorities in Kansas had not resorted to that extreme measure, and believing ours to be a government in which the forms of "equality before the law" were still observed, however much the spirit might be wanting, we were led to hope and believe that *LUCIFER* would not be suppressed in Chicago, however much its editors and publishers might be prosecuted and persecuted at the instigation of the Censorship aforesaid.

In this reasonable expectation we have been disappointed. Finding that imprisonment of its editors did not cause the permanent suspension of the paper the Modern Inquisition, acting through what the Ancient Roman Inquisition called the "Secular Arm," laid its heavy hand on one edition of *LUCIFER*, No. 1000, dated December 17, 1903, suppressed it, "confiscated" it, destroyed it, as "contraband of war"—clearly an act of militarism, not of civil process at all.

We have been advised to bring suit in the courts for the recovery of our property, or for damages, in lieu of the lost property itself. In reply, and as proof, if proof were needed, that governments are for the use and benefit of the rich and not for the poor, it is only necessary to say that justice in the United States courts is a very costly commodity, even when suits are prosecuted to a successful issue. *LUCIFER* has no money to spend in any such way.

Last winter, when *LUCIFER* was denied, on a mere technicality, its equal share of the "subsidized" rate of postage—one cent per pound—in order to get us reinstated, a man was sent to Washington to make a personal appeal to the heads of the P. O. Department. This personal appeal involved a considerable outlay of money, besides precious time. I have never yet learned the exact cost of reinstatement, since the expense was borne by *LUCIFER's* New York friends, and could not have been met by this office unaided.

But suppose we now had the money to successfully prosecute the Roosevelt administration—the P. O. Department being simply a part of the executive branch of the government—would a verdict in our favor be any security against a repetition of the offense? I think not, and for these among other reasons:

The Roosevelt administration is essentially and ineradicably autocratic, despotic, even when there is involved a plain statute law. In the case of suppression of an issue of a paper, or of any number of issues, under the Comstock "Obscenity" laws, there is the widest possible scope for autocratic and despotic rulings, inasmuch as there is no definition, and can be none, as to the boundary between obscenity and that which is not obscene. It simply rests upon what is in the mind of him or her who assumes to decide upon the matter under indictment, and therefore a decision overruling the administration of Roosevelt, in the case of *LUCIFER*, No. 1000, would be no guide or safeguard whatever in the case of suppression of any subsequent issue.

Something might be gained, perhaps, by the publicity connected with such trial in the United States courts—provided the case could be brought to trial during the lifetime of any of the litigants—but even publicity seems of little avail against chronic abuses of power in high places, as witness the payment by the P. O. Department to the railways, of seven to ten times the sum for carrying the mails that express companies pay for similar service.

Certainly there has been no lack of publicity in exposing this species of robbery of the public by connivance of the P. O. officials.

If I had the money to do so I would probably republish the entire edition of *LUCIFER*, No. 1000, and send it broadcast over the country, as the *Appeal to Reason*, Mr. Wayland's paper, is now doing in the case of Eugene V. Debs versus Grover Cleveland.

As already known to many, the Democratic ex-president made an appeal to the general public for vindication of his

acts during the Chicago railroad strike of 1894, in regard to which he was severely criticised, for sending United States troops to break the strike. This appeal was published in McClure's Magazine. Mr. Debs, as chief figure in that strike—being at that time president of the "A. R. U."—sent a reply to McClure's Magazine, only to have it rejected. Arrangements were immediately made with the *Appeal to Reason*, Girard, Kansas, to publish the rejected defense of the Railway Union. McClure's Magazine claims a circulation of half a million copies. Ten days before the publication of Mr. Debs' defense the *Appeal to Reason* claimed that its edition—of this date, August 27, the Debs edition—had already reached the half-million mark.

Many other Socialist journals are publishing this article in whole or in part. Even capitalistic journals, for instance, the *Chicago Tribune*, are giving considerable space to quotations from what will doubtless be regarded as the most complete and unanswerable arraignment of the abuse of power in the hands of a Federal executive, ever made in the United States.

PROSPECTS AHEAD.

Much more I should like to say of *LUCIFER's* history for the past twenty-four years of struggle, of conflict forced upon it by those who claim the right to supervise the press of the nation, in the name of "God and morality," but failing space and nearness of the hour for shutting off the stream of "copy" for this issue, admonish me to close this Heart to Heart Talk for this time. As to prospects ahead, I would just say that slowly but surely the horizon seems widening and brightening. In answer to the four or five questions asked in No. 1013, the first issue after its temporary suspension, some hundreds of friends of *LUCIFER's* work have spoken, in no uncertain tones, in regard to whether or not the paper should be continued, most of which responses have been accompanied by substantial tokens of the desire that the paper should live and not die. As to methods:

LUCIFER is not one of the Horse-leech's daughters, forever crying, "Give, give." If I may be allowed to speak for the policy of the paper in this regard, it is that no donations, as such, are asked or expected. Co-operation, sympathetic, fraternal co-operation, such as that voiced by the following letter, received a day or two ago, from a member of a prominent publishing firm in this city, is far more acceptable than would be a dollar or five dollars in the shape of direct donation without the accompanying names:

"Please send to the following addresses copies of last week's issue of *LUCIFER*, No. 1020, and mark with blue pencil the first article. The idea of man's being greater than animals because he has developed a social side of the sexual relations, is one of the greatest ideas that I have found recently. Am glad to take this opportunity to put it into the hands of thinking people. Send bill to us. Very cordially yours, E. B. B."

Here followed the names of sixteen persons scattered over a half dozen states, personal acquaintances, probably, of the sender.

Some of our subscribers send money and names for trial subscriptions of three months. A few ask that the paper be sent a year to some friend at the cost of the sender. Others send for copies of our pamphlet literature for gratuitous distribution, and occasionally a letter comes like this:

"In No. 1019 I note that Laura J. Langston of Paonia, Colo., is sick and almost helpless. I have written to her, and would now request that you send her bill to me for whatever she owes to you for *LUCIFER* and I will try and pay it for her. Allentown, Pa. R. S. Clymer, M. D."

Letters like this do much toward bringing about the era of universal brother-and-sisterhood, at the same time helping to keep alive the medium of communication, the white-winged evangel, *LUCIFER*, Son of the Morning, Harbinger of the Good Time Coming.

INCENTIVES TO ACTION.

Before closing I wish to redeem a promise made to a number of friends a few evenings since, at an informal "social" held at the home of *LUCIFER*. The guest of the evening was Jonathan Mayo Crane, now of New York, but for many years a resident of this city. The subject of discussion was Walt Whitman, poet and philosopher of the New Time. Naturally enough the talk drifted into a comparison of views in regard to incentives to action. Brother Crane gave a very clear statement of what is known as the materialistic philosophy as to man, his origin and his incentives to effort, namely, that we are all the product of causes dating back millions of centuries, perhaps, and that

we are simply as we must be, and do as we must do. That, struggle as we may, we cannot escape this underlying law, this evolutionary force. Then giving his argument a personal turn the speaker continued in words like these:

"Contrary to this view Brother Harman thinks he is not one of the links in the chain of causes and effects. He thinks he can consciously step out, and, defying this natural law, this inexorable succession of antecedents and consequents, he can hew out a path for himself. Not content with the slow but sure march of evolutionary progress, he thinks he can make things move faster than they otherwise would do. While I honor his spirit, his courage, I think his philosophy unsound."

These are not the exact words of the good brother and faithful helper, but they express his argument fairly well, if I properly understood him.

When called upon to reply, I excused myself on the score of the lateness of the hour, but promised a brief reply in next LUCIFER. If my reason for declining to talk, the other evening, was a good one it is still better now, since the clock shows nearly 1 A. M. But nevertheless, here goes:

First, let it be understood to begin, that I know nothing of the "absolute"; nothing whatever of infinities, and nothing of the ultimates of life and of "being," and think it a waste of time and energy to try to grasp and to explain these. Whether there was a beginning of evolutionary progress, and whether there will ever be an end, I certainly do not know, but that there is such progress and that human beings may consciously hasten it or consciously retard it, I certainly do believe. If I did not so believe I would not make the effort I now do to produce a change for the better in human conditions and relations. I am part and parcel of evolution.

To illustrate: Time was, let us assume, when man knew nothing of navigation by water. The primitive savage, let us suppose, falling by accident into a raging torrent, saves himself from drowning by seizing hold of a drifting log. Without oars or even a pole to guide his log the man is little more than driftwood himself. Then by slow degrees and by the use of conscious intelligence the savage learns to guide the log in the direction he wants to go; then, after ages of conscious effort, he hollows out the log, by burning or by stone hatchets, or he constructs a canoe of birch-bark.

Here we have the crude beginning of the ocean-liner of today, that truly marvelous triumph of human skill, directed by conscious human will. By means of water-tight compartments, and by means of electric apparatus showing the approach of other vessels even in the thickest fog, and by means of thermometers that show the neighborhood of icebergs, the danger of shipwreck is reduced to a minimum, if not absolutely eliminated, making ocean travel safer than land travel, safer than living at home in the best of houses, because no cyclone or earthquake can destroy an ocean-liner, as it can destroy the strongest house ever built by man.

All this is the result of the exercise of conscious human intelligence, stimulated by desire to conquer the forces of nature and make them our servants.

By analogy we arrive at the conclusion that consciously intelligent human effort can hasten evolution on other lines, social, moralistic, political, economic—all other affairs affecting human happiness and longevity—much in the same way that consciously intelligent human effort has hastened evolution of the birch-bark canoe to the ocean-liner.

Whatever is desirable and conceivable may and will become the practical, the actual, given time enough, and this time may be shortened by fraternally sympathetic co-operation.

So, then, I am not willing to be driftwood on the stream of time.

I do not wait, Micawber-like, for "something to turn up." I mean, by the aid of LUCIFER's readers and helpers, to consciously turn something up, and thus hasten the progress of human evolution, of human happiness and welfare.

"It matters not how straight the gate,
How charged with punishment the scroll;
I am the master of my fate,
I am the captain of my soul."

M. HARMAN.

When writing on business of any kind, please do not forget to enclose a stamp for catalogue of books and pamphlets on sale at this office.

BOOKS RECEIVED.

A Sexual Creed. By L. J. L. Paper. Price 15c.

A bold, concise statement of the views of a radical on the sex question. While a Freethinker can write a creed only for himself, few sex radicals will, I think, differ from the conclusions so ably presented in *A Sexual Creed*.

The Problem of Life. By Albert Denker. Paper. Pp. 101. Price 25c. Bellevue, Fla.

Mr. Denker attempts the justification of a belief in God, a unity of nature, an ideal and designed creation and a destiny to this life, and a belief in the divine mission and prophecy of Christ. On this foundation he erects an ideal Christian Democracy.

What Happened to Dan. By Kate Richards O'Hare. Paper. Pp. 63. Price 25c. Kansas City, Mo. Bird & Fletcher Ptg. Co.

An attempt to solve the problems of marriage, divorce, ignorance, child labor, race suicide, etc., on the basis of economic necessity. The book succeeds in showing the important part played by mercenary motives, but fails in attempting the solution of these questions without reference to factors other than economic.

What Imperialism Means to Women. By Lydia Kingsmill Commander. Paper. Pp. 12. Price 10c. Reprinted from *Bellevue Review*.

"The strident, harsh call of the cannon is 'Produce, Produce, that I may slay! Give, give, of the fruit of your body that I may feast!'—and women must bear and bear that the monster may be satisfied."

Vaccination Brought Home to You. By Dr. R. Swinburne Clymer. Paper. Pp. 92. Price, probably 25c. Terre Haute, Ind. G. H. Hebe.

A collection of anti-vaccination facts, arguments, and statistics. Just what you need for reference when writing to your newspaper to oppose the advocates of compulsory blood-poisoning.

Not Hypnotism But Suggestion. By Henry Harrison Brown. Paper. Pp. 59. Price 25c. San Francisco. "Now" Folk.

The term hypnotism is objected to as descriptive of the author's method of Soul Culture because the word connotes sleep and the subjection of the patient's will to that of the operator, neither of which is essential to suggestion, which is defined as "that which causes a sensation or a thought. A suggestion is anything used with an understanding of its power to produce a certain mental result when accepted by another person."

To Me, The Sound of Weeping. By Adeline Champney. Price 10c. Reprinted from the *Arena*.

This is a daintily written allegory of life and love and marriage. The author, Adeline Champney, is doing excellent work in bringing radical ideas before the conservative public. In the July issue of *Physical Culture* I find her name as the author of a radical story, "The Splash of Blood-Red Color on the Stair," a story exposing the injustice and misery of conventional marriage. Adeline Champney's style is marked by deep sympathy and freedom from affectation, but the dramatic climaxes are not strongly developed.

President Roosevelt's Gospel of Doom. By Lady Florence Dixie. Price 10c. Reprinted from *London Times and Echo*.

Lady Florence Dixie shows that large families are injurious to the mother, injurious to the child, and injurious to the community. She attributes Mr. Roosevelt's views on the subject to the influence of "Hebraic dispensations, effete and age-worn superstition."

First Class Men. By Freiherr Von Schlicht. Paper. Pp. 285. Price, about 50c. New York. M. Schnitzer Pub. Co.

A story of the attempt and failure of a young *buergerlicher* lieutenant to gain social recognition in an aristocratic regiment. The book was confiscated in Germany on account of its revelations concerning the nobility and depravity prevalent in the German army. As a novel it is as well written as any American novel, and has additional interest because it deals with actual conditions of the present day.

Any of the above books may be ordered from Lucifer.

JOHN E. BOULTENHOUSE.

VARIOUS VOICES.

We are always glad to receive calls from friends visiting the city. Take the Lake street elevated, stop at Ashland avenue, walk one block east, then one block north. Or take Fulton street electric car west and stop at St. John's place, alighting in front of our house. The Lake street electric and Paulina street cars also pass within a block of our residence.

[Full name and address of writers in this department can generally be obtained on application to the editor.]

Henry E. Allen, Benton Harbor, Mich.—"The letter by A. Milo Bennett in your last issue I am responsible for, as I mailed you Mr. Bennett's name with others for sample copies. Our brief acquaintance with Mrs. B. led me to believe that she would appreciate a paper which in my judgment has done more for the uplift of women than any other periodical in America. 'A. Milo Bennett,' who wrote you the scurrilous letter, we have met but once, and from the tone of his letter we are not anxious for a second meeting.

"Mr. Bennett has no doubt been too busy exploiting the hard-worked members of the theatrical profession in his little 'agency' to read such authors as Edward Carpenter, Grant Allen, Havelock Ellis, John Stuart Mill, Miriam Wheeler Nicol, Bebel, Stockham, Haywood, and many others who have nobly stood for an unpopular and persecuted movement for freedom, justice and human rights. Otherwise, he would hardly care to publish his ignorance in such a coarse, brutal way, of a movement for race culture that claims for its advocates some of the best minds to be found to-day in the civilized world. I feel only pity and contempt for such people—pity for their narrowness and intolerance and contempt for their utter disregard for the rights and feelings of others. Mr. Bennett says he does not care to argue the case—such people never do. If Mr. Bennett had read the sample copies without prejudice he would have discovered that *LUCIFER* stands simply for equal human rights in all the relations of the sexes. Can Mr. Bennett, as a good citizen, as a gentleman, go against this humane and moral doctrine?"

H. C. Roberts, Bennington, Kan.—"The answer of M. C. W. to your inquiry why his voice and pen were no longer heard and used in defense of the principles for which *LUCIFER* has stood firm for more than a score of fateful years, is truly pathetic. After depicting sentiment as something out of place in the intercourse of human beings, he accepts an act of the most sentimental character on your part. No, *LUCIFER*'s work is not yet done. The cause for which *LUCIFER* contends is the most vital, nearest the heart of humanity, and the struggle has become more fierce and relentless as the years roll on."

Emeline A. Prescott, Maine.—"Yes; I can scatter as many circulars in these three cities as you wish. I enclose stamps (20 cents) towards paying for same."

J. C. Cameron, Soldiers' Home, Va.—"Your slips received and handed to parties who show some interest in sex reform. You can send on some more of same. I should like some copies of 'Woman's Burden,' if you have it as a leaflet, by Harriet M. Closez. Also would like some copies of the leaflet, 'To Mothers,' by Charlotte Perkins Stetson. Enclosed find 25 cents in stamps for same. It is all I can send till 23d of this month. It is hard work to waken woman to a sense of her rights as race builder—her mind has been so dwarfed by theological nonsense, her whole physical and mental organism so degraded by long subjection to man's selfishly egotistical idea that he is her lord and master."

[The two foregoing letters are samples of responses we are receiving to the request recently made for co-operative help in distributing *LUCIFER*'s leaflet literature. If all would take hold of this method of widening the sphere of *LUCIFER*'s work, as a comparative few have done, it would mean such an increase of inquiry along the lines of bed-rock reform as was never perhaps known before.]

G. M. Faber, Press Writer, 516, Los Angeles, Cal.—"It seems to me to be a fact (whether you realize it or not) that you are rightly named. You are apparently the 'Moses' to lead the children of the twentieth century out of the superstitious ideas of the past and present, in regard to sexology, the needs, wants,

desires, of human nature. A volume might be written upon this question, and had I the time and you the space I would speak my little piece freely, whether any other human being thinks as I do or not; but as your space is limited I will not burden you or your readers with a lengthy screed. I have filled an editorial chair myself, and realize that 'brevity is the soul of wit.'

"Your August 4 number is filled with thoughts which ought to be digested by every liberal, sensible man and woman. There are no questions too indelicate to be discussed, such as, Should a man or woman be considered degenerate who satisfies moderately every desire of nature, desire for food, drink, and the sexual instinct? Is not one desire as pure and good as another, when health and happiness are considered? Everyone must answer these questions for themselves, even that old reprobate, Comstock, is welcome to his own opinion.

"If I were to formulate a motto it would be something like this: Every human being should be endowed with the civil right to seek his or her highest happiness in their own way, provided they do not trespass upon the rights of another. *LUCIFER* is doing a good work toward that end, therefore send enclosed \$1.00 to help the cause along."

[Many thanks, Brother Taber. Sorry I did not meet you during my recent sojourn in the City of the Angels. Shall be glad to hear from you again and often. Glad to know that the list of *LUCIFER*'s friends and helpers is growing on the Pacific coast. Have you made the acquaintance of the 'Light Bearer Club' of Los Angeles? Slowly but surely we are getting the names and co-operation of members of that most effective of all the agencies of radical reform, the American Press Writers' Association. *LUCIFER* was one of the very first to urge the formation of this new international association of advanced thinkers and workers.—M. H.]

Dr. H. W. Scaife, Eden, Colo.—"Enclosed is 25 cents. I have received several sample copies of *LUCIFER* and always read. Though not much interested in the cause you are assisting, I know there must be some value in it or a man of your merit and character would not spend a lifetime in fighting its battles. I wish you all the success your persistence deserves."

Chas. Roland, Washington, D. C.—"Glad to get your paper. Enclosed find postoffice money order for \$1.00 for subscription. After awhile, when I am a little better fixed, I will send for some books. Would like to know where I could get some books treating on that primitive form of religion known as Phallic worship. Any information as to where I could get these books would be gratefully received."

[Books on Phallic worship can probably be obtained from E. C. Walker, 244 W. 142d street, New York City.]

LUCIFER'S SUSTAINING FUND.

The personal appeal which I sent out to certain friends of *LUCIFER* last May, asking for contributions to a fund to sustain the paper, did not bring forth the response which I had expected. I hoped that at least \$1,000 would be raised for the fund. The contributions made, so far as I have any record of them, were as follows: H. B., \$10; E. P. B., \$5; H. H., \$5; A. W., \$10; J. P. P., \$10; H. V. K., \$1; E. K., \$1; J. W. L., \$1; D. G., \$1, and \$1 from some person whose name I have mislaid. Others in response to my appeal sent money direct to Moses Harman. Others have promised to make contributions later, but the amount contributed and the amount pledged is much less than \$1,000. Many persons, I know, who wished to contribute were financially unable. Others doubtless intended to contribute and have neglected to do so. Still others, perhaps, did not contribute because they supposed the desired \$1,000 had already been raised.

It is unfortunate that so many liberals are liberal only in name. While churches can be built by thousands, and while millions of dollars are contributed every year for the support of religious superstition, it is difficult for a free thought paper to continue its existence.

Again I say, it seems to me that every sincere friend of *LUCIFER* should be willing to contribute, and should contribute for its support, at least one day's income every year. If every friend of the paper would do that, *LUCIFER* could be enlarged to 16 pages and published once a week instead of fortnightly.

J. M. CRANE.

R. H. Walker, 1903 St. Louis, avenue, St. Louis, Mo.—"The name, price and general conduct of LUCIFER I consider all that could be desired under present conditions. I hope to be able to read it as long as it will be published. I enclose a money order for \$2.00 to pay for a small ad, announcing that I have pleasant rooms to rent to LUCIFER's readers who may visit the Fair, and desire a comfortable place to sleep. We have large, cool, connecting and single rooms. Special rates to parties."

[The ad seems mislaid, but I can say, from personal knowledge of R. H. Walker, that I have full confidence in what he says in regard to his rooms, and if I should need rooms for myself or friends at St. Louis I would go to his place before engaging rooms elsewhere.—M. H.]

Subscribers who receive more than one copy of Lucifer, when not ordered, will please use the extra copy or copies to induce their friends to subscribe, if only for a trial trip of three months for 25 cents. Stamps received in payment. As the paper weighs less than one ounce a copy can be sent to a friend in a common 2 cent letter, with an ordinary sized sheet of note paper.

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WANTED—A woman who is liberal and educated for a correspondent. Qualifications: Maiden, blonde, age 16 to 32. I am a bachelor, brunette, age 34; object, free marriage soon. Send your personal description, likes and dislikes, in your first letter. Photos exchanged. All letters answered. Eustace E. Southard, Eagleport, O. R. F. D.

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THE PINK ICONOCLAST is a very unique weekly journal published by Dr. Sommanastine at Colorado Springs, Colo. It's editor evidently fears neither man, "God" nor "Devil," but cleaves hard blows against what he believes to be error and wrong. Fifty cents per year.

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ON, ON!

To the Golden Age that waits,

On, On!

Open wide the Morning's gates,

That will flood the Future's face

With the light of better days;

That will let the glory forth

Of a heaven on the earth,

With fraternity, equality and liberty begun.

On, On!

To the better, to the brighter,

On, On!

Where the human path grows lighter,

Where the love of man is ever,

Like a sunny, winding river,

Broader, deeper, fuller growing,

Onward through the nations flowing.

Till it links the world together and the peoples are as one.

On, On!

—Selected.

THE RIGHT TO BE BORN WELL.

Of all the impediments that prevent the practicalization of the right to be born well the present popular standards of sexual virtue are perhaps the most effective, most mischievous, as well as hardest to remove.

Even the average freethinker, including Spiritualists, Atheists, Agnostics, Theosophists, etc.—most of whom have shaken off the chains of bondage to theologic superstitions, such as "Fall of Man," "Total Depravity," "Blood Atonement," "Election and Reprobation," and the like—still are slaves to the superstition that "virtue," "purity," goodness, in the sex-relations of human beings depend upon authority, permission, granted by an officer of the "law," civil or canon law or both.

A most pathetic instance of inability of the average free-thinker to emancipate himself or herself from the yoke of sex superstition, marriage superstition, is seen in the subjoined letter, which is given in nearly the exact words of the writer, name, date, postoffice and all:

"Etna, Mont., Sept. 4, 1904. Editor Lucifer: A sample copy of your paper causes me a heartbeat of hope in the midst of deep sorrow."

"I believe you are on the track of the great evil that, gnawing at our nation's vitals, threatens its very life."

"I believe that the chief cause of the terrible increase of vice and of heartlessness rampant to-day, and expressed in the violent conflict 'twixt labor and capital, is that a 'stone' (a lie!) is given our children when they ask for the bread of truth."

"I believe that the whole of religion is encompassed by the circle bounding the social relations, and that the savior of mankind is, or may be, civil law."

"I believe that the silence maintained with regard to the sexual relation, in the early teaching of children, is an error so patent, as well as so fatal, that our civilization should blush to acknowledge its responsibility therefor."

"I believe that children should be taught that the most holy, most sacred things on earth, in heaven, in time or eternity, are their own bodies and their word of honor."

"I was taught morality on the orthodox foundation. When eighteen years of age my reason tore down this foundation. From the fount of enlightenment found in the writings of Thomas Paine and Robert Ingersoll I drank with the eagerness of one perishing with thirst."

"These two writers first taught me the folly of blindly believing the creed my blessed mother taught me; the creed which until that time had been my strong defense in the hour of temptation."

"At twenty, faith being gone, Reason led me fearless to the portals of death. I entered, and my happiness, my welfare, died when my virtue was wrecked."

"Today, at the age of four and forty, a widowed mother of a five-year-old girl, I am confronted with these questions:

"How shall I teach my child?"

"What shall I teach my child?"

"How shall I so train my only one, my more than life, my more than soul, that she shall be safe from the dangers that encompassed and ruined me?"

"Send me your paper for a year. Send me your catalogues; send me words of wisdom, of hope, of encouragement, for I have but one ambition in life, namely, to answer wisely the queries with which I am confronted—the queries before which all other interests in life, in death, in earth, in heaven, in past, present and future, pale as does the moon when sunlight floods the vision—how, what, when shall I teach my daughter?"

"Of one thing I am sure, am positive: It is a greater shame to be unworthy the trust society places in me than it is to be guilty of adultery."

"I mean this: The shame, the disgrace, lies not in the fact that adultery has been committed, the consequences of which act must be borne by the womb-man alone, but that the sacred trust reposed in the individual has been broken by two; therefore these two are equally disgraced because they are law-breakers, and not because they have cohabited."

"I shall teach my child that love is her savior; that honor is the savior of the law, and hence—well, I am talking too much for a first letter."

"I hope to become a regular correspondent, an ardent supporter and worker for your frank and fearless little paper. I have much, oh, very much to tell your readers, not of theories, but of life—of living facts, of facts lived, that will cause them to see your paper as I see it to be—the daring, fearless, earnest, needed little bloodhound on the track of—the devil!"

"God speed it! God bless it, and God (in humanity) save our children!"

"Friends, help me! Write to me; join hands with me; together let us hunt for salvation on earth for—my baby girl. For her sake I ask it, not for God's sake. God can take care of himself or itself. Our babies are ours to plead for, ours to work for."

"Your fellow student,

"HELEN PHILBRICK."

Paul said: "For I was alive without the law once; but when the commandment came, sin revived and I died." Does not this saying fittingly describe the mental condition of our correspondent, when she says, "Reason led me fearless to the portals of death?"

If Helen Philbrick had been guided by reason in social conduct as she was in religious matters, would she not have seen that what church and "society" call "adultery" is not necessarily "sin" or degradation, but that, on the contrary, it might be the highest virtue?

Would she not have seen and known that no woman is "ruined" until she herself considers herself ruined?

Did our conscience-amitten friend ever hear of the saying, "To thine own self be true, and then it follows as the night the day, thou canst not be untrue to any man," nor to the aggregation called "society"—of which ogre she seems to live in perpetual terror?

Like thousands more who believe themselves freethinkers, Helen Philbrick is emancipated only in part. The chains of social or sexual superstition still enthrall her. The inherited dogma that "law," civil law, can make an act good and virtuous—that would, without its sanction, be impure and sinful, is even more irrational, even more enslaving, than is belief in the bankrupt atonement doctrine, taught and believed by all orthodox Christians—destroying the happiness of the devotee to that

dogma in countless thousands of cases, and, worst of all, saddest of all, making it simply impossible that countless thousands of children that are born, can or will be born well.

In the September Arena (Boston), under the head, "First Cause of Divorce," by Winnifred Harper Cooley, occurs the following instance of the working of the orthodox standards of "virtue" in sex life:

"The writer once knew a 'happy, old-fashioned family.' The man was a prominent judge, 'of excellent habits.' They had eleven children, out of which seven died early, and one 'went to the bad.' The woman had married at fifteen. A year after her marriage she went to her father and begged him on her knees to receive her at home, promising to do the work of a servant. Shocked and severe, he sent her back to the husband she had promised to obey. After this she had eleven children by the man whom she dreaded and despised. People considered their home a typical happy household, and a separation would have caused a sensation and been regarded as a family disgrace; yet no one in that day would have considered it a social crime to propagate that family, nor would any considerable number of people have cared to openly confess compassion for the woman's daily crucifixion."

How many of my readers can recall to mind instances that would parallel this terrible impeachment of popular standards of sex morality. I once lived near a couple who had been married twenty years. Though not particularly bright in intellect they were above the average in that respect, and in their ability to make a good living and comfortable home. They lived happily together so far as the outside world knew, but *no children were born alive*. Eleven miscarriages, or still born children, told the story of non-adaptation, of failure of the most important purpose for which homes are founded, the bearing and rearing of children. As in the case quoted from the Arena, "a separation would have caused a sensation and been regarded as a family disgrace," to say nothing of the dishonor brought upon the institution whose talisman is: "Whom God hath joined, let no man put asunder."

I have more than once related the case of the Kansas couple (the male partner whereof was a prominent freethinker) of whose nine children seven were hopeless imbeciles, born with life enough to live many years a perpetual burden to themselves, their parents and friends. The other two children were far below mediocrity. In this case also "a separation would have caused a sensation and been regarded as a family disgrace," and thus this intellectual and highly respectable pair went on, year after year, committing the social and physiologic crime of propagating a family of imbeciles. The last time I met Major — he was on his way to visit two of his children, who at that time were inmates of an institution founded and kept up for the care of such unfortunates.

Thus does "society" build asylums, supported by compulsory upon the shores of mortal life by its most cherished, most sacred "joke," the marital institution.

(TO BE CONTINUED.)

THE LOUISIANA PURCHASE EXPOSITION.

Most Americans will compare the World's Fair with the Columbian Exposition of Chicago, and considering the time which has elapsed since the latter event, and the natural expectation of progress of improvement, the more critical are likely to meet with a certain amount of disappointment. Using the standard referred to, the ensemble of buildings seems to lack that unity and proportion which characterized the Court of Honor. The attractions of the lake could not be duplicated, and the electric fountains and the Wooded Island are missed perhaps chiefly because there are no other distinctive features to take their place. The parade ground is a discord in the color scheme and gives an unfinished effect, while the immense signboard of the Tyrolean Alps, completing the panorama, is a blemish of different yet typically American kind. The beautiful and richly ornamented Festival Hall is approached by two paths of the same objectionable color as the parade ground, and this building as well as the rotunda of state figures on either side, distinctly the handsomest architectural feature, might have been still more effective without the variegated and restless flower beds. The German Building, also, does not harmonize either in color or style, although it re-emburses by its interior.

To those who place beauty above utility, the departments of Arts and Sculpture will appear the most satisfying. Even here,

however, the thrifty desire to turn golden moments into small change was in evidence. The timid visitor received careful instruction from the voluble lady attendant to the effect that it was impossible to enjoy an exhibition of this nature without a catalogue giving the artist's name, age and possibly the color of his hair, while another fair representative of what the writer always understood to be the modest sex, flitted through the rooms boldly offering "the last catalogue left," and this to visitors who had just passed stacks of them at the door.

The attractions of the Pike, which may equal but hardly surpass those of Coney Island, need not greatly concern any but those who enjoy the study of human nature, and that other large class who spend money merely for the love of the spending. Novelties of any kind seem to be particularly scarce. What was to have been the distinguishing feature of the Fair, the airship concourse, has received somewhat of a setback by Santos-Dumont's departure. As yet there are no airships, and that part of the grounds is deserted to the extent that the mere meeting with a human fellow being is an occasion of congratulation and joy. Physical culturists, also expatriated to this section, are in part disappointed that the exhibition should be so largely confined to competitive sport, deeming that this particular trait of American character is already sufficiently prominent. Bernarr McFadden well voices the sentiment in hoping that some day there would be a Fair which should not show what man does, but what he is. As an item of interest in this connection it may be stated that the nude in art and sculpture seems to have been handled with greater freedom than one could heretofore observe.

The expense of viewing the Fair, has, as usual, been grossly exaggerated. Desirable rooms can be found at from \$3 per week upward, and there are several restaurants on the Battle Creek plan, at at least one of which attractive meals are served at from 1 cent per dish up. On the Fair grounds opportunities are less favorable, and an entire absence of fruit is especially noticeable. That a view of the Fair may be obtained in a week, without danger of either surfeit or bankruptcy, your correspondent proved to his own satisfaction by buying a pair of duck trousers and abandoning its attractions for those of a river excursion boat, where he was promptly mistaken for the captain, and extensively interviewed as to the carrying capacity of the boat and its passengers. He is now visiting the very interesting industrial settlement at LeClaire, where he finds variety in giving concerts, dishwashing and discussing Herbert Spencer with the cook. Yours truly,

OSCAR SCHLEIF.

SEXUAL AUTOCRACY.

Nature made man a sexual autocrat. He cannot be forced to enter the sex relation, consequently without his consent there could be no such relation. Mrs. Champney says: "Not to the degradation of woman to a sexual autocracy." I cannot understand what she means. If woman is conceded the full right to her own person, then she, too, will become a sexual autocrat—that is, there could be no such relation without her consent, but would that be degradation? She has never risen to that plane yet. She may not do what she pleases with herself. She must ask church, state and Mother Grundy, and if she dares to go contrary to their dictum she is counted accursed.

Surely, no sex reformer, man or woman, will claim that a man has a right to a woman's person without her full and free consent, and again I say, she would then be a sex autocrat, in that there could be no sex relation without her consent. When she rises to that plane, the sexes will be equal autocrats, but there will be no degradation therein. LOIS WAINWRIGHT.

Dr. E. B. Foote, Jr., of 129 Lexington Avenue, New York City, Treasurer of the Free Speech League, informs us that he has a number of copies of Darrow's Brief on the Turner case, for sale at 50 cents each, and postage, 10c. It is a strong and instructive book, although it failed to influence the Supreme Court. No doubt there are many among Lucifer readers who would value this book and utilize its historical research. The proceeds of sale of this work will, presumably, be applied to helping pay the expenses of the Free Speech League.

Failure is only another name for success to men that are willing to wait and work for their success. There was probably never a great success of a permanent nature in this world that did not begin with a failure.

HERTZKA'S "FREELAND."

My dear Mr. Hartman: In reply to your request in *Lucifer* asking me to give a resume of Freeland I would say that it would be impossible to give Dr. Hertzka's scheme in "a brief statement." I am afraid that even the reading of "Freeland" would only give a surface view to most readers. But if what I say here will make intending colonizers investigate further, I will feel more than repaid for my effort.

Hertzka has raised the idea of colonization from a sheer Utopia to the firm basis of scientific certitude by invoking the aid of economics and thus solving the two primal problems of efficiency and security. He noticed that a low rate of wages is uniformly accompanied by low efficiency, lack of mechanical development, the prevalence of dwarf industries and low productive power (see statistics of China, Japan, Russia, Spain, etc.); while a high rate of wages is uniformly accompanied by high efficiency, great mechanical development, checking of dwarf industries and great productive power (see statistics of Australia, United States, Canada, England, etc.).

The cause of these phenomena is that the lower wages are, the higher must be rent, interest, profit and taxes, and labor-saving machines must consequently yield more tribute in low wage countries than in high wage countries. If this is true, reasons Dr. Hertzka, then when wages equal the total product, every labor-saving machine will be, aye, must be used. A co-operative colony thus guaranteed to labor its total product as wages would increase the productivity, efficiency, etc., of its members above those of high wage countries the same as these do over low wage countries. This would enable colonists to "sell" the market. Labor in Freeland would receive more in wages than slave-labor divides as wages, rent, interest, profit and taxes, and yet sell its goods cheaper than monopolists can.

This will draw to Freeland the most intelligent part of the labor population until it would seriously affect the labor market in slave-land, compelling a general rise in wages if monopolists desired to retain their laborers and a lowering in prices to enable them to retain their markets. If these two tendencies continued, price and cost would soon be equal and the reason for monopoly, as well as monopoly itself, would disappear, just as when the reasons for cannibalism, slavery and perdition ceased, these disappeared.

But there is another difficulty. Low wage countries have no over production, no unemployed problems and no industrial panics, while high wage countries have them in the ratio of the height of their wage rate. A colony would have to start sufficiently large (say 1,000 members) to secure it from the adverse effects of the uneconomic and unsocial conditions existing around them. They would have to be economically (though not geographically) isolated, in the sense that outside market conditions would not affect them. They would have to have a sufficient variety of industries to make them independent by producing for each other, and thus creating a home market. In this way they insure security as well as efficiency. Colonies would thus become the means of solving the social problem, the highway during the transition period from slave-land to Freeland, by possessing elements of economic and competitive advantages over monopolists.

To solve theoretical problems, however, is only a part of the work. To so organize a colony as to insure a maximum of efficiency and safety within the limits of equal freedom without sacrificing industrial discipline has been the dream of all who have planned social betterment, but Dr. Theodore Hertzka was the first who did this in such a way as to make it of immediate application to small as well as large commonwealths without basing it on a hypothetical change in human nature. His plan of organization is simple, natural and practical. Here it is in a nutshell:

Imagine a thousand individuals with \$500,000, arrived in a location richly endowed in natural resources such as iron, coal, (or water power), fertile soil, etc., as the Puget Sound district of Washington or the southwestern portion of California for instance. They establish three departments and as many more as they think will be useful but not less than three—the central bank, the central warehouse and the central statistical departments. The central bank keeps and clears the accounts of all those who do business in Freeland. All goods are bought and sold at the central warehouse and the statistical department furnishes the community and its members with detailed and tabu-

lated information about wages, production, fertility, etc., so that any workman can at any time determine for himself what work and pay will best suit his taste and capacity.

All other functions are performed by individuals or voluntary associations. The Freeland shoe manufacturing association organizes with, say, 50 members, obtains a credit at the bank of \$15,000, which is to be repaid in annual installments without interest in such time as the borrowed capital is estimated to last. They proceed to order their buildings, machinery and raw material from the various associations, organized similarly to themselves. These are credited at the bank for what they do, and the Freeland Shoe Manufacturing Company charged with it. When the shoes are made, they are sold at the warehouse and those that buy them are charged while the Freeland Shoe Manufacturing Company is credited with the amount, and thus the circle of exchange is completed.

The rules of the association are few, but complete. Any one may join or leave any one or any number of associations, but the majority (of members, not workers) determine who shall be employed, the rates of wages, etc. Remuneration is based on labor performed, reckoned in number of hours worked; older members, skilled labor and managers to receive a premium or higher rate according to a voluntary arrangement with each individual concerned. Fifty per cent of last year's average product is advanced to all laborers and profits at the end of the year are divided in proportion to the rate of wages. Liability of each member holds till he leaves the association and is to be paid in proportion to wages received. The majority of members (not workers) is the highest authority and all officers, auditors, etc., are subject to the recall initiative and referendum of the general assembly.

The main principles of Freeland are the following: Elimination of all business and trade secrets; free mobilization of labor from group to group, or the "open group" system of land tenure; unlimited competition; the elimination of usury from all economic processes, by furnishing land free of rent and capital free of interest, thus insuring the highest efficiency within the limits of progress; the right of every individual to the undiminished product of his labor as wages; a guarantee of the maximum of liberty compatible with the equality of liberty to each member in all his social, economic and private life, thus securing individualism.

Dr. Hertzka has many other proposals which do not rise to the dignity of principles, but which may be adopted. He has a system of old age insurance, maintenance of women, children and the disabled; a most thorough and far reaching system of public education; free transportation of persons and free telephone, telegraph and mail service, etc. The money for all this, as well as for the accumulation of capital, is raised by tax on the net incomes of all laborers, the only just tax in a community where labor is the only source of income—for the height of the incomes depends on the efficiency of labor due to the aids furnished by the commonwealth through expending this tax. The tax constitutes about 35 per cent of all net incomes.

What differentiates Freeland even from the most liberal authoritarian socialism is the right of each individual to secede without leaving the confines of the community. Secession would consist in not keeping an account at the bank, for Freeland is not a state in any sense of the term. For those who would secede, the optional single tax could be adopted. Any one who wished to work in a "closed group" could do so by voluntarily agreeing to pay for the use of any location as much as he thought would prevent others from desiring the same location and in consideration of this the community would make him bid a charge on that land and thus protect him in his exclusive occupancy. Communists could practice communism among themselves by keeping a communal account at the bank and drawing on it as a community.

In this way I believe Freeland would meet all practical requirements, and while not free from minor faults, which would tend to become a constantly diminishing factor, it is certainly the most plausible, consistent, logical and admirable scheme that was ever submitted. Freeland carries within itself the seed of social regeneration and while it would secure to its members the highest material advantages, its highest claim to careful consideration rests on its universal adaptability. If started and carried out with tact and intelligence by a sufficiently large number of co-operators who are not entirely without means they would influence the economic, social and political life of the whole nation within ten years.

ALEXANDER HORN.



THE LIGHT-BEARER.

MOSES HARMAN, EDITOR AND PUBLISHER.

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LUCIFER: ITS MEANING AND PURPOSE.

LUCIFER—The planet Venus; so called from its brightness.—Webster's Dictionary.

LUCIFEROUS—Glorious Light; affording light or the means of discovery.—Same.

LUCIFIC—Producing Light.—Same.

LUCIFORM—Having the form of Light.—Same.

The name *Lucifer* means Light-Bearing or Light-Bearer, and the paper that has adopted this name stands for Light against Darkness—for Science against Superstition—for Reform against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

THIRD SERIES, VOL. VIII, NO. 21.

Contrary to expectation, I did not attend the Anarchist convention at St. Louis, a week ago. If nothing occurs to prevent I will attend the International Free Thought convention in that city to be held October 15 to 18.

M. HARMAN.

BRIEF COMMENT.

ECONOMIC INDEPENDENCE FIRST.

Not wishing to forestall or anticipate the answers that may be coming from R. B. Kerr and others, to the letter of our old-time friend, Alfred R. Westrup, formerly of Chicago, now of Havana, Cuba (see "Voice" column), it seems to me the logic of said letter is faulty. "Since our economic condition is what prevents Free Love," etc., says our Cuban friend, thus assuming as proved, or, at least, as admitted, one of the chief points in the controversy.

To some of us it seems more nearly correct to say that the sex-enslavement of woman is what prevents economic freedom, than it is to say that our economic enslavement is what prevents freedom in love; that is, prevents the emancipation of womanhood and motherhood, including the right of the child to be born well. That there is much of truth in both these lines of argument is freely admitted. Sex reform and economic reform must proceed together, and neither can achieve final triumph unaided by the other, but the question as to which of these takes precedence in the order of nature, in degree of importance, or in point of practicability without waiting for the full triumph of the other, is something upon which there is wide divergence of honest opinion. Meantime it strikes me that the use of dogmatic assumptions—such as "totally blind," "money system the (sole) cause of poverty," etc., are not the best evidence of the possession of superior wisdom. All admit that our "money of privilege," our legal tender money system, is one of the chief methods by which the masses of mankind of both sexes are robbed of their birthright, but that this is the only instrument of robbery and enslavement is true only to him who gives his attention so closely to the subject of finance that he has neither time, patience nor inclination to devote to the consideration of other factors in the great socio-religio-political problem.

SEX RADICALISM.

For obvious reasons I seldom venture to say much of the merits or demerits of the various articles contributed to *Lucifer's* columns, preferring to allow each article to stand or fall upon its own merits, in the arena of conflict, rather than to show favoritism by editorial discrimination.

In the case of the series of articles entitled "Sex Radicalism," by Flora Forster, I think it right and proper to say that our

readers would do well to preserve the paper containing this very carefully prepared series, which has now reached number five, with more coming, so as to be able to read the whole as one essay, all the parts being closely related and interdependent.

If I could have foreseen the extent of this remarkable contribution to the literature of sex freedom I certainly should have taken steps—with the consent of the author—to hold the type of the several parts till all were published, so that a pamphlet might be cheaply made of the whole. As I see it, few if any continued series of articles have ever appeared in *Lucifer* more worthy of preservation in permanent form than are the chapters thus far published on "Sex Radicalism."

COLONIZATION.

Some months ago I promised a "Colony number," but have never yet found the time to properly prepare the matter for such number. For some weeks we have had in type part of the proposed number, in shape of an extended article by Alexander Horr, printed in this issue, giving some account of the scheme proposed by Dr. Hertke, and described at length in his book, entitled "Freeland."

Mr. Horr is now in Chicago, on his way to Tacet Sound, where he hopes to be able soon to put the plan of Dr. Hertke to the test of trial. Our readers who may wish something more definite in regard to Mr. Horr's plans can address him at Lake Ray, Wash., or through this office.

In next *Lucifer* will probably appear a further review of Dr. Hertke's book, a volume of some 400 pages, lately issued from the press of the Freeland Publishing Company, of New York.

M. H.

BOOKS RECEIVED.

Libra Dawn, or Dawn of Liberty. A sequel to *Capit's Yokes*. By Marie L. Follett. In her preface the author says:

"I bring to the work a strong desire and painfully earnest purpose to stir up a grand awakening upon an imperfectly understood, yet all important subject. I write and publish this true delineation of human bondage in the same spirit evinced by Harriet Beecher Stowe, when, impressed by the divine spirit of freedom, she produced 'Uncle Tom's Cabin,' hoping thereby to become instrumental in the emancipation from slavery of the negro race. The most horrible characters are taken from real life; the most horrible scenes are descriptions of actual occurrences; the foundation and framework are unvarnished truths, while the finishings and embellishments (of *Libra Dawn*) alone are fiction."

I am not a writer of stories, have no genius or talent in that direction, and therefore am not qualified for the office of critic of books in this line. Will say, however, that while I can see many defects in the literary make-up of the book, I am in hearty sympathy with its leading object or purpose, which purpose is voiced, so far as a very imperfect examination allows me to judge, in the two following paragraphs:

"The day is not far distant (and we hereby appeal to all that is noble and true in humanity, and to the divine spirit of progress, to hasten the time) when all pure-minded, genuine advocates of temperance in all things will deem it a more flagrant outrage against nature and morality to furnish a couple with a marriage license than is now thought by honest, radical prohibitionists to issue a license for the sale of that which 'blithely like a serpent and stings like an adder.' If a certain course of action is right, it is right without leave or license; if wrong, no amount of license or ceremony can make it right."

"Founded on the supposition that man's love is naturally ferocious, marriage attempts by legal means to furnish food for his savage nature; and we have but to open doors and windows, and lift the roofs of respectable houses to find the skeletons, both male and female, of its victims. It is because the marriage theory is both unnatural and barbarous that it works out such shocking results. Advocates of marriage cling to the exploded doctrine of natural depravity; and free thinkers, spiritualists and atheists, who scout theological perdition, think these social hell of permanent necessity in human life. Nowhere does the human intellect so disgrace itself as in its cowardly, skulking and hypocritical attitude in presence of sexual reform."

Is this indictment against the human intellect—against "free thinkers, spiritualists and atheists"—too severe, too sweeping? I think not. I think the impeachment a just one, and most sincerely do I thank Marie Follett for her brave assault upon the breastworks of the last stronghold of orthodox theology, the marriage superstition—as voiced in the sentence said to have issued from the mouth of "the Judge of all the earth": "Thy desire shall be thy husband and he shall rule over thee," and also in the oracles of Paul, the great "apostle to the Gentiles," the real founder of the Christian religion, such as: "Wives, submit yourselves to

your own husbands, as unto the Lord;" "the husband is the head of the wife, as Christ is the head of the church;" "the head of man is Christ, the head of woman is man;" "let the woman learn in silence with all subjection;" "Adam was first formed, then Eve" (an afterthought!); "Adam was not deceived, but the woman being deceived was in the transgression," etc. etc. ad nauseam?

Again I say, thanks, honor and welcome to Marie L. Follett and her book.

Libra Dawn is a volume of 227 pages, price not stated, but presumably 50 cents paper bound and 75 cents cloth. Address the author, LeClaire, Iowa, or this office.

Who Is Responsible for the Colorado Trouble? By Joseph Shatz Shatzke, Colorado Springs, Colo. In his introduction the author says:

"This pamphlet has been written by a close observer, by a man who never belonged to any union or to any Citizens' Alliance, in fact, I do not like to belong to any organization who keep their doors closed. But I always take the part of the oppressed. I do not like to see any violence. I want to say more, I do not believe in forcible resistance. . . . I write the following without prejudice to either side and hope the reader will be the judge and the American people see that such lawlessness and mob law be abolished, and law and order, liberty and justice, be established."

This pamphlet of twelve large closely printed pages was very evidently written by a man who is little acquainted with English idioms, consequently it will not receive the respectful attention its matter and evident earnestness of the author entitle it to. However, the brief statement of the facts bearing upon the question of "Who is responsible for the Colorado trouble?" accords well with the statements of many others, resident in that state, and therefore I recommend Brother Shatzke's pamphlet to the readers of *Lucifer*, notwithstanding its many imperfections from a literary and mechanical point of view. No price is given, but it can be had from this office, while the supply lasts, at 5 cents per copy.

M. H.

Prophylaxis Sexualis. By Lip Tay. Paper. Pp. 351. Price 10 francs. Paris, France. A. B. De Lip Tay, 26 Bd Poissonniers.

This French work is a clear, practical treatise on the avoidance of sexual evils. It contains chapters on such topics as sexual anatomy and physiology, venereal diseases, morals, malthusianism, preventive checks, etc. It is not procurable in this country unless ordered direct from publishers, owing to its detailed description of contraceptives. I would translate the book and publish it were it not for the laws passed by conceited busy-bodies who think they know better than I what the public need to read. That the book cannot be sold in this country is a striking commentary on the comparative degree of human freedom in the United States and France.

Perfect Humanhood. By Agnes N. Benham. Cloth. Price \$1.25. Adelaide, S. Australia.

A radical discussion of love and passion, marriage and the burning of first class babies. She shows how essential passion is to human existence, pictures the monsters of vice and heartlessness which follow in the trail of institutional marriage, and teaches the responsibility of parenthood. I predict a large sale of this book, for the ability of the author raises her far above the level of the average writer on sex topics.

JOHN E. BOULTENHOUSE.

ANSWERS TO QUESTIONS.

Joshua Harman, Jackboro, Texas.—"Glad you are still able to battle for the right. It is well that you have the gift of continuance—inherited, as I think, from both father and mother, else you would have failed. It is my opinion, however, that you would accomplish more good if you would not undertake so much. Life is too short; time too precious. You cannot afford to teach the people the origin of words. One reason that Ingersoll accomplished so much was that he did not undertake too much. If he had dabbled with everything he would have accomplished nothing—comparatively speaking. Do not back down from your principles, but don't try to educate people in the meaning of words. The sex question is your specialty, and that has nothing to do with the word *Lucifer*. You want to take the battering ram of truth and smash the walls of ignorance and superstition."

"As I am able to do so little it does not become me to advise. I am too big a coward to do much. Have a great many copies of *Lucifer* on hand that I could distribute, but am afraid to do so. Have loaned many books, and these have made some converts, but not one of them is helping me to spread the light. So you see they are worse cowards than I am. Send me a few

copies of 'Prodigal Daughter' and 'Facts Worth Knowing.' If they want to kill me for distributing these, let them kill. This is our fourth year of growth. I am not able to work much, but here is a dollar for the books just named. It will not do to be a mere cipher in the world."

Dr. Geo. Hardcastle, San Francisco, Cal.—"Will gladly distribute 'slips' you speak of. Thanks for the 'trade' you have made with me—it is all right, and besides, your greater compensation is coming later. Have but a moment to spare now, so must be brief. The wise man goes to the dictionary for definitions and to his school books for synonyms, and amongst the latter perhaps may be found the words 'devil,' 'satan,' 'lucifer,' as meaning one and the same thing. A million readers, taken as they run, have this understanding of their meaning, with only here and there an exception to the rule. The logic of the matter is: Any name that necessitates session after session of a 'debating club' to determine its significance is about the very last that should be adopted by a would-be successful reformer."

Tom Swinburn, Charleston, W. Va.—"I have never answered the questions asked some time ago, but want to say now that in my judgment *Lucifer* is the more effective part of the name. While some might turn away from it, more would be struck by so odd a title, and read from curiosity to see what there might be under it. Then, of course, the subject and its treatment would decide them. Stick to *Lucifer*. . . . I enclose one dollar, for which send me an additional copy, for as long as it will reach. I should like to have it include back numbers from the last start. After the suspension. I think I shall get a permanent subscriber."

Jacob B. Daisy, Charleston, Ill.—"I received a copy of *Lucifer* dated May 26. I believe it one of the best papers published in this country, because it opposes tyranny of all sorts—including vaccination, vivisection, cruelty to women, children and animals."

"To the questions you asked: 1. Yes. 2. In the United States. 3. *Lucifer*, the Light Bearer. 4. One dollar per year. 5. Weekly. Can I get the numbers I have missed since I was cut off last fall? I always want *Lucifer*, the Light Bearer. Do you have extra files away back for several years? If so, at what price can they be obtained? You don't know how lonely I feel without *Lucifer*. It seems like meeting and conversing with a dear friend every week. Is *Free Society* still published?"

"I don't see why all the Biblical bulls (of Bashan?) are so bitter against you. One of these stopped in my house last spring and seeing a copy of *Lucifer* on the bed, drew his worthless carcass away as though the paper were a rattlesnake; then began to ridicule it, and when I headed him off, he got angry and left the house. I was glad."

"Yes, the missed numbers can be had, all, I think, except number 1,600, which was destroyed by order of the postal authorities, acting, presumably, under orders from headquarters of the Modern Inquisition in New York, the 'Society for the Prevention of Vice,' so-called. As the P. O. department is simply a public carrier and not a censor of morals, politics or religion, it is reasonable to infer that No. 1,600 of *Lucifer* was destroyed at the command of irresponsible persons, of those who without rightful authority assume the right of deciding upon the character of matter deposited with the post office for mailing. Files of *Lucifer* for several years back can be had for one dollar—52 numbers—but cannot promise that they will all be consecutive issues, or that each volume, for several years back, will be complete. We have bound volumes, complete, in cloth, for the years 1895, 1900 and 1901, price each, \$1.50. Postage or expressage, 25c. *Free Society* is published at 220 E. 4th street, New York city.—(M. H.)

Joseph Steiner, Washington, D. C., No. 13, Treasury Department.—"In view of the severe ordeal through which *Lucifer* has had to pass and the financial straits in which the paper finds itself, I am really ashamed to confess myself compelled to restrict my enclosure to a renewal of my subscription, which I see has about expired. The reason for my inability to contribute as liberally as I could wish, is that of prolonged sickness, loss of time and money, together with heavy doctor's bills. You know what that means. Wish I could do better, but cannot, and my earnest hope is that those of *Lucifer's* friends who are well-to-do (of whom I know several) will take sufficient interest in the paper to see to it that it is not starved to death. . . . As to name, I think that Dr. Greer has suggested by far the most commendable, namely, 'The Biologist.' With love and best wishes always."

H. Danour, Macon, Georgia.—"Enclosed find ten cents for 1,012, and the number containing the next installment of 'Sex Radicalism.' I have not found a dull copy yet. I have no right to say anything about the title, but as a friend of the cause I hope I may be allowed to say that *Lucifer* ought to continue as the name of the paper. It is distinctively its own name."

John Erickson, Seattle, Wash.—"I have read several copies of *Lucifer* and congratulate myself on being allowed the privilege of becoming a subscriber. Its teaching is grand. The name is O. K. 'Hilda's Home' was received some time ago. Have read it and re-read it. In my opinion it is one among the best of books. Shall feel proud to have it in my library."

SEX RADICALISM.

V. THE PURITAN SEX SYSTEM AS IT ACTUALLY IS.

The puritan system, as exemplified in Anglo-Saxondom, certainly produces self-control of a kind, and the "stony British state" occurs to one's mind as the mask of a man who is so proud that he prefers to appear unfeeling rather than betray emotions, good or bad. But it may well be doubted if this kind of self-repression really produces the true graces of reverence, gentleness, unselfishness and kindness for which alone self-mastery is valuable. At all events, the typical puritan, the Englishman, is a proverb for bad manners all over the world—sorry though I am thus to censure my own countrymen.

And is the boasted puritan self-control a feature of puritan marriage? Does not the word honeymoon tell a tale of depleted magnetism and of sweetness that does not last beyond a month? And the tale is untold when it is of one-sided gratification in what ought to be a true love-exchange; of the bridegroom who is an untamed savage, and of the bride who will never learn the simplest meaning of sex joy, unless she is fortunate enough to have a real lover in after years. All these things obviously result from the deprivation, inexperience and ignorance which are forced on all before marriage.

No kind of failure or tyranny or crime seems to the puritan worth notice so long as it is covered by marriage. The case of the outraged and half-murdered woman whose wrongs were published in the famous Markland letter aroused but little more pity and indignation than the many unpublished cases of cruelty before and since. This was not "experimental nastiness." It was time-honored outrage of a wife. The puritan conscience, however, could not stand the case being described in plain words; and the humanity and chivalry of Moses Harman, who took up the case, were rewarded by persecution for years and imprisonment.

The undisciplined mental state of those to whom marriage is the be-all and end-all of sex is seen whenever they are placed in any unusual circumstances or when they have to face what the puritan characteristically calls "temptation." Whenever I have known of a sex association that was unforeseen, hasty, snatched at as a starving man snatches a crust, incomplete, and regretted afterwards, it has been that of puritans, impelled by momentary passion and haunted by the idea that by incompleteness they would keep their "marriage vows" or some other real or imagined vows. Whenever I have known of a sexual association that was founded on real friendship, deliberately planned and carried out with completeness as the noblest of sacraments, it was that of lovers who believed in sex-freedom. Such is the difference between the self-control of bond lovers and of free lovers.

Yet the failures of puritanism outside marriage are even worse than those within it. The attempt here to establish a social control of the sex life of the individual has led to the well-known "double standard" of morality. The great majority of men will not live without women, and prefer the poor and brief pleasures of hired sex service to none at all; and puritanism relaxes its rules in the case of unmarried men and visits double disgrace upon the women who serve them, who are made an outcast and degraded class solely to suit the puritan conscience. Even puritans have been known to express pity sometimes for this degradation of women. This is what the "purity" of the orthodox comes to.

The unmarried women living celibate, upon whom the curse of ignorance chiefly falls, are not socially disgraced, or only slightly so in later life, when they are described as "superfluous women" and "old maids"; but no more of them have any genius for celibacy than men have, and they are heavily handicapped in the pursuit of health and happiness, and consequently in the ambition to be the worthiest possible members of society. We think ourselves privileged to condemn the Chinese for binding and deforming the feet of their girl children, yet our own practice of cramping and repressing the sexual faculties of our girls is as bad. And probably both customs have the same origin—the aim being to keep women confined to the home, and to please the fancy of men by artificial prettiness of physical and mental dependence.

I believe that the evils of celibacy are more widespread, more poignant and more demoralizing than those of prostitution. And this is confirmed by the facts that men condescend to associate with prostitutes and that women are driven into coercive

marriage. I have never known the life-history of any man or woman in our society of bondage to whom the cause of puritan celibacy did not work cruel tragedy, and in most cases it left permanently injurious traces on character, health and capacity for happiness.

A sketch of Puritan Society would be very incomplete without a glance at the spy system. This spying is carried out with a gusto unequalled in any trade, and is no doubt a form of sexual excitement, and the only form permitted to some, with whom tale-bearing may become a master passion. Not only are stories of real love affairs circulated, but actions, even the minutest, are scrutinized and fitted into a tale, and where this is impossible, the most private feelings are invented, imagined and reported. There is no redress for this kind of injury. But the more enlightened and broadminded a society becomes, the less there is of it; and under true social freedom, scandal-mongering is almost unthinkable.

In their aim of exclusiveness in love, the puritans have attained some success; indeed, many a man under this system has been so exclusive as not to let his love extend beyond himself, and many have been content to adopt "the selfishness of two." Perhaps the "jealous clod," in whom many puritans believe, helps them to limit their affections. But this limitation does not prevent the death of love within marriage, and after "forsaking all other," as the church marriage service exhorts them to do, a married pair often finds that love has forsaken them. The inconstancy of love within marriage is proverbial.

And just as the puritan idea of love is narrow and their marriage system cramped and unnatural, so are they utterly deficient in any ideal of right generation. The whole of their morality for parents may be summed up thus: Beget children (whether healthy or not) and bring them up in the "fear" of the Lord, not sparing the rod. It has never dawned upon their consciences that it is wrong to beget children by a mate who inherits disease; that while a woman should seek the noblest in mind and character that she can get for sex partnership, and aim at being herself worthy of such partnership, she ought to be even more careful in selecting the father of her child for sound heredity, both physical and mental.

This is the most important lesson that we have to learn ourselves and to teach to others. And though it may seem a hard task to moralize puritans, sunk as they are in ignorance, prejudice and indifference, yet there is no hope for the betterment of the race till both puritan principles and practice are "mended or ended."

DORA FOSTER.

WOMAN'S VOTE ON THE SCHOOL QUESTION.

Though your correspondents do not all agree as to the method by which woman's emancipation may be brought about, the need of it is patent to all. But we must not forget that woman herself is largely responsible for her present degradation. Or, rather, ignorance is responsible for it, and a large majority of women refuse to be anything but ignorant.

The writer, in working on the school vote among women, was once assigned a ward in the alum district of a certain large city. The object was to introduce temperance and hygienic literature into the public schools. The politics of the candidates on the school board was not taken into consideration.

Armed with sample ballots bearing the crowing rooster and the spreadeagle, we sallied forth.

A rap upon the door of a dilapidated tenement was responded to by a repulsive looking female in "daisy bill," as we once heard an English lass call that condition in which the outer garments were lacking.

"Yes, we've been expecting you an' talkin' it over," she said when the business was explained to her. She then led the way to where were congregated a number of other equally attractive specimens of—we dare not say womanhood. However, they were not men.

"T'other side has been here ahead of you," she explained, "an' they offered us 30 cents apiece for our votes. We think they ought to be worth a dollar to us poor folks, what hap'n' much else worth sellin', but if you uns will give us 75 cents, sure, you kin have 'em."

Another call brought us to where a row of houses of prostitution fronted on the playground of one of the public schools. The separate establishments, however, were all in one block, under the control of a "Madame," who, after some difficulty, succeeded in gathering her "ladies" together in one common council

chamber. They came reluctantly in negligé toilets, fearing the police.

Said she: "There is objection to our business being carried on so close to the school house, but the other party has promised to protect us here for our votes. Now, if your party will do that, and in addition—"

We did not wait to parley further. The other party got the whole row. Votes were more merchandise to most of the women in those wards, the same as to the men. There was no pretense among the politicians of hiding the fact that they used money, drinks, intimidation, threats of discharge from employment—anything, in fact, to coerce these people into voting their ticket.

One old negro woman, when asked to vote for a Democrat, declared:

"No, no, white; I wash every day in de week, but I'll nebbber jump ober dat engle to catch onto de rooster."

We suggested the partiality of her race for chicken, but it wouldn't work.

"I'll stay by de Linkum party," was her decision. She at least was not for sale.

Like their husbands, Irish women were for Democrats; Germans and Negroes for Republicans.

PENTINA LENTE.

CONSCIOUS EFFORT IN EVOLUTION.

When Hugh O. Pentecost had finished his address on "Whitman's View of Life" before the New York Radical Club a few months ago and the chairman of the meeting announced that anybody in the audience might criticize the address, I sat speechless and spellbound by Pentecost's eloquence. It is needless to remark that I agreed with almost everything the speaker said, but it did not dawn upon me until after I had left the hall that I had been tricked by the clever speaker; that he had merely used detached passages from Whitman's "Leaves of Grass" to give his audience, not Whitman's, but Pentecost's "View of Life." I met Mr. Pentecost a week or so afterwards at a social gathering and complimented him on the adroit way in which he had duped his audience. "It was merely your own view of life," I said, "and you could have done the same thing by quoting passages from the Bible."

"Of course I could," he admitted. "We get from any book the views we take to it."

Those were not his exact words, but that is the idea his reply conveyed to me.

He repeated the address shortly afterwards before Unity Congregation in Lyric Hall and took occasion to mention my accusation that he had presented his own and not Whitman's view of life.

"But I have read you Whitman's exact words," he said, "so you see it is his view."

I had no opportunity to reply at that meeting, but I still insist that an entirely opposite view could be presented by quoting from the same book, for the contradictions in "Leaves of Grass" are as glaring as the contradictions in the Bible. Whitman admits it. He says:

"Do I contradict myself?

"Very well, then, I contradict myself;

"(I am large—I contain multitudes.)"

I delivered an address on "Whitman the Iconoclast"—not on "Walt Whitman, Poet and Philosopher of the New Time," as Moses Harman misunderstood it—at the residence of Moses Harman on August 22. I stated at the beginning of my address that I did not intend to give an analysis of "Leaves of Grass" or give the general drift of it. My intention was to give only one phase of Whitman—that of the iconoclast, the breaker of social and conventional idols. In spite of that clear and definite announcement, one of my able critics, William Francis Barnard, made an attack on what he called Whitman's philosophy—as if Whitman had not explicitly denied any intention to formulate a system of philosophy.

"No words of routine are mine,

But abruptly to question, to leap beyond, yet nearer bring."

Brother Barnard said he admired Whitman as a poet, but had small regard for him as a philosopher. Whitman was a poser in many things, as all strong egotists are; but I have never discovered any evidence that he posed as a philosopher. Moses Harman said in *Lucifer*, No. 1,021: "Brother Crane gave a very

clear statement of what is known as the materialistic philosophy." Marvelous! Why, I don't know what materialistic philosophy is. I cannot conceive of such a thing any more than I can conceive of materialistic hope, or materialistic thought. I know not the boundary between the material and the immaterial, but I do not regard thought as material, although I cannot conceive how an immaterial thing (or being) can think. Brother Harman may say the ego, the conscious man, is immaterial. He is welcome to that belief; I do not dispute it. I merely affirm it as my belief that without a material brain a man could not be conscious. The survival of the conscious ego after the decomposition of the brain is to me inconceivable. Yet I do not deny it, although it is to me inconceivable.

After a brief argument Brother Harman draws "the conclusion that consciously intelligent human effort can hasten evolution," yet in his argument he made the fatal admission, "I am part and parcel of evolution." That admission tells the story. His conscious efforts also are part of evolution, and hence can neither hasten or retard evolution. Whitman expressed that idea when he wrote:

"What blast is this about virtue and about vice?"

Evil propels me, and the reform of evil propels me."

Brother Harman is what he is and is consciously pursuing his chosen line of so-called reform because everything in the past has been what it was and everything to-day is what it is. No; that statement is not accurate. We cannot say because; causes are beyond our grasp; so please substitute the word "and" for the word "because" in the foregoing statement.

But Brother Barnard says, "If everything is as it must be, there can be no incentive to action. There is incentive to action and action produces results which inaction would not produce; ergo, everything is not as it must be."

Lame logic. Here, I think, is the correct syllogism: Everything is as it must be; incentives to action exist; therefore incentives to action must exist. The doctrine of fatalism is not the negation of hope, for hope is part of the scheme of things—an inevitable part. I have tried to do my part towards helping *Lucifer* in its work. I am still advocating the broadest personal liberty. But I realize that I do so because I cannot help it, because "the reform of evil propels me." I realize also that Anthony Comstock opposes personal liberty because he cannot help it. The battle between the so-called advocates and foes of progress is not of their own making, but is an inevitable phase of evolution. To me there is nothing depressing or discouraging in this belief; nothing to make me pessimistic. On the contrary, I rejoice in the battle, rejoice in seeing the evolution of more rebels every day against the rule of the tomb. This mighty impulse is the moving spirit of evolution and I feel elation in believing that I, too, as well as Brother Harman, am on the side which will eventually conquer. Not that such struggles will ever cease; for I cannot conceive of their ceasing; but that those who are battling for freer and less trammelled humanity are in line with progress; whereas those who cling to the superstitions of the past and would restrict the fullest expression of humanity are mere remnants of the barbaric past and must give way before the march of cosmic progress. Again Whitman:

"I see those who in any land have died for the good cause;

The seed is sown, nevertheless the crop shall never run out; (Mind you, O foreign kings, O priests, the crop shall never run out.)"

JONATHAN MAYO CRANE.

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SEX RADICALISM.

VI. THE SEX WAR.

The sex forces will always be liable to produce disturbance and conflict as surely as electricity in the atmosphere under certain conditions gives the explosions of thunder and lightning. Sometimes the battle is in the mind of the individual, sometimes it is the half-conscious rivalry of persons of the same sex; but under fully developed puritanism it is more or less open war between men and women, with the priests encouraging it, as is their wont in all strife, and taking fees here and there for drawing up a partial truce, supposed to be a lasting Peace of God, called marriage.

There is supposed to be a kind of standard of honor or fair play in all contest. If so, it is hard to say whether men or women, ranged on opposite sides in this social strife, have descended to lower stratagems against their enemy; but the women appear most mean when acting singly, entrapping men into marriage, and the men most ungenerous when acting in bodies, trying to starve or harass women out of every profession except marriage.

The men seem actuated by pure malice, only partly excused by their ignorance. But a woman who tries to get married has in case of failure to lose some of the most obvious rights of a human being, and moreover loses usually her only chance of a career. And the women certainly have the excuse of acting by puritan principles. The marriageable woman is never allowed to lose sight of the main chance. Even in our nurseries the lesson is instilled. In the ballad of "The little man and the little maid," the maid replies to her ardent wooer, "Will your flames assist a little to boil water in the kettle?" and her scorn of love is deemed praiseworthy.

Should a girl have an ambition to cultivate the friendship of some man comrade,—"What can it lead to?" asks the puritan aunt or mother. A young Scotch lady when congratulated on her engagement to a neighboring minister, replied, politely depreciating the merits of the bargain she had secured, "Yes, it is a very nice man, only the bed-room ceilings are rather low." She was imbued with true puritan principles. And how often is marriage in England or America as much an arrangement made by the parents as any marriage in France!

The girl who turns from this sort of bargaining, and aims at independence, soon finds that one has not only the sneers of men to face, but their persistent endeavors to keep her out of all but the lowest work. Men like to preach about the place of the womanly woman being in the home, when the girl who suffers from their spite not only may have no home to look forward to, but has to struggle to live and work in a garret.

Perhaps it is a good sign that the women have begun to "talk back," and many now think it spirited in conversation to make little hits at the weaknesses of men, though the speakers are often without any appreciation of the working of a sex system that weighs almost as heavily on the best men as on all women.

Among the worst effects of the sex war are the divisions it causes among women, and the want of sympathy between the three classes, the married, the celibate and the prostitute. The contempt of the wife for the spinster is sometimes unbecomingly displayed. "It is a good thing," said one, "that there are sisterhoods in which superfluous women can do useful work." And the attitude

of a past generation toward some of the saddest sides of these questions is well worth noting, that women, at least, may never again fall so low as to take such an attitude. The clear-sightedness of youth would lead to some amazed question of what? how? or why? and our grandmothers or aunts would reply: "O, we know all about that, but do not stir up the weed." That the best human vitality should be forced to flow in underground courses, and be regarded as a sewer too foul to be ever cleansed, is a situation which is wholly unworthy of an age rejoicing in the dawning light of science.

I have seen a good deal of "the class war," and it was what I heard in comfortable drawing-rooms which first made me feel heart and soul with the weaker side. Such remarks as "shoot them down," which were no mere pleasantries, were passed, when workmen were on strike for a living wage or for decent hours of work. Yet the brutality of men upholding wage slavery is fully equalled by that of men upholding sex slavery. If they do not want to take the lives of women, they are desirous that everything should be taken from the lives of women that makes life worth living. Men seem able to behave generously towards any one woman, in concrete form (unless married to her), but cannot feel the simplest humanity toward women collectively.

History has not failed to record the behavior of the men who in every instance opposed the endeavor of women to obtain university education. Formerly it was the "blue" woman who was the object of ridicule; now it is the "new woman;" but the speakers always seem equally ignorant of what they are talking about.

The sex war can perhaps be best studied in England. The sex which utterly refuses to have celibacy thrust upon themselves is quite willing that it should be thrust upon the opposite sex; and men of the most cultivated social class who are forever preaching maternity to women as their one great function are indifferent to the fact that fifty per cent of the women of their own class are condemned to be unmarried and childless. One can scarcely avoid the conclusion that men like the presence of a number of sexually starved women to minister to their vanity and to afford a large selection when it pleases them to choose a wife. The sexual starvation and coercion of an Oriental harem scarcely goes further than this.

Again, professional life, with its training, regular occupation, the social position that salaried work gives, and the social variety it usually affords, is so healthful as largely to counteract the evils of the sex deprivations above noticed; yet men have persistently tried to bar all professions against women.

It would be noted, however, that menial work, or work poorly paid or unpaid, is not called unwomanly. All the most trying work in the treatment of diseases, whether in public or private, is done by nurses mostly women. The clergy induce women to perform the work of curates in the parish without payment. The professional man asks his sister to keep house for him without salary and turns her off without a pension when it suits him to replace her by a wife. And the menial offices of that "great unpaid" class, the mothers of families, are too numerous to mention.

It is some years over a century since women, led by Mary Wollstonecraft, claimed to be human beings in their own right, and not mere appendages to men. That claim is not yet fully established, but it will be, and men will wonder how it could

ever have been denied. And the greatest force to end the bitterness of the sex war will be the recognition of sex love as a power for good and a principle to regulate the conduct of men and women as equal comrades; and thus will be abolished all buying and selling and coercion in sex favors.

DORA FORESTER.

ON PREVENTION—A TEST QUESTION.

What is so strange about the present strange century is the too largely prevalent idea that advancement is to be made by negation, unfaith, prevention of birth. Quite a number of persons are engaged on the singular doctrines of denial and death. With absurd persistency they shout to us that if we are only sufficiently negative, if we disbelieve enough, and above all if only we war against birth, and curtail by every means the flow of life, then we shall be saved! It is the most hopeless paradox ever upheld; it has but to be stated and its rottenness is evident—yet it proceeds.

In the advanced party it is not uncommon to meet women clever beyond the ordinary, interesting, apparently vital—yet once touch on the question of birth and they recoil with morbid abhorrence—motherhood has for them a terror which can only proceed from decadence. Thus they go on to extinction, inevitably—go on as though driven on by some fatality stronger than themselves.

Of course we are all familiar with the standing arguments as to the advantage of relieving a woman from a too heavy burden of motherhood—in some cases such arguments may be genuine enough, but it is not these cases that I wish now to discuss. For the sake of brevity I wish to center attention for a moment on what I may call the hypocrites of the Prevention movement—women who argue as if their aim were to keep families within certain limits, whilst all the time in their inner minds they are determined to have no children at all, and who have practiced prevention even on their very first participation—having discussed it with their lovers at a time when the ardors of love should alone have absorbed them.

Such racial suicide has no moral justification. Before the advocates of prevention can present any really logical case to the thinking world, they ought to clearly divide into two camps—those who believe in motherhood within certain limitations, and those who, whatever they may shelter themselves under, do not really believe in motherhood at all, but seek only such gratification as coldly deliberate sterility can give.

To all those who profess a belief in a prudentially controlled motherhood I would like to ask one test question:

Would you consider a healthy and capable woman who has deliberately sterilized all her love-relationships as better or worse than one who has done her best with a large family?

After that was fairly answered we should begin to know what it is that the advocates of Prevention believe in.

London, Eng.

WILLIAM PLATT.

ONE WOMAN'S EXPERIENCE.

I would say that Celia B. Whitehead has not been through the treadmill of experience or she would see things in a different light. Having been forced to be the mother of ten children, I know. Some of these were begotten when there was no expectation whatever on the part of the organs, for every part, soul, mind and body, cried out against it.

How can there be any anticipation or yearning of the organs in such conception? I know there is none. The time when the organs are outraged is when woman is forced into motherhood without her consent or desire. When woman has the ability to prevent conception she is well on her way to freedom. Who has the power of knowing this question any better than the woman who has been through the experience and has come out of it and above it, and is on her way to freedom?

Woman alone cannot settle the sex question. Woman and man will have to work side by side as comrades. We women have been prone to cast our brothers down; to put the yoke, the stigma, of degradation upon their desires, instead of holding them up to the ideal of true manhood, thereby helping them to be pure in themselves.

Let woman and man hold themselves up, purify their own lives, reform themselves. Then we will know what true reform is.

ARA WRIGHT.

SEXUAL AUTOCRACY—AN EXPLANATION.

"Autocracy; uncontrolled or unlimited authority over others, invested in a single person; the power of an absolute monarch."

"Autocrat; one who is invested with or assumes unlimited authority in any direction."

These definitions are from the Century Dictionary. The power to consent or to refuse is not authority over others, but mere self-ownership. Mere refusal to act cannot make one an autocrat. "Equal autocrats" are impossible; the very term is a contradiction, for the condition of autocracy being that the authority is "uncontrolled or unlimited," there cannot possibly exist two autocrats in the same realm.

Autocracy, authority over others, is not to be tolerated in any relation of life. Man's attempt at sexual autocracy has made the condition of things from which we are struggling to extricate ourselves and the race. This cannot be accomplished through the autocracy of woman unless two wrongs will make a right. Unlimited authority of any kind is an evil, degrading alike to those who exercise it and to those who are its subjects. To obey is a degradation, but to command degrades no less. To change from slave to master makes no one free, for we are bound by slavery whether we submit to it or inflict it on others.

It is not Nature but custom has made man a sexual autocrat. The wild, free female animal is not forced against her will. The civilized slave female is taught to find her duty in obedience to the male autocrat, and not the woman alone, but the man also, is bound by the chains of this hideous slavery.

When both respect the self-ownership of the other there will exist, not equal authority, but equal freedom from all authority; a condition wherein may be developed mutual respect, mutual helpfulness, mutual responsibility, mutual love; and with love supreme there can be no authority, for the love that desires authority is self-love merely. Love desires harmony, and true love set free will create harmony.

ADELIN CHAMPNEY.

ECONOMIC FREEDOM AND PREVENTIVE CHECKS.

There will be little sex freedom until we have established economic freedom for women and men.

When girls can remain free from care for the future; when there is work for all the girls and boys as soon as they are fitted for it; when conditions are pleasant and all independent of each other; when all will work and plan for the good of the whole, then girls will not stay single when they have a desire to get married.

Then boys won't object to marriage, as they will have the assurance of a lasting home, a lasting job and sufficient lasting money.

Then motherhood will not be undesirable as now. Parents will know that children will find enough to eat, enough to wear, good shelter, a chance to learn, a chance to play.

Women are few who object to motherhood. They object to it now because starvation stares them in the face continually, not because they lack love for children of their own.

Still there are some who object because they have degenerated in a life of luxury while squandering the substance of others.

Under economic freedom, such as can only be established by complete organization of humanity, people will not get married in order to better their condition, as now. They will not be able to better their conditions by marriage as all will be in as good condition as organized society can produce for each individual.

Marriage will only take place when the natures of two people of opposite sex blend and harmonize. Here, too, motherhood will not be undesirable in the least.

* * *

Nevertheless, and notwithstanding all this, there are many things we can change and improve without waiting for this economic freedom. Mothers can teach their boys to respect the girls.

Men can learn to realize that women are their equals, generally speaking. That women are physically weaker and should be relieved of work that is beyond their strength. That what women lack in bodily strength they make up in patience.

What man could endure to take care of six little ones; instruct them; nurse them; keep them clean; mend the clothes

of the family and perhaps make them; cook the meals; do the washing; scrub floors; sweep; wash dishes and keep the house clean and in order—on a few dollars a week.

Then, may be, the husband tells her every day he is supporting her.

Men can stop making slaves of their wives sexually, before we get economic freedom, and women and men can discontinue their brutality to each other before that freedom gets established.

As for using cheap preventive checks—how will we get enough soldiers to send into the field to be shot down and to shoot others?

You must not advocate anything like that; it is illegal!

We can only kill children on crossings; in factories; in mills; on battle fields and by filling their lungs all hours of the day with the germ-laden dirt of the streets, which is stirred up by street cleaners all day long and by the wind. That only is legal!

Don't forget to tell the people in your articles that you expect them to exercise control over their passions.

That reason should always guide and that others must be considered as well as ourselves. A STUDENT.

REINCARNATION.

Unless we accept the truth of reincarnation it is impossible fully to understand the sex question.

Intelligent, progressive men and women agree that women should be free, and that, in fact, all mankind should be free.

We have an inherent right to our own life and to work it out in our own way. We are here for that purpose and none should hinder us.

But by far the greater number of men and women, strange as it may seem, hug the chains that keep them from freedom.

Why is this?

Reincarnation alone can and does explain.

There could be no change, no advancement without evolution, and no evolution without reincarnation, for evolution depends primarily upon the unfolding of the individual.

Race development in the long run is the outcome of individual development, and that alone depends upon opportunity for experience, which can only be obtained through a succession of physical lives. No matter who the person, a scientist, the most intellectual, with ability to reason intricately and verbosely on the most abstruse subjects, if he does not accept and know the basic truth of rebirth he cannot give us anything satisfactory on this most important subject of sex expression.

Why do people differ? Why are the needs of some not the needs of others? Some will answer by talking heredity, but heredity will not make things plain. There is much in heredity, but reincarnation is even at the back of heredity.

If this one short span of earth life were all that has been and all that will be, the question would forever remain unanswered, but in the knowledge of rebirth occurring time and time again the answer is most simple. We are each what we are because of what we have been in past lives. Cause and effect follow us unrelentingly.

Many ask why we do not remember our past lives. The generality do not, primarily because they, with each new birth, function through a different brain, and not having as a rule cultivated the intuitional sense, they have no memory of other than what has transpired in the present life, and often not much even of that. Others, again, have a dim memory of other lives and have often been puzzled at it. Some few have a distinct memory and understanding of many of their past lives. And all this again is but another proof of the evolution of human mind through successive opportunity. Some have progressed further than others. All are in different stages of development. All act and reason from different planes of thought, according to their unfolding in knowledge.

There is the savage, the barbarous, the semi-civilized, the civilized and the highly civilized.

To this last no race, though some individuals, have as yet attained. The dawn is approaching for the race, but we must be patient for the day to appear.

Now the needs of a person in one stage of development are an anomaly to those in another stage. The sensualist, so-called, looks with wonder and some contempt upon the one who, not requiring the life of the sensuous, leads a quiet, abstemious one.

They are enigmas to each other, but not so to the one who understands the why and wherefore.

The terms low and high, good and bad, are often misapplied. Nothing is low that is natural.

The perversions and excesses so prevalent in life are but the outcome of repressed or misdirected sex expression.

Much of this is owing to the artificial laws and restrictions of our present civilization. Constantly doing violence to nature through the ignorant application of civil and social laws, it imagines itself doing the very best for all. And it will continue this mistake until with repeated incarnations it has developed another plane of thought. How are we to be wise if we have not had experience?

And how are we to get experience without opportunity, and how can we have opportunity without the time to get it in? And does any one suppose that in a life of say eighty or ninety years on earth he can get all the experience needed to become wise? Some are wise in their generation, but it is only because they have had experience in past lives that has enabled them to be so.

None need therefore be conceited about their wisdom or their knowledge or, in fact, about anything, for whatever they are and whatever they know is the result of work and deep thought, coupled with great suffering through many mistakes.

And what of those who die young or in middle life? No more chance for them?

And in what other world but this could they naturally obtain the necessary experiences that would fit them to become perfect human beings? And if the aim in coming is not to be perfected in the human before going hence to return no more, of what earthly use would it be to come here at all?

Every one should lead the life best suited to his stage of development, but alas, precious few are permitted to do so. From the barnyard stage all along the line to the seraphic, each should be allowed to live their own life.

If any are excessive in their indulgence, experience alone will teach them their mistake. Certainly condemnation, scorn and criticism will not and even teaching of others does less than is supposed. But it is well for would-be helpers of mankind to put before them an ideal just a step in advance of their conceptions, but only a step. A whole flight would be worse than useless, for each step is in the shadow until it is nearly reached. Such is the human mind and it is no use to quarrel with it and expect more of it. B. M.

HEALTH DECALOGUE.

1. Breathe pure air, night and day.
2. Beware of disease germs in carpets, curtains and all manner of corners and places.
3. Keep the bedding fresh, and free from dust, by shaking it daily in the open air.
4. Cultivate the sense of smell as a guard to health.
5. Keep the body clean, inside and outside.
6. Wear comfortable, convenient clothing, free from restrictions, either to the body or mind.
7. Exercise the body by free, easy walking.
8. Exercise the mind by laying aside prejudice, opening wide the eyes and reasoning.
9. Sexual indulgence, in order to be harmless, must be mutually desired; therefore, never use sexual coercion or allow it to be used on yourself.
10. There is but one crime: the crime of robbery. Rob no person of material property, life, health, comfort, happiness or personal rights of any kind.

Mrs. BERTHA MOORE.

Don't forget, good friends all, to send us names of independent thinkers—New Thought people, Rationalists, Agnostics, Spiritualists, Materialists, Free Religionists, Theosophists—to whom we may send sample copies of *Lucifer*, "Son of the Morning," "Herald of the Dawn," "Harbinger of the Good Time Coming"! We have some hundreds of copies printed extra each issue for the express purpose of sending them out as samples, and, if possible, we want several hundred new names each week, or each fortnight. And if with the names a few postage stamps can be sent to help pay the cost of wrappers and of mailing, all the better, but send the names!

When writing on business of any kind, please do not forget to enclose a stamp for catalogue of books and pamphlets on sale at this office.



MOSES HARMAN, EDITOR AND PUBLISHER.

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LUCIFER: ITS MEANING AND PURPOSE.

LUCIFER—The planet Venus; so called from its brightness.—Webster's Dictionary.
LUCIFEROUS—Glowing Light; affording light or the means of discovery.—Same.

LUCIFERO—Producing Light.—Same.
LUCIFORM—Having the form of Light.—Same.
The name Lucifer means Light-Bearing or Light-Bearer, and the paper that has adopted this name stands for Light against Darkness—for Science against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

Temporary illness of the editor must excuse absence of editorials this week.

ERRATA: In last issue a line dropped out of the last paragraph of the article, "Right to Be Born Well." The entire paragraph should read thus:

Thus does "society" build asylums, supported by compulsory taxation, to care for the failures, the congenital wrecks, stranded upon the shores of mortal life by its most cherished, most sacred "Joss," the marital institution.

In same issue a comment was made upon a letter from Alfred B. Westrup, but the letter did not appear. Both are printed in this issue.

EVOLUTION AND INCENTIVES TO ACTION.

[In lieu of the brief reply I intended to make in this issue the following paragraphs by E. C. Walker are herewith inserted. Bro. Walker requests me to say that these paragraphs will constitute part of a pamphlet he is now getting out, entitled "Communism and Conscience; Pentecost and Paradox."—M. H.]

In the minds of a good many persons of more or less progressive ideas, "Evolution" is a sort of mystery-fetish, just as "God" or "Over-soul" or "the Divine Immanence" is a mystery-fetish in the minds of a great many more persons. Seemingly, it is believed that "evolution" is an entity or a force beyond and independent of nature, acting upon nature to influence and direct its elements, instead of being the name given by man, first, to the sum total of the process, the activities, of these elements, and, second, to the changes the results produced by these processes, these activities, changes and results seen and cognized by man. A variant of this error is found in the belief that, while evolution in no sense is supernatural, nevertheless it is something that cannot be affected by anything man may do; that our efforts, conscious or unconscious, neither can defer, or hasten, neither can deflect or modify, the changes destined by the fetish-power, evolution. In either view of the matter, "evolution" is simply another name for "God."

In the rational, because the scientific, view of the subject, every element, every combination of elements, in nature is perceived to be a factor in evolution, accelerating or retarding change, producing differentiation or assisting in maintaining the status quo, fixity or type. This is true alike in the worlds of sub-consciousness, consciousness, and self-consciousness. If the actor, the factor, in nature's workshop is conscious, then conscious effort has an effect in nature, modifying, it matters not in how slight a degree, the efforts of other factors and aiding in altering its own environment. If this factor is self-conscious, then

it perceives that it has the power to affect the efforts of other factors and knows that it may alter its environment for better or worse. Man, a conscious and self-conscious being, is no less a factor in nature than is that which we call unconscious matter; he affects by his activities his race and its environment, and he is conscious that he does this.

An amusing instance of the second form of the astonishing misapprehension with which I am dealing, is found in an article in a reform periodical. The writer, arguing against the position that conscious effort can be a factor in evolution, first very curiously admits or maintains the substance of all I am contending for here, for he says: "His [the editor's] conscious efforts also are part of evolution," but he instantly cancels this admission, for he adds in a wonderful second part of the same sentence, "and hence can neither hasten nor retard evolution." Was such a complete non sequitur ever seen before? The argument is a part of the army corps—therefore, the regiment's action is a matter of no concern to the commander; it cannot help win victories nor contribute to defeats. The condensation of vapor, its precipitation as water, the passage of the water through channels and its settlement in the earth, are parts of nature's activity—therefore, man's conscious efforts in irrigation and subsiding are acts of futile folly, in no whit affecting results. The writer's liver is a part of his body—therefore, his health cannot be affected by the condition of his liver. The wheel is a part of the wagon—therefore, the movement of the wagon is in no wise dependent on the condition, and consequent quality of activity, of the wheel. Well, well!

Evolution is the name given to the course of the activities and the results of the activities of nature. Man is a part of nature. Hence, man, a conscious and self-conscious being, can and does participate in evolution; he is a factor, a self-conscious factor, in causing changes, in deciding the trend of evolution; especially, of course, in human society and its immediate environment.

THE RIGHT TO BE BORN WELL.

Is it any wonder that hypocrisy, deception, intrigue, falsehood are leading characteristics of modern society, when the dangers of mistake in making the matrimonial venture are so great, and when the consequences of mistake are so terrible, so far-reaching? In other words, is it strange that seeing the falsity, the falsehoods, the immorality, the criminality, inherent in the popular standards of virtue in the sex relation, thousands of people deliberately live a life of deception in order to outwit the guardians of this "Joss," the popular marriage institution?

Take the following story as a sample of these deceptions in high life, clipped from Reed's Economy for September (San Antonio, Texas):

"In spite of the strenuous efforts made by the proprietors of the leading hotels throughout the country to prevent couples who are unmarried from obtaining accommodations of rooms in their hostelry, their rule is broken every day, and by the very people, too, whose appearance is sufficiently prepossessing to indicate that they would not be guilty of such reprehensible practice.

"Yes, we are very careful whom we accommodate with rooms," said the senior proprietor of one of the largest hotels in Philadelphia the other day, "yet there is not a doubt but what we frequently have the wool pulled over our eyes. In fact," said he, "I know we do, although whenever we observe even the slightest grounds for a reasonable suspicion, it is our inevitable rule to inform such couples that we have nothing left, save the servants' quarters—and that usually settles it."

"To prove to you, however," he continued with a smile, "that even the most cautious may sometimes be deceived, I will relate to you an instance which occurred within this house just a few days ago. It was early in one afternoon. A young man, accompanied by a young woman, entered the hotel, and while he was engaged in registering himself and wife, his companion took a seat in the elevator car. Both of them were well dressed and presented every mark and appearance of refinement. They were assigned to one of the choicest rooms, such being his request, and nothing further was seen of them for several hours. At length they came down the stairway and passed out into the street. Some time later, while the house clerk was away at supper, the young woman returned alone. Proceeding directly to the desk, she addressed one of the assistants then on duty, and requested the key to her room.

"What is your number, madam?" the assistant inquired.
"Why, really, I do not know, but it is on the second floor."
"Are you alone?" was the next inquiry.
"Oh, no," she responded promptly. "I am with my husband. He is out attending to some business."
"Well, that may be adjusted very readily," returned the

clerk politely, opening the hotel register and referring to the day's arrivals. "What is your name?"

"Well, why, I don't remember what name he registered," she thoughtfully mused out, her cheeks flushing vivid scarlet.

"Fortunately, I chanced to overhear the entire conversation, so, after calling a bell-boy and directing him to show the woman to the parlor, I waited until her alleged husband returned and then quietly informed him that he would have to seek quarters elsewhere. I offered no explanation; indeed, he required none. He was 'on' like a flash and, calling for his grip and hers, joined his so-called wife in the parlor, returned together down the elevator and passed out into the street."

Several explanations may be easily imagined for the conduct of this "prepossessing" couple. One or both may have been married but not mated, and may have been seeking a temporary respite from uncongenial companionship in order that their lives might not be complete failures so far as enjoyment of the other sex is concerned.

Second, the woman may have been married, and either there was no prospect of offspring from association with her "liege lord" and she was adopting this method of becoming a mother, as a matter of necessity; or her husband may have been agreeable to her personally, but utterly unsuited, through disease, tendency to insanity, or other cause, to become the father of her child; or the husband's personal habits may have been such that his touch was poison to her, and yet she did not have the courage to brave the scandal of an elopement which would give the husband legal ground for divorce. A hundred reasons may easily be imagined for this clandestine meeting, none of which would be in themselves wrong; the great wrong being the denial of freedom by the artificial sex code of organized respectable "society." In any case, however, the deception would probably have entailed an unfortunate heritage upon the child, had this clandestine meeting been productive of offspring—a heritage of hypocrisy, a tendency to intrigue, to underhanded methods in business, in all the relations of social life.

From the same paper I clip the following:

In that impressive melodrama, 'The Two Orphans,' which is being produced at intervals with all-star casts, there is an incident which seemingly makes a lie justifiable, and that it touches a popular chord is evinced by the applause which always greets the priest who points to heaven and informs the liar that her lie will be recorded to her credit there. It is a point which the theorists do not accept, but that doesn't matter.

A similar occasion presented itself recently in the practice of an old Philadelphia physician. He was sent for by a family he had never attended. He answered the summons and found a stern mother of the Puritan type and a beautiful daughter. He was informed that unusual conditions had given rise to suspicions in the mother's breast that her daughter had strayed from the path of rectitude. Indeed, she accused her of having sought medical aid to remedy the wrong, and she called in a strange doctor to decide the point.

"The girl fearfully protested against such an examination. There was an air of refinement and delicacy about her that precluded the possibility of anything deliberately base, and when the old physician took in the situation he insisted that he be left alone with the girl.

"The girl's tears came afresh and she confessed that her mother's suspicions were well founded and that if it were an error she had erred out of love, impulse and youthful passion, and that she expected soon to be a wife. He soothed her and when the mother returned he informed the latter that she had done her daughter a cruel injustice. Then the mother could not do enough to make amends. Only the other week the daily papers contained the notice of the marriage of the young girl. The truth in this case would have wrecked her life, probably, and certainly cost her the confidence of her mother. It is not hard to believe that she remembers that dear old doctor in her prayers."

M. HARMAN.

(TO BE CONTINUED.)

FREE MOTHERHOOD.

I speak for, live for, and work for, free motherhood!

When we get a condition of life in which a woman may have a child, and still own herself, own her name, maintain her freedom and self-support, we will have very little sickness in pregnancy.

We will have a self-conscious woman, who controls her own mind and her physical states, her appetites, who eats lightly of foods best fitted to the pregnant state, who takes daily baths, exercises, walks well, breathes well, and who cares to hold herself poised and strong and healthy.

A married woman is inclined to lay the "blame" on her husband, to feel bound and enslaved, to run to him with every ail-

ment and weakness, to lean on him, to whine to him, to extract sympathy from him. The idea is to let him know how much she is suffering—and he is not suffering.

But the child really belongs to the woman; and when the free mother—asking nothing better than motherhood, able to stand on her own feet, feeling that she owns herself and her babe—comes into existence, we will have the healthy mother, rid of the pains, the pangs of pregnancy, rid of the "sickness" of childbirth, a gay young joyous mother, a girl still, the coming of whose child does not rob her of activity and equality in the supporting and producing world.

When may these things be?

The thing that stands against it is the sentiment there is in the social mass concerning woman, her place, her position, and her relation to the sex question.

Heretofore, she has been creed-bound, absolutely, in her motherhood. In order to be loved, to be a mother she must, in the worldly opinion go in under the world's way, become the bond-slave of some man, take his name, become labeled as "Mrs.," be known as a "wife" (which is a creed-bound position in society), keep a "home" and be supported. She must, arbitrarily, give the child the man's name and, in fact, bear his children for him.

This makes her lean and lop, sulk and suffer; this gives her a weak mind and a weak body; lays her open to "morning sickness," to false cravings, to an abnormal appetite for food, and so on through the thousand and one weights, heavinesses and ailments of the bound-in woman in pregnancy.

None of which need be.

As some of the free women who have become free mothers, and who have been light-hearted, happy and well, have proven.

LAURA SMITH WOOD, M. D.

THE SOCIAL EVIL.

In my youth the remark made resignedly: "I fear he is only a man," was often made in my hearing to my great puzzlement. I pondered over what it might mean, and when later on a dawning consciousness came, several of my most cherished idols lay in the dust, never to be restored. Now, how can woman who is the greatest sufferer from the great social evil go on folding her hands in her lap with an apology for her sons and a killing of ideals for her daughters?

If her daughter grows blasé as to the hope of ever meeting a Prince Charming up to her standard, who can wonder?

If I could only jog the apathy of mothers sufficiently to make them quit this insane setting up of one ethical standard for their girls and another for their boys. This folding of the hands if they have only boys to bring up.

Oh! to instill into our sons such a reverence for womanhood and motherhood that it would be a thought apart from carnal ideas.

The poor, ignorant factory girl or house slave with little endowment save her emotional nature trusts too far and where is she? Turned prematurely out of a hospital with a young life embowering her incompetent hands; and a little later with the curse of Cain written on her brow. She is according to the civil law a murderer and must suffer the penalty of her crime.

But is she the murderer? What about the skulking hind who killed her morally and socially and leaves her to bear the penalties of his indulgence in ignominy and lost womanhood; and still struts about unpunished without even consciousness of his depravity.

Some woman, somewhere is to blame for that man's obliquity of moral strength. Some woman ready to accept the trite theories handed down by her mother instead of teaching her boy the beauty of purity, the sanctity of womanhood.

If there is a mad dog about in the neighborhood, we do not perpetually keep our children within doors; we shoot the dog and then the children are free to run.

Let us mothers shoot the dog which causes the social evil by facing straight about and refusing to tolerate or touch the hand of any man we believe guilty of desecrating our sex; then may our daughters glory in their weakness, since true chivalry will have been brought to life in our sons.

August 12, 1904.

A MOTHER.

The Chicago Society of Anthropology meets every Sunday at 2:30 p. m., 17th floor Masonic Temple. Public invited.

VARIOUS VOICES.

We are always glad to receive calls from friends visiting the city. Take the Lake street elevated, stop at Ashland avenue, walk one block east, then one block north. Or take Fulton street electric car west and stop at St. John's place, alighting in front of our house. The Lake street electric and Paulina street cars also pass within a block of our residence.

[Full name and address of writers in this department can generally be obtained on application to the editor.]

Lacey Baker, New York City.—"I would like some back numbers if you have any on hand. A sample copy of your fearless paper convinced me of its excellence. The sex question will stand all the ventilating you can give it. Enclosed find one dollar for subscription to Lucifer."

(We have a good supply of back numbers of most issues for some months past, or even for several years past, for which, when volumes are not required, we ask only postage and a little pay for time spent in hunting up the particular numbers desired.)

Morris Scheibel, Chicago.—"Enclosed find two dollars, one for my subscription, the other for the welfare of Lucifer."

(Many thanks, Brother Scheibel, for timely aid, but did you not forget to send names of friends who, as you may think, would appreciate a trial subscription for three months? It is not too late now to send names. Autumn and winter are the best seasons for reading, and for thoughtful investigation and reflection.)

Alfred B. Westrup, 2 Pomento St., Havana, Cuba, Sept. 4, 1904.—"Your correspondent, 'Subscriber,' in issue of Aug. 18th, after commenting on the subject of free love, and recounting the wonderful things that free love will accomplish, says 'Free love solves the perplexing problems of our economic customs and conditions.' Since our economic condition is what prevents free love, how can his statement be true? The fact is, he as well as the majority of free-lovers, free-thinkers, etc., are totally blind to the fact that we have an arbitrary money system, and this money system is the means by which the few exploit the many, it is the cause of poverty. As long as it exists there will be poverty, and poverty will increase faster than population; and as long as poverty is thus produced, free love cannot exist. Economic independence of woman must precede free love. How shall we realize economic independence? Is the great and first problem to solve."

Not wishing to forestall or anticipate the answers that may be coming from R. B. Kerr and others, to the letter of our old-time friend, Alfred B. Westrup, formerly of Chicago, now of Havana, Cuba (see "Voices" column), it seems to me the logic of said letter is faulty. "Since our economic condition is what prevents Free Love," etc., says our Cuban friend, thus assuming as proved, or, at least, as admitted, one of the chief points in the controversy.

To some of us it seems more nearly correct to say that the sex-enslavement of woman is what prevents economic freedom, that it is to say that our economic enslavement is what prevents freedom in love; that is, prevents the emancipation of womanhood and motherhood, including the right of the child to be born well. That there is much of truth in both these lines of argument is freely admitted. Sex reform and economic reform must proceed together, and neither can achieve final triumph unaided by the other, but the question as to which of these takes precedence in the order of nature, in degree of importance, or in point of practicability without waiting for the full triumph of the other, is something upon which there is wide divergence of honest opinion. Meantime it strikes me that the use of dogmatic assumptions—such as "totally blind," "money system the (sole) cause of poverty," etc., are not the best evidence of the possession of superior wisdom. All admit that our "money of privilege," our legal tender money system, is one of the chief methods by which the masses of mankind of both sexes are robbed of their birthright, but that this is the only instrument of robbery and enslavement is true only to him who gives his attention so closely to the subject of finance that he has neither time, patience nor inclination to devote to the consideration of other factors in the great socio-religio-political problem.

L. H.

Steven T. Byington, East Cambridge, Mass.—"In No. 1,921 of Lucifer, R. B. Kerr asserts that birds are a lower order of life than mammals. Where does he get justification for this? Birds are warmer blooded than mammals, they have larger brains in proportion to their bodies, they are more highly organized in such matters as eye and voice, they have the power of flight, which mammals have not. (All this is in general; I know, for instance, that a bat can fly better than an ostrich.) The

differentiation of the four limbs so as to have two for flight and two for walking or grasping is a distinct forward step in evolution. I believe there is no reason for putting mammals above birds except our conceit that because we have more intellect than the birds (though even man is beneath the best birds in most respects) therefore whatever creatures are nearest akin to us must be the highest. The care of parents for the young is a test where we should expect mammals to come out strong; but, in fact, our proverbs for such care are derived from birds rather than from beasts."

Bertha Moore, Williams Ave., Portland, Ore.—"The plucky little paper still lives! It cannot die. It is made of stuff that cannot be killed. The questions it considers will not be downed. They are as vital as the air we breathe. The paper is small, but made of pure grit. Opposition only proves that the enemy has been struck and wounded."

Alberta Joute, Mattoon, Ill.—"Through the kindness of some unknown friend I have been receiving copies of Lucifer all summer. You are engaged in a mighty work. If the world can only be brought to a realization of the importance of sex reform it will soon see that crusades against other forms of intemperance will be unnecessary. I shall be sending for other literature soon."

J. Allen Evans, Cripple Creek, Colo.—"Yours with one dollar received. I am again on my feet and slowly regaining my strength. I've lost 31 pounds in weight. Comrades from all directions have sent me about \$20, in small amounts, without which I don't know what I would have done. Of course, being ill so long, I got in debt, but have instructed you and Free Society to say to comrades that they need send no more money. I'll pull through now without further help. Am no man to draw on my friends except in dire extremity. Expect to be able to reduce my indebtedness two or three dollars per week from this on. Will write a short article for Lucifer and enclose it with this letter. Whatever I write will be facts, and you may append my name. I don't think the mob in C. C. are likely to see it. They never read such literature as Lucifer. If they did they would not be guilty of such high-handed outrages as have been perpetrated here."

LeRoy Cummings, San Diego, Calif.—"Lucifer reaches first causes in the study of human destiny. No other periodical within my knowledge strikes so near the roots of our social troubles as does Lucifer."

Laura J. Langston, Ponca, Colo.—"I gladly give the names of those who responded to your appeal in my behalf. I feel like another woman since receiving so much active sympathy. J. Warner Mills was the first to respond, and he is in the front rank of lawyers. Great was the surprise of those who sought to put their feet on my neck, when they learned that such men as Warner Mills was coming to my aid. Last, but not least, was Dr. Swinburn Clymer, enclosing five dollars and offering more if needed, and telling me he would settle my arrearage, with your valuable paper. (This he did.—Ed. Lucifer.) Perhaps you know that Dr. Clymer is secretary of the Thompsonian Medical College of Allentown, Pa., also one of the faculty of that famous institution. Other good friends who came to my help are: Nellie M. Jernold, Frank Weller, Emma A. Abbey, H. J. Dunham and A. Johnson."

"The fraternal feeling expressed by these good friends in their letters was like rain in drouth, for which I will gratefully remember them always. And you, Brother Harman, are not the least of those to whom gratitude is due."

B. W. G., Illinois.—"The article, 'Does Free Love Break Up Homes?' in No. 1,929, written by 'Subscriber,' is so good that I would like to have one thousand leaflets struck off, if the type is still standing, with an 'ad.' for Lucifer or some of its literature printed on the back. Please make a note of this in next Lucifer and see how many think as I do and are willing to spread Light Bearer literature at small cost."

(The type spoken of is not standing, but it can be reset if a few more readers would take the same interest in the matter that Bro. B. W. G. takes. The leaflet should not cost more than 25 cents per hundred, or \$2 per thousand. Another subscriber says he will take 500 copies. The article in question is excellent for missionary work among those who do not understand what we mean by Freedom in Love.—M. H.)

Mrs. S. K., Los Angeles, Cal.: "For the enclosed ten cents (stamps) I beseech you to get the September issue of 'Good Housekeeping' and read therein the most able, excellent and fearless article from the pen of Julian Hawthorne, entitled the 'Abdication of the Father.' May it elate you as much as it has me, to find such bold and splendid utterances—our very own sentiments, ideals and prophecies—verily flung in the faces of the conservatives through one of their most respected mediums. My enthusiasm in the cause has been kindled anew at this revelation that we really have more freedom of speech than we may be aware of, when such an epitome of much that Lucifer stands for can be given such a hearing where least expected. I reckon

this a cause for joy and exhilaration. I long to spread that article broadcast, as I recall having read nothing more to the point from a confessed liberal, and I believe it is couched in language that will powerfully appeal to many who are ready to grasp its import, but are reached with difficulty as a rule. Hope you will reprint at least the latter part of this article in *LUCIFER*.

[Many thanks for the news that Julian Hawthorne has written an article on *LUCIFER*'s lines. I remember with gratitude a powerful plea written by that very popular writer, in behalf of freedom of speech and of press for the discussion of questions pertaining to sex and to reproduction of human beings, and am very glad to know that Mr. Hawthorne has himself given utterance to radical thoughts on the tabooed subject.]

Celia B. Whitehead, Denver, Colo.: "I most heartily agree with your estimate of Dora Forster's articles on 'Sex Radicalism' and had hoped that they would be put in book form. They are too valuable to be lost."

W. F. Jamieson, Pentwater, Mich.: "Your argument in *LUCIFER* on Evolution is the clearest, most satisfactory, in answer to the claim that evolution will do it all, that I have ever read. . . . You have had an uphill journey all the way for twenty-four years. Had you been a Methodist parson, all that hard work 'the Lord' would have blessed you for, in 'basket and in store,' and heaps on heaps of yellow-legged chicks. Like myself, you threw all these away because we came into possession of 'convictions' which compel us to sacrifice the good things of this world and no alluring prospect for a better world to come. . . . You are trying to tell the world 'how to be saved,' and you dig so deep to get at the root of the matter that purblind humanity cannot see."

John Orth, Boston, Mass.: "You are certainly a very appreciative young man. Franklin Wentworth says you are 'all right,' and I guess he was all right when he said so. Meat is sometimes pounded to make it tender. The thumping you have received seems to have had a like effect, making you not only tender but—true."

ANSWERS TO QUESTIONS.

Theresa Hughes, Pittsburg, Pa.: "I see the talk about changing the name of *LUCIFER*. I don't know, but it seems to me you cannot well find a better name, and the old readers will miss the old name almost as much as the paper itself. The main thing is, will the change of name benefit the paper? If so, why I would say change to the name which would be most beneficial. . . . I have followed with interest the controversies about which sex shall control in matters of sex. It is certainly well to know all that can be known, but after all, each loving couple will manage their sex ethics to suit themselves."

Cornelia Boecklin, N. Y.: "The article in *LUCIFER* about what can be done on one acre was not an exaggeration. What I had from my first small garden in Burlington, Iowa, would seem marvelous to many. In Switzerland I have seen very, very good results from a small piece of ground. . . . To me it seems very strange to hear of so-called radical people finding fault with the name *Lucifer*. Do not believe you ever lost six subscribers on account of that name, and if you did you surely did not lose much. Why, 'Liberty,' Mr. Tucker's paper, has lost subscribers, and what is the matter with the name *Liberty*? Of lovers of freedom in every sense of the word, the number is not overwhelming. One draws the line at the color of a person's skin; another does not approve of a radical change in woman's mode of dress; another thinks that freedom in trade is a bad thing for his country, and so on. It seems incredible that thinking people should be afraid of freedom in any and all directions. . . . Received one copy of 'Freeland' and enjoyed it very much. Co-operation is undoubtedly the thing but to practicalize it will of course take time. To get a few persons together to try it in a small way seems almost impossible. I am living alone. Waited for months to see if some of those people that were talking about co-operation would start in on same farm land thirty or forty miles from New York City. Went to see one farm and heard of other farm lands on Long Island, that could then have been bought for a very reasonable figure; not entirely in the rough, houses on the land that could be put in good shape with some labor. All to no purpose, and so I am living entirely alone."

Mrs. Boecklin's experience has many duplicates. We are all individualistic and narrowly selfish to such degree that it seems impossible to combine forces in rational and practicable co-operation in home making. A few experiments, however, in this line have been quite satisfactory to the participants, and when these partially successful plans have been merged in the larger scheme advocated by Dr. Hertke, in his book called "Freeland," we shall see—those who live long enough—the full triumph of the co-operative principles now dreamed about by many thousands of very intelligent people.

M. H.

POLYGAMY FOR THE WEALTHY.

Paris, Aug. 29.—A sensational book, advocating polygamy for the well-to-do interest of womankind, is being hurried through the press. It is signed "C. M.," and the monogram is surmounted by a royal crown. The authorship of this publication is credited to the kaiser's sprightly sister, the hereditary Princess Charlotte of Meiningen. After discussing several hundred cases "from life," gathered by a famous divorce lawyer, the royal author comes to the conclusion that men must have a matrimonial change after a certain age and income. "It would be well to grant the right to marry a second wife after the old one has ceased to be attractive, under certain restrictions," opines the princess, "because such a law, besides eradicating (more or less) the divorce habit, is desirable for the protection of the wife that has become obsolete, is intended to protect the rights of the children and would be an aid to morality." The Scriptures, she points out, treat the polygamous habits of Abraham, Jacob and David as "quite self-evident"—that "all of Jacob's children helped found the twelve tribes of Israel."

"As a correction of the evils under which women and children are suffering nowadays," continues the author, "divorce is wholly inadequate. The Catholic cannot get a divorce under any circumstances, and there are hundreds and thousands of good-natured Protestants and Jews who cannot bring themselves to divorce the woman who proved a beloved companion while young and beautiful."

"There is no use denying the fact that a man between his fortieth and fiftieth year undergoes a thorough change of taste and habits. Every day he sees a dozen women whom he prefers to his own wife, with whom he would like to begin life anew, to have his own and the world's profit. But it cannot be done without robbing the woman he once loved of home, position and friends, sometimes—so he leads a double life. That means disgrace for the woman of his second choice, and her children likewise—days of anguish, storm and stress for the first wife. In cases of this kind we advocate legalized plurality of wives, on the ground of morality, decency and common sense."

The princess says that only rich or well-to-do men, able to take care of two wives and their children, should be allowed to take a second wife, while women might be privileged to guard against the introduction of a second wife during their lifetime by inserting a clause to that effect in their marriage contracts.

"Permission to take a second wife would very largely reduce the surplus of unmarried but desirable women; at the same time it would help the working classes by removing competition from women who are now denied matrimony because there are not enough men to go around."—Ex.

Subscribers who receive more than one copy of *Lucifer*, when not ordered, will please use the extra copy or copies to induce their friends to subscribe, if only for a trial trip of three months for 25 cents. Stamps received in payment. As the paper weighs less than one ounce a copy can sent to a friend in a common 2 cent letter, with an ordinary sized sheet of note paper.

Here is where the weak man shows his weakness and the strong man his strength. To dare to stand alone and follow the light of conscience is to be truly courageous; and to be liberal enough to allow your fellow-traveler to depart from you to enter upon his diverging way in peace and with a cheerful "God bless you" is the mark of a great soul.—Soundview.

The Social Science Club meets every Sunday evening in Room 512, Masonic Temple, 5 p. m. sharp. October 2—Edgar Lee Masters; subject, "Injunctions." October 9—Western Starr; subject, "Crime."—The Social Smoke Nuisance." Public invited. Seats free. Free discussion.

Of course, some people are always on the lookout for what to them seems vulgar, and thus make abnormalities of themselves. Wherever they look they see dirt, because their minds are full of it. "Evil to him who thinketh evil." To the pure all things are pure.—Hugh O. Pentecost.

The regular manner in which Mr. Roosevelt and Judge Parker are now attending church recalls the boys who were always so good just before the Sunday school picnic.—The Baltimore Sun.

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WHOLE NO. 1024

SEX RADICALISM.

VII. SEX DENIAL UNDER BONDAGE AND UNDER FREEDOM.

We must always hasten to assure our puritan opponent that self-denial will have full place under a new and rational sex system. For he worships renunciation and self-negation,—that is, every puritan heartily approves of those for every other. They like the idea of love being robbed of its ambition, denied its highest desire, and cheated of its culmination. They will still find some of these things to gloat over under freedom, for only people of the lowliest designs in life can wholly escape them.

"The mark of rank in nature is capacity for pain,"—as well as capacity for joy, the poet, Mrs. Browning, might have added. The intenser forms of love and friendship have their sorrows and disappointments as surely as shadows accompany the fullest sunshine.

Carlyle told us, in a chapter that is rather too wordy for mature taste, that "the everlasting yea" is only to be attained by renunciation. He was a genuine Puritan, and preached more than he practiced, and his doctrine is not to be accepted without consideration; but some truth may be found in it. Renunciation is of value when there is freedom of choice, and when the good is renounced for the sake of the better, the less for the greater; and that is when there is knowledge of the difference between the good and the better.

But we may at once dismiss the idea that suffering is good in itself. As well say that the soldier is the stronger for the wound he incurs. Pain may evoke strength, but always wastes it.

The youth of noble nature does not go far in life before he loves some woman who is not for him. Of such feelings, puritan society makes a mock; and the only service the lover is allowed to render to his lady is to efface himself and disappear from her sight. The puritan prates of the elation of victory over self; but in reality the feelings of a beaten hound, who is allowed the luxury of looking miserable, are paradise compared to those of a lover thus forced into total renunciation. Our society puritans only recognize two possible motives in the aspirant lover,—if he does not want a good housekeeper, a complete wife, then he aims at obtaining sex favors which are held disgraceful outside wedlock. Greed and lust are intelligible to these puritans, but anything beyond is scarcely noticed, is mere sentiment, a word they have degraded to mean a butt for ridicule.

Under rational freedom love will be allowed expression in a hundred ways, and "sentiment" will be held honorable alike to the possessors of this faculty and to those who have the power of inspiring it. Such standards of love were known in old France, and maybe found elsewhere in history. At the present day, our weakling sentiments can sometimes succeed in honoring the dead by some worthy memorial, and we inscribe under a church window that it is to the glory of God and the memory of our departed friend. In the future temples of human solidarity there may be found works of art, of both utility and beauty, dedicated to the service of humanity and in honor of a living lady.

But our lover of the future time, while he will not have to suffer ignominy and total repression, will often have to set himself bounds, in accordance with restrictions that are unknown and unrecognized in our present vicious circle of celibacy, bond marriage and prostitution. There is a law of sex denial as well as of sex acceptance. It will be well understood that it is not refusal of sex favors that causes the most pain to the one refused, when there is the intensest form of feeling. One who is born to the

fate of such feelings is "an epicure in emotions," like Sue in "Jude the Obscure." But the true lover will know when he must not claim the privilege of an answer; and the lover who refrains from pressing for certain refusal, even of the slightest sex favor, comes next in strength to the lover who refrains from pressing for certain concession. Not pride, but only love, can give this power. The true lover must not obtrude himself as a conquest. Even in accepted and settled love relations this holds good. As Bernard Shaw says, in one of the best pages he has ever written:

"Although romantic idealists generally insist on self-surrender as an indispensable element in true womanly love, its repulsive effect is well-known and feared in practice by both sexes. The extreme instance is the reckless self-abandonment seen in the infatuation of passionate sexual desire. Everyone who becomes the object of that infatuation shrinks from it instinctively. Love loses its charm when it is not free; and whether the compulsion is that of custom and law, or of infatuation, the effect is the same: it becomes valueless. The desire to give inspires no affection unless there is also the power to withhold; and the successful wooer, in both sexes alike, is the one who can stand out for honorable conditions, and, failing them, go without. Such conditions are evidently not offered to either sex by the legal marriage of to-day. . . . ('Quintessence of Ibsenism,' III, The Womanly Woman).

The puritan of the common or garden sort knows nothing of these things. But where there is some amount of sex freedom, the ideal of denial, if I may so call it, and of the lover denying himself, is held high in honor. This is very noticeable in French literature. The husband in "Le Maître de Forger" makes no attempt to claim his marital rights till he has obtained his wife's love and indeed her great respect, and is honored accordingly. Cold women even when heartless are a favorite theme. Balzac enjoys describing such a one in "La Peau de Chagrin." And Alfred de Musset's lyric, "Sur une Mort," beautiful and sarcastic with the chill steel of sarcasm, was inspired by a woman dead to love and pity. The loss to herself which her coldness involved is shown to be far worse than the pain to her admirer.

Yes: she had loved, were't not that pride
Like some poor useless lamp, uplighted
To burn a funeral bier beside.
Watched always at her heart benighted.

Yes: she is dead, whose lips were stirred
By no live breath to living glory:
Out of her hands has dropt the story,
Whereof she never read a word.

—(From Hardinge's translation.)

The lady of unawakened feeling is peculiarly a product of puritan society. Rudyard Kipling writes of the pathos of love encountering her careless indifference, in his poem, "The Vampire," written for Philip Burne-Jones' picture:

A fool there was and he made his prayer
(Even as you and I!)
To a rag and a bone and a hank of hair
(We called her the woman who did not care)
But the fool he called her his lady fair
(Even as you and I!)

And now we know that she never could know,
And did not understand.

And while deep, enthusiastic love may thus fall a prey to the heartless indifference of the irresponsible flirt in our unmoral society, the more impetuous and lighter-loving youth under present social conditions is in no fit state to benefit by steady friendship, and he petulantly rejects the sisterly kindness which his

lady fair may offer him. "Friendship is impossible," he groans. But that same man when he has reached the soothing conditions of sexual mating, finds outside friendship very possible; and indeed I believe that this is the more usual form that free love takes under the puritan conditions of English society. No doubt a dread of the vivisections of the divorce courts contributes somewhat to enforce this sort of "virtue"; but the lesson we may draw is, that when sexual starvation is abolished, the calmer forms of sexual friendship will flourish, and this is much to be desired.

A true pride in love cannot develop when nearly everyone has only the choice between the license of prostitution or bond marriage, on the one hand, and the drag on health and happiness that celibacy causes, on the other. Balanced conduct is not to be expected from men and women more or less starving for love. True virtue will come with knowledge and freedom. It cannot be doubted that a high ideal of fitness and discrimination in love and friendship will grow up when these are freed from dependence on economic conditions.

What we have really to combat is not so much the puritan ideal of self-denial, as their system of enforced denial, and the sensuality and hypocrisy of those who pretend to uphold self-denial.

DORA FORSTER.

WILL IT BREAK UP HOMES?

Free Love will never break up homes. It will only break up discordant ones and that would be a blessing. Woman will always desire to make a home, if only for herself. There she can bring up her children, if she has them, even if the father be elsewhere. A true home is where harmony dwells and whether a woman prefers to live alone or with others should concern only herself.

When women are emancipated and Mrs. Grundy is dead, homes will be reared all the same, and vastly improved. It may be asked, if women alone make the home, what will become of the men? Are they to become helpless wanderers on the face of the earth?

By no means. They are not so helpless as women have thought, and as they themselves have often appeared to be. Many prefer now their own snug little quarters where no one may intrude, or if mutually preferred they can share with others of their own or the opposite sex.

O don't be alarmed, ye fearful, conservative ones who deplore the breaking up of homes. None will be broken that deserve to remain intact. All things will work together for good, not alone now, but when all mankind are free.

This brings me to another part of the subject. If all mankind were free at the present stage of the world's progress, without restrictions of any kind, how terrible conditions would be! Imagine the criminal class let loose. Human nature will not change suddenly, and there are astonishingly undeveloped people upon the earth. Surely we cannot mean that no government should exist—no restraining laws.

Let it be the one law that no one shall encroach upon the rights of others, nor wrest from them whatever possessions they have acquired, either through their mental or physical toil or through inheritance. This covers the whole ground. Freedom to all to live as they please, provided they allow each to do the same, and, what is most important, put no impediment in the way of others' advancement in order to contribute towards their own selfish gains.

Any offending one should be restrained and surrounded by educational and industrial influences. No legal murders or tit-for-tat methods, no dismal dungeons where all hope is excluded.

Under certain circumstances, however, I believe one is justified in killing in self-defense, just as we would kill a wild beast did we know it were ready to spring upon us.

There should be stringent laws for the protection of good citizens, and the physically or mentally weak or infirm.

To say there would be no criminal class if there were no laws is a very ignorant statement and to say further that there is not a class that would need the strong hand of restriction is not to understand human nature and its present state of development at its worst.

Those who are absolutely lawless are those who are supremely selfish and who while they exact free scope would undoubtedly encroach upon the rights of others.

And Labor Unions, primarily organized for the protection of the laborer, have degenerated into the most tyrannous govern-

ment. What right have the heads of any organization to dictate who shall or who shall not work? That is a question that should be decided by every separate individual. I don't believe the interests of the workingman are furthered by such a procedure as what is termed "a strike."

I have wandered from my original subject, but everything of this kind has a bearing upon all. It may not have occurred to most women that if they gained perfect emancipation they might, like the Puritans, become tyrannical and dictatorial towards men. Freedom for women should mean likewise freedom for men, and should eradicate all jealousy, hatred and malice. In time it will, but not soon. As women and men continue to progress they will more and more understand the full meaning of Freedom, and they will become consistent, just and generous. Then, and not till then, will that hydra-headed monster, jealousy, wedded to selfishness and fostered in the bosom of institutional marriage, be driven from the human mind.

(Mrs.) H. M.

THE ECONOMIC EMANCIPATION OF WOMEN.

People are always talking of woman's "economic independence," and the wonderful things which will happen when she has got it. Scarcely any, however, have a clear idea as to what would constitute such economic independence. Let us, therefore, inquire what the phrase really means.

I think it is evident that, in order to be independent, a woman must have the means of subsistence for herself and children secured to her without the favor of any other individual. It is essential that she should have the means to maintain her children, for a woman's children are almost a part of herself. Whoever feeds the children will control the mother.

Now, how are women to be supplied with the means of supporting themselves and children without the favor of any other individual? American Socialist lecturers are very fond of telling women how Independent Socialism will make them. Unfortunately, they rarely explain how, and I am afraid it is because they have not thought the matter out themselves. Most of them seem to mean simply that under Socialism every woman will be guaranteed work, and will be paid the full equivalent of her labor after the necessary deduction for collective purposes.

If there were only adult men and women in the world, this might be regarded as settling the whole matter. But there are children to be supported, and the bearing and rearing of these children takes up much of the mother's time which might otherwise be spent on productive work. It is very likely that for a long time to come all women fit to be mothers will have to average at least three children apiece to keep the population even. At whose expense is all this to be done? At the best the earning power of women will probably be less than that of men. Are women to take on their own shoulders the whole expense of pregnancy, of nursing and rearing three children each, and of supplying them with food and clothes? Such a thing would be utterly absurd.

In fact, most people who talk about the economic independence of women do not think of anything like this. They really believe in the continuation of the present system with some slight alleviations. They think of women as still minding the babies and darning the stockings at home, while the man goes out and earns the money as of old. They want women to be better fed slaves, but still slaves. Women, however, will not submit to this, and will come to see that in order to be free they must be entirely independent of every individual man for the support of themselves and children.

There is only one way out of the difficulty. Woman cannot bring up her children at her own expense. She cannot be free and allow any other individual to pay for bringing them up. Therefore the community must pay the bill. This is the view that all the classic writers on Socialism have taken, although many of the small fry do not like the idea. As Frederick Engels says, in his "Origin of the Family":

"With the transformation of the means of production into collective property the monogamous family ceases to be the economic unit of society. The private household changes to a social industry. The care and education of children becomes a public matter. Society cares equally for all children, legal or illegal."

We must guard against one error, however. The early Socialists rather favored the idea of taking the children out of the

parents' hands as far as possible. That will never do. We must give the mother perfect control of the children. At the same time we must make her economically independent by paying her for her time spent in pregnancy and rearing the children, and giving her an allowance for the keep of each child. By this means we shall combine public maintenance with private management of children.

How far can this subject be dealt with under the present economic system? The Socialist parties of all countries have long lists of immediate demands which they hope to realize while waiting for Socialism. There is rather a tendency, however, to think that very little can be done for women until Socialism is obtained. But that is nonsense. This question could be more easily dealt with than most others under the present system. The experience of New Zealand, Australia, and several European countries shows that the easiest kind of palliative to apply under capitalism is one which consists in giving a pension or allowance out of the public funds. Old age pensions exist in various countries. Why not young age pensions? As for the maintenance of women during pregnancy, and for some time after child birth, I am glad to see that the recent International Socialist Congress at Amsterdam passed a resolution urging the Socialists of all countries to try and get legislation for this purpose passed at once.

It is a curious fact that, although America has the most unconventional women in the world, it has the most Grundy-ridden Socialist party in the world. To mention sex and the family in a meeting of American Socialists would be considered almost as shocking as to allude to these subjects in a Boston drawing room. It is time to make an end of such squeamishness. I therefore move that a committee consisting of Adeline Campbell, Elsie Cole Wilcox and Amy Linnett, be appointed to prepare a manifesto demanding practical guarantees for the economic independence of women; to get as many Socialist women as possible to sign it; and to send it to the press and bring it before the various Socialist conventions. They should also include a demand that the mother be made sole guardian of her children in all states. By taking these steps it will be possible to bring the whole question of the emancipation of women rapidly to the front.

R. B. KERN.

NOR PSYCHIC MARRIAGE LAWS.

There are few of us, I think, who do not consider that the sentence, "What God has joined let not man part," (as Prof. Larkin puts it), is a superstitious bit of church tyranny. As an assurance of wedded happiness, it is a complete failure. Throwing rice and old shoes after a wedded couple is no more superstitious and no greater failure in securing their happiness.

Prof. Larkin says the priestly sentence, "Whom God has joined let not man part," is a "psychological crime." I don't deny this, but what of his scheme? It would not be polite to say things of Prof. Larkin's plans that we freely say of the church ceremony. For my part, I see no less superstition (I wish I could think of some other, milder word) in "What psychic schools have joined, let not man part," than in the sentence Prof. Larkin calls a crime. I have no more faith in "auras" than I have in gods, or rice, or old shoes.

Many people have plans to close the doors of hideous divorce courts, but they are mostly failures, for few people, comparatively, live together who really wish to live apart, and I see no reason to believe that "psychic marriage laws" will be any more effective in keeping them together.

There is, no doubt, a great deal of suffering and inharmoniousness caused by people living together who are inharmonious, but I believe it is circumstances oftener than law that hold them together, and the suffering caused by adverse decisions of psychic schools could not but be more poignant and agonizing.

Young people have a habit of falling in love with each other suddenly, deeply, intensely, passionately. They might reach this stage before they have time to consult a "psychic marriage law." To them the music of their love is so sweet and clear—at least so pleasing—that the thought never occurs to them that their "auras" are not attuned in harmony. Suppose the decision is an adverse one—they discover that their auras are in A and G, instead of musical chords—that they will make each other miserable in the future and help to fill the world with "unharmonious children." So say the "psychic teachers" and "readers of auras," from whom there is no appeal if firmly supported by faith or

state. If the lovers are firm, devoted believers, in psychic schools, or if the psychic marriage laws are firmly established by state machinery, they will tear themselves or be torn asunder, regardless of the rending and tearing of heartstrings. But if they are sensible people, and if the schools are established as Mr. Harman would have them, without the fangs of the state; if they are self-poised, egoistic, self-reliant—they will decide that no one, professor of psychics, aura reader or what not, is more capable of deciding their lives or future happiness than they themselves!

Once upon a time I happened to be for a few days in a home where a loving young couple spent most of their time previous to the wedding day. They were both young, handsome, loving, lovable. Their billing and cooing was as pretty as that of turtle doves. She was a sweet, simple, timid, little maiden; he an experienced man of the world, quite seriously attracted for the moment by her pretty face. It did not require a "reader of auras" or a "psychic teacher" to see in the future the inevitable heartache, suffering, desertion and divorce, all of which came in the course of time. I could have foretold it then as well as any psychic marriage lawyer—but what effect would it have had? or if anything could have been said that would have induced them to part then, would there have been any less suffering? I doubt it. The denial of unfulfilled desire, the suppression of love's expression, the silencing of the music of their souls (they heard no discords), would have caused them keener sorrow, greater unhappiness, than any trouble that could come along in the course of time. She is now married to a more congenial mate, but she would now say that if she could she would not have her first love experience taken out of her life. The love and happiness enjoyed more than balanced the subsequent sorrow.

It is a dangerous thing to meddle in the love affairs of others, whether the meddler be a common individual or a psychic teacher, a reader of auras or a psychic marriage law school.

LILLIE WHITE.

Lake Charles, La.

MONEY OF PRIVILEGE.

EDITOR OF LUCIFER, Dear Comrade:

Perhaps if I fully comprehended your meaning I should agree with you that our "money of privilege" and "our legal tender money system" mean the same thing; but with my present understanding such an inference seems to me incorrect.

Our "money of privilege" comes from the National Banking System and the notes of that gigantic concern are not legal tender, as anyone may see from reading the inscriptions thereon. If A owes B one hundred dollars and tenders him that amount in bank notes B is at liberty to refuse it and demand legal tender and A cannot, as the lawyers say, "plead tender" in discharge of the debt.

The bankers have worked hard, ever since their system was established during the stress of the civil war, to destroy all the legal tender paper money and I believe have succeeded to the extent that there are now only \$360,000,000 that have not been legally destroyed. How much has been destroyed surreptitiously we do not know.

We are plundered in many ways, but for bare-faced, high-handed, wholesale, unmitigated, inexcusable robbery of the people the National Banks can claim the championship. The system is based on debt and exists to perpetuate and create debt, public and private, and gather in the wreckage thereof. It has no other purpose. National bankers, literally, "live on the interest of what they owe"; while the rest of us must pay interest on what we owe. It is only ignorance on the part of the people that allows such a system to exist and fatten on their industry. So long as there are laws for the collection of debts (I would that every one were repealed) I think it the duty of the people, collectively, to furnish a legal tender for their discharge and do away with the "money of privilege" which at present constitutes nearly all of our currency.

I beg your pardon for taking up your time with this matter but I never think of the national banking system without a rising of indignation that must have vent.

CELIA B. WHITEHEAD.

Denver, Colo. Sept. 17, 1904.

The Chicago Society of Anthropology meets every Sunday at 2:30 p. m., 17th floor Masonic Temple. Public invited.



MOSES HARMAN, EDITOR AND PUBLISHER.

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LUCIFER: ITS MEANING AND PURPOSE.

LUCIFER—The planet Venus; so called from its brightness.—Webster's Dictionary.

LUCIFEROUS—Giving light; affording light or the means of discovery.—Same.

LUCIFIC—Producing light.—Same.

LUCIFORM—Having the form of light.—Same.

The name Lucifer means Light-Bearing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

THIRD SERIES, VOL. VII. NO. 23.

ERRATA: The signature to the comment upon the letter of Alfred B. Westrup in last LUCIFER should have been M. H. instead of L. H.

The installment of the series entitled "The Right to Be Born Well," in last issue should have begun with the words, "Continued From No. 1022."

TO FRIENDS who may feel interested will say that I still expect to go to St. Louis about the 15th of the month. My address will be in care of Geo. E. Light, 520 Commercial Bldg., St. Louis, Mo.

A WORD OR TWO FOR YOU.

Summer is now gone. Autumn once more is here. Autumn, brown and serene; autumn, crown of the year; autumn, season of reflection; of careful retrospection; of calmly searching introspection, and for laying of plans for the coming year.

Assuming that you—the reader of these lines, as well as I, the writer thereof, feel an abiding interest in the welfare of the paper a copy of which you hold in your hand, I ask you to give me a few moments of your time, valuable as that time may be.

During the great civil war in the United States it was the custom of the national congress at Washington, to resolve itself, now and then, into a "committee of the whole on the state of the Union"—or words to that effect. That is to say, each member of the two houses of the congress was then expected to speak his mind freely and without ceremony, upon any question pertaining to the common welfare.

Last May, after a suspension of nearly two months, the causes of which suspension need not be repeated here, LUCIFER was revived as a fortnightly, instead of weekly, as heretofore. This change to fortnightly was intended to be temporary, rather than permanent, while considering the following questions:

- (1) Shall the paper called LUCIFER: the Light Bearer be continued?
- (2) If so, where shall it be published?
- (3) If it is to live, what shall be its name?
- (4) What shall be its price per annum?
- (5) What its period of issue, weekly, fortnightly or monthly?

In other words the suggestion was made that the friends, subscribers and supporters of LUCIFER should resolve themselves into a "committee of the whole" and decide whether or not it were wise to continue the struggle to keep the paper alive in the face of obstacles that, to many, seemed very discouraging if not quite insurmountable; also, to consider the propriety of certain important changes, in case it is to be continued.

As the supporters of LUCIFER are widely scattered it was to be expected that several months would elapse before all could be heard from, and so it has proved. The list of answers, is a long one, and still they continue to come. Under the head, "Answers to Questions," many of the responses have been published in these columns, but not near all; perhaps not half.

That it was a good thing to go into "committee of the whole" in regard to the continued life or early death of LUCIFER will, as I think, be conceded by all who wish to see the paper live. The affirmative answers were so tremendously in the majority that it may truthfully be said there has been but one opinion expressed on that point. A very large proportion of those who responded at all emphasized their opinion by a renewal or a liberal contribution towards paying the debts incurred during the late period of conflict with the postal authorities, and to offset the losses caused by cutting off the names of many hundreds of delinquent subscribers, in obedience to postoffice rulings, most of whom, judging from past experience, would have paid up and renewed their subscription if time had been allowed them, and if the paper had been continued to their address. While some of these delinquents have renewed and paid up arrearages the far greater portion seem to have taken offense at being thus peremptorily cut off, and have become indifferent or wholly forgetful of LUCIFER's existence.

To make good these losses a few of our old-time friends circulated a special call, an emergency call, which brought sufficient aid to pay off the debts aforesaid, and to furnish a little reserve to be used when subscriptions and renewals should become slack, as they always do in the latter part of summer and early fall months.

Another and perhaps still more important result of the discussions over the question of continued life for the paper is that those most earnest in their desire to see it live have made special effort to get new subscribers, with the result that, while a few have dropped out during the summer, the number of paid up, or paid ahead, subscribers, has been very materially increased; this, too, notwithstanding the fact that the present is what is called a "Presidential year," a year in which nearly everybody becomes more or less demented over the question as to who shall be our king for the next four years, and which of the great parties shall get the benefit of the enormous stealage from the pockets of the people, which stealage goes by the euphonious name of "presidential patronage"!

Another very gratifying result of the discussion of life or death for LUCIFER has been the rousing from slumber of a large number of our old-time writers. Many of these have surpassed their former record in the number and ability of their contributions, so that it is now a question of what to leave out, rather than what to insert, so many very excellent articles are being constantly offered. Not only have the old-time contributors been roused to a sense of their duty, but new ones also have been attracted by the earnestness and ability of the discussions on radical lines. Among the new candidates for a place in LUCIFER's columns are William Platt, author and publisher of London, and Professor L. E. Larkin, director of Mt. Lowe Observatory, near Los Angeles, Calif. One article from each of these distinguished writers has been printed, and more are promised.

A review of the discussions called out by the other four questions,—those relating to change of name, of place of publication, of frequency of issue, and price of subscription, these will have to be deferred till next issue.

Meantime, dear reader, now that our quadrennial political craze is nearing its close, when it is expected the average citizen will resume his normal condition and again become amenable to reason and approachable on questions of human interest on other lines than those of partisan politics, may I ask you, kindly patient reader, to make a little extra effort to extend LUCIFER's circulation?

Next year will be LUCIFER's quarter centennial; will you help it to begin its quarter centennial year with a much larger subscription list than ever before? Fall and winter are the reading months of the whole year. If people will not read these long winter nights they are not apt to read much at any other season.

Please let us hear from you. Write to us for subscription cards, for bunches of LUCIFERs for free distribution, also for leaflet literature. Perhaps a club to meet weekly for exchange of radical literature and for the discussion of reformatory topics, could be formed in your neighborhood.

Will you try to form such a club?

The Appeal to Reason is calling the "long roll," and is getting responses by the hundred, by the thousand and by the hundred thousand. It expects to have a million subscribers by the opening of the new year.

Is LUCIFER's educational work of less importance than is that of the Appeal to Reason?

Again, good friend, whoever you are, wherever you are, shall we hear from you?

Not to-morrow; not next week or next month, but now, shall we hear from you?

CONSCIOUS EFFORT IN EVOLUTION.

A SYMPOSIUM.

Two weeks ago, being laid up for repairs, I substituted a few paragraphs by Edwin C. Walker for my own intended reply to the article of Jonathan Mayo Crane on "Conscious Effort in Evolution" in No. 1022, page 167. The following letter, not intended for publication but sent with permission to publish, in part, if I should so desire, is herewith given in whole, as its own best explanation:

"My Dear Brother Harman:

"I am sorry you are ill again—or rather that you were ill again, for I hope you have recovered by this time. I regret that you did not feel well enough to answer my effort on 'conscious effort in evolution.' I think Walker made a poor job of it, his illustrations really supporting instead of refuting my position. He misrepresented me—doubtless unintentionally—in saying I was arguing against the position that conscious effort is a factor in evolution. On the contrary I maintain that it is a factor but that it cannot and does not either hasten or retard evolution. The idea that it does so, I believe, is merely an illusion, somewhat similar to the common illusion of sitting in a stationary car which a train is passing and feeling that the car in which you are sitting is the one which is moving. We see effects follow conscious efforts and imagine that those effects prove that our efforts hasten evolution, whereas our efforts are the effect of causes in the infinite chain of causes in evolution. But I have written to the Truth Seeker an answer to Walker and hope it will be published this week.

"I do not oppose conscious effort. I believe in it and urge it, but I know that causes which I may not discover compel me to favor it and urge it. The conditions of humanity as they present themselves to you through your vision have a material effect on the molecules of your brain, causing you to carry on your noble crusade. You may say, 'But it is a matter of choice with me; I could cease my efforts if I wished to.' But you cannot wish it—it is impossible so long as the causes exist which compel you to make what seems to you to be a free choice. Those who do cease their efforts are those whose natures are less responsive, less sensitive to the causes which formerly impelled them than yours is. In other words the causes for their ceasing to make efforts to improve the condition of humanity are just as real, fully as potent, as those which cause you to continue your efforts. We are part of nature.

"In nature there can be no sin. The blasted ear is as natural as the perfect one. Comstock is compelled by his nature to pursue his course by causes as irresistible as those which compel you to oppose him. The weed is as natural as the potato, but that is no reason why we should not remove the good potatoes. I am as much opposed to Comstock as you are. I wish it were in my power to undo the mischief he has done. My belief that he is compelled to do what he does, does not make me any the less opposed to him, for I am compelled by my nature to oppose him. I am heartily in sympathy with the cause for which you are battling; my nature compels me to be so.

"It may seem paradoxical to you and Walker and Barnard that a man who believes that all things are what they must be would feel any interest in trying to bring about better conditions. But to me it is not paradoxical, because I feel the need of better conditions and am compelled to work to secure them. Although all things are now and have been in the past what they must be, or had to be, they are not now what they must be to-morrow and I am working for to-morrow; so are you. So you see I am not the least bit pessimistic. I have yet great confidence in evolution. I believe your efforts, and my efforts and Walker's efforts and Barnard's efforts are factors in it. I believe you are doing a good work, that it has had good effects and that it will have still further good effects, but all these efforts are part of evolution and the causes of them extend so far back that we cannot discover their origin—if they are not eternal.

"This letter is not meant for publication, but I have no objection to your quoting from it if you wish to write on the subject. I simply want to impress you with the fact that a belief in a continuous chain of causes and effects does not destroy incentive to action, as Barnard maintained that it did. I wish Barnard would write something for LUCIFER on this subject. Kind regards to the rest of the household. Sincerely, your friend,

"JONATHAN MAYO CRANE."

If the reader will kindly re-read the symposium begun in No. 1021, in the paragraph entitled "Incentives to Action," appended to the article "Heart to Heart Talks," he will see that there is not much, if any, real cause of antagonism between Bro.

Crane, Walker and myself on the question at issue. If there be a real difference it would seem to be as to whether evolution can be hastened or retarded by conscious human effort. So far as the logical argument is concerned, the mathematical argument, so to speak, I am willing to concede that Bro. Crane has the advantage, but so far as the concrete facts are concerned, it seems to me my position is the more tenable.

But truth is many-sided, nature is full of paradoxes, and hence it may turn out that we are both right and wrong.

I have myself often argued precisely as Bro. Crane argues. I have likened each human being to a planet in its path through the skies. While the planet is drawn and driven, pulled and pushed, by a multitude of conflicting forces, attractions and repulsions, these conflicting forces are so well known that the astronomer can predict with certainty the hour or even the minute the "wanderer" will return to a given relative position to other bodies in the solar system. That is to say, by long observation astronomers have learned to foretell where a planet will be and how it will behave itself at any given time, though it be years or even centuries ahead.

Reasoning from analogy we argue that if we could see all impelling causes of action, all the links in the chain of causes, dating back millions of centuries perhaps, as Brother Crane says, we would be able to predict with equal certainty where any particular human being would be, and how he would behave, at any given time in the future—on the theory that, like the planet we all do as we must, and cannot possibly do otherwise; that all the secret springs of action, our desires, likes and dislikes, our innermost thoughts, ideals and aspirations, are as much the result of inexorable "causation" as are the forces that pull and push the planet in its march through the heavens.

This is the theory to which I gave the name "materialistic." Perhaps the term "physical" would suit it better, for, with Brother Crane, "I know not the boundary between the material and the immaterial." I do not, however, say the "ego, the conscious man, is immaterial," as he seems to infer that I do. While waiting for "more light" I think it best to confess my ignorance and call myself simply an inquirer, a pupil in life's great school. All I wish to say just now, in this connection, is that the physical theory, founded on the analogy drawn from the planet in its celestial orbit, does not fully satisfy me. It is good so far as it goes, but, as I now think, it needs to be supplemented by the "psychic" side, the metaphysical side—not the immaterial side, of the problem of life.

I shall doubtless be asked, "What evidence have you that there is a psychic side, a metaphysical side, to Nature?"

Well, this is a long story and I doubt the propriety of entering upon an elaboration of the psychic theory in this article. Later on I may try my "prentice hand." Just now other things seem more important.

I am glad to know that his view of evolution does not prevent Brother Crane from working for radical reform, as it certainly does in multitudes of cases. A year ago I was the guest of an old-time friend and helper in Kansas City, Mo.—a man of rare learning and possessor of great powers for logical argument. When asked why he no longer takes LUCIFER, though abundantly able to do so, and why he no longer works for radical reforms, his answer in substance, if not in exact words, was as follows:

"What's the use? By our own puny efforts we may make ourselves and our neighbors miserable but we can neither hasten nor retard evolution. All in good time these radical reforms will be here. When the earth is ripe for them they will come, and not before. So long as Mother Earth murders her children, as she now does by storms, droughts, earthquakes, volcanic eruptions, etc., etc., just so long we may expect her children to murder, rob and enslave each other. Take things easy. Don't worry. Take care of yourself by taking advantage of Nature's opportunities, including, of course, the laws and customs and vices and follies of your fellow men."

Everywhere on my western trip I found Freethinkers of this type; men of keen intellect, ready at any time to "throw a stone at Jehovah," and show the folly and absurdity of all theologies. This was and is easy, and also quite safe, for, have not Hume, Voltaire, Paine, Ingersoll and a multitude of liberal clergymen, made it popular to do so?

But when asked to carry the logic of freethought into the realm of social and creative life; when asked to do battle for the central Demand of Liberalism, namely, that "all laws enforce-

ing Christian morality be abrogated, and that all laws be made to conform with natural morality, equal right and impartial liberty"—when asked to help educate the public mind in the direction of impartial liberty for the affectional nature, as well as in the realm of the religious nature—Oh! Ah! that's altogether different. To advocate freedom in love as we advocate freedom of worship, would bring us into conflict with our neighbors and with the laws, and might land us behind prison bars!

Much in the same way do these self-seeking champions of Evolution talk and act when radical reforms in economics and politics are proposed. To advocate radical reform in finance and economics is to be known as a "Socialist," a "Single-taxer" or "Communist," and to advocate radical reforms in politics is to be called an "Anarchist," a "Revolutionist," a "Terrorist," and our ease-loving Freethinker shuns all suspicion of taint of any of these heresies with almost as great care as he shuns the suspicion of being a "Freelover."

A few months ago the oldest of the papers known as organs of Freethought, the Boston Investigator, went out of existence. As a champion of Freethought on the line just described, the line that excludes all radical reforms except the theological, the Investigator was perhaps the type, leader, unless perhaps the Freethought Magazine, also deceased within the past year, should share that distinction. With none of the feeling of rivalry supposed to be inseparable from the business of journalism, and while freely giving all due honor to these two deceased contemporaries for the good they did while living, I will venture to ask if there is no connection between the easy-going, self-satisfied philosophy of the Evolution-will-do-it-all Freethinker and the untimely death of these two representatives of conservative Freethought?

Several other points in Bro. Crane's letter tempt a brief comment but will only notice one more for this time. As to "illusions." All illusions are not delusions. Take the mirage in the desert or on the trackless ocean. It is an illusion, but it is also a true picture of a concrete reality existing in nature, and if it has the effect of reviving hope in the breast of the fainting and despairing beholder, and if it inspires renewed effort to obtain the attainable, the useful, the desirable, then the illusion is not to be despised or sneered at by coldly severe mathematical science.

M. HARMAN.

LUCIFER'S HELPERS.

Since last acknowledgment the following names have been added to the list of those who have sent help to keep receipts equal to expenditures during the summer and fall months:

Tom Swinburn, \$1; Fred. P. Young, \$1.50; R. J. Warp, 25c; C. M. Smock, 50c; P. R. Skinner, \$2; John S. Barber, \$3; H. Celler, 50c; Belle Chaapel, \$1; E. C. McDonald, \$1; Ed. Wenning, \$1; Morris Scheibel, \$1; R. H. Walker, \$1; Irene Ewbank, 50c; Bertha Moore, \$1; R. C. Clymer, \$1; E. M. Taber, \$1; John Cameron, 25c; M. H. Coffin, 25c; Dora Forster, \$2.50; Adler Jorgensen, \$1; G. W. G. Wright, 50c; E. M. Dewey, \$2.

Many if not most of these helpers when sending financial aid sent names of friends to whom they wish LUCIFER sent for a longer or shorter term. A few sent a dollar each for an extra copy to be sent to themselves for distribution; others again, whose names do not appear, sent a few stamps each to swell the "sample copy fund."

To all who in any of these ways have identified themselves with the work to which LUCIFER is devoted, sincerest thanks are due from those upon whom the chief responsibility falls of seeing that the inevitable monthly bills are paid.

Subscribers who receive more than one copy of Lucifer, when not ordered, will please use the extra copy or copies to induce their friends to subscribe, if only for a trial trip of three months for 25 cents. Stamps received in payment. As the paper weighs less than one ounce a copy can be sent to a friend in a common 2 cent letter, with an ordinary sized sheet of note paper.

The preservation of health is at least not less important than the preservation of Hebrew mythology; and communities who force their children to sacrifice a large portion of their time to the study of Asiatic miracle-legends might well permit them to devote an occasional hour or two to the study of modern physiology.—Felix L. Oswald.

VARIOUS VOICES.

We are always glad to receive calls from friends visiting the city. Take the Lake street elevated, stop at Ashland avenue, walk one block east, then one block north. Or take Fulton street electric car west and stop at St. John's place, alighting in front of our house. The Lake street electric and Paulina street cars also pass within a block of our residence.

[Full name and address of writers in this department can generally be obtained on application to the editor.]

P. R. Skinner, Albany, Ore. "I enclose five (\$5.00) dollars to extend my subscription to LUCIFER, the Light Bearer. Long may it continue to shine. Are Mrs. M. E. C. and Mrs. M. A. P. subscribers to LUCIFER? If so, extend their subscriptions one year. If not, send it to each of them one year, and credit me with the balance."

Bolton Hall, New York. "I am surprised at Alexander Horr in his otherwise excellent article on Hertka's 'Free Land'—writing of wages, interest and profit Mr. Horr must know that 'profit' is compounded only of wages, rent, interest and the exactions of monopoly. . . . But it was probably a mere slip, for Mr. Horr is a keen thinker and no Socialist."

B. F. Hyland, Corvallis, Ore. "Enclosed find P. O. order for \$5. Send me 'The Cost of Something for Nothing,' by John P. Altgeld, and credit the four dollars on subscription. Then, if you please, give this question a prominent place in the dear old Light Bearer: 'Is it possible for life of any kind to exist where oxygen, nitrogen and hydrogen do not exist? In other words, where none of the elements of air and water can be found, or where either of these elements are lacking? Ask everybody to answer and answer yourself.'"

F. S. Weaver, Coe, Ind. "Please step me up another 50 cents' worth. My wife and I visited the Fair, finding Mr. R. H. Walker and wife, 1903, St. Louis avenue, pleasant people, and their home a desirable stopping place. If you ever noticed, animals with comparatively small testes, are, and ever have been, doomed to extinction, while the bi-products of the sheep, cow, and others of strong virility secure immunity; it is no less true with mankind, and thus the injunction against lust, seeing for amusement, which deprives man of his manhood, and woman of her senses. The cultivation of passion has deprived many women of the ability to know their period of greatest desire, while few men are able to distinguish this period as readily as the ordinary brute does of his females; and the unsatisfying debauchery upon unripe female leads to divorce, suicide or insanity. . . . The study of sex freedom is one of race continuance or race extinction."

Katharine S. Fry, 323 South Hope street, Los Angeles, Calif. "You wish to know something of the Club (Los Angeles Light Bearer Club). We are holding the meetings every two weeks at the home of Mrs. Spaeth, on East Fifth street. Our aim is to discuss timely topics, exchanging ideas as to theory and practice. This we do in an informal way that I enjoy very much, and believe to be very beneficial not to myself alone but to others as well. I gave you Mrs. Bensen's name as secretary, but as the dear little woman is sick you may give my name and address and say that anyone desiring information concerning the club can obtain it by writing to me. LUCIFER reaches us the day we hold our meetings and thus comes in for immediate consideration."

[It is encouraging to know that the Los Angeles Light Bearer Club is still keeping up regular meetings. Mrs. Fry says the attendance fell off somewhat during the summer months. This was to be expected, but now that the long evenings of fall and winter have come again it is hoped our friends and readers in Los Angeles and vicinity will not forget the fortnightly meetings of the Light Bearer Club. That this club and similar organizations all over the country might become the means of extending and making more effective and more permanent LUCIFER's educational work needs not to be said. Is there not in every large city and town in the United States one woman or man who will take the initiative in forming a club similar to that in Los Angeles, whose chief purpose is to discuss questions of reform that are ignored and tabooed by the conventional society? A few have lately volunteered, in more than one great center of thought, to do this, who do not wish their names published just yet.]

BOOKS RECEIVED.

The Physical Culture Pub. Co. has issued a new book by Margaret Grant. From the announcement we quote:

"A Child of Love" is the life history of a girl who comes into the world marked by the bar sinister of love out of wedlock, and who makes a brave fight for existence without asking any favors from the world because of her sex. Some of life's problems are brought home to her and she is compelled to try to solve them.

"Which is nobler, motherhood in love or legal prostitution? Is nudity nasty, or is it pure and sweet? Must a girl be a weakling just because she is a girl? Is a man a woman's natural enemy, or her natural friend? Must a woman traffic in her body in order to live? These and other questions come into her life, as they come into the lives of all women; and bravely, nobly, she tries to solve them; bravely and nobly she tries to live a sweet, pure life.

"Born in a workhouse in New England, of a union unsanctioned by the law, she is left an orphan at a tender age and puts on boy's clothing in order that she may earn a living. A sea voyage and a shipwreck take her into old Japan before the days of its modern civilization. There startling ideas of nudity, marriage, divorce are brought to her attention; and she is taught to see that many of the ideas prevalent in her own land lead to impurity instead of purity. Finally, filled with notions which are in direct variance with those of her own country, she returns home to fight for her existence, friendless and endowed with that beauty which is considered the lonely girl's curse in our land of boasted civilization. But she is well equipped for the struggle. She is physically as strong as a boy, so that if need be she can give blow for blow. Love may lure, but she walks through dangers with a firm step, guided by the light of knowledge. Sex has no mystery for her; she is pure and strong because she knows. Three young men, fighting like herself for life, become her companions. She shocks them. They live alone without chaperon. They try to force their moral system on her; she teaches them hers. Moral health contends with moral disease.

"The adventures of little Margaret in old Japan, being authentic, hold the reader entranced. It is a strange and new story she tells of the startling ways of a race which within twenty-five years has leaped from world obscurity to a first place in the ranks of world powers. She found herself in a land where all the men were gentlemen, all the women ladies; where marriage and divorce were private affairs; where nudity was commonplace—men and women bathing together—but where a woman would be disgraced who exposed any part of her body to attract the notice of men; where children were never struck in anger; where sex matters were no more mysteries than food matters.

"This story is a help to mothers and fathers; it is a guide for girls."

Bound in cloth, stamped with gold, \$1 a copy, postpaid. Address M. A. Price, 300 The Monroe, 55th St. and Monroe Ave., Chicago.

"Free America," by Bolton Hall. Short chapters showing how liberty brings prosperity. The chapter titles are: The Promise of the Century; Our Present Drift; Over-Production; Wages Instead of Product; Who Gets the Wealth You Produce? Monopolized America; Trusts—Good and Bad; Railroad and Franchise Monopolies; How It Hurts You; To Business Men; The Fruits of Injustice; The Charity Problem; Temperance; Money Reform; Trades Unions and Their Remedies; Political Corruption; Income and Inheritance Taxes; High Tariff Prosperity; How the Farmers Can Become Prosperous; What We Want and How to Get It; Your Own Success; The Hope of Future Progress; Annual Production of Wealth in the United States; Doing Something Practical. Selections from the pages will appear in these columns later. The book is written in Mr. Hall's well-known interesting and simple style; contains 215 pages, and sells for 25 cents a copy. It may be ordered of the author, Bolton Hall, 31 East Sixty-first street, New York, or through this office.

A PROTEST.

As I think the readers of LUCIFER know I do not believe, and seldom indulge, in prolonged controversy, but when I am so hideously misunderstood as instanced by a communication signed Ada Wright in LUCIFER, No. 1023, I make one despairing effort to set myself right. What have I ever said that could lead anyone to think I believed in having a woman "forced into motherhood without her consent or desire"? Not only do I view enforced motherhood with utter abhorrence but I look with the same detestation on the forcing of a woman to an act which, naturally, leads to motherhood even though the natural consequences be prevented. I would have woman wholly free—not simply free not to be a mother,

I would not have her precious time devoted to securing any such sulking, makeshift, half-way freedom as is offered by preventives.

Nothing, to my mind, can be more horrible, more debasing to both participants, than for a woman to be forced, either physically, or from "a sense of duty," to take part in the sexual act when "soul, mind and body cry out against it"; but what alleviation of this common outrage is offered by preventives of conception? None at all that I can see.

I pity, sincerely, the woman who has been "forced to be the mother of ten children," but she must pardon me if I cannot respect or admire her. Nor would my feeling be any different towards her if no children had resulted and yet she had been "forced" into a relation which no woman should enter except when her whole "soul, mind and body" desire it.

I want women to have more courage, more self-respect. The use of preventives, I care not of what sort, tend to impair these qualities; lower the vitality and general tone and leave the woman still slavish.

Wake up, sisters, and assert your freedom.

CELIA B. WHITEHEAD.

Denver, Colo., Oct. 2, 1904.

STANDARDS OF VIRTUE.

Helen Philbrick's mind must be in a chaotic condition. She has just enough light to upset her equilibrium and not sufficient to give her self-poise.

When she has that she will not trouble very much about society or what it thinks.

At present she is like a self-conscious girl who is afraid everybody is looking at her, when really no one is interested the least bit as to how she looks.

What is society but an aggregate of human beings, who are or should be a law unto themselves individually? I am a unit of the whole, but, provided I do not trespass on the rights of others, where is their right to trespass on mine? I owe allegiance to none save my own highest ideal. My own conception of right is my guide.

No, no, Helen, do not teach your child that law is her savior. Teach her to be a law unto herself. Teach her to do right for its own sake.

All civil laws are man-made institutions, therefore, very fallible things to trust your child's salvation to. Men individually and collectively are a great deal better and far more humane than the laws they make. If women trusted to civil law to save them they would fare very poor. True, it will step in sometimes and force a man to marry a girl he has seduced, but does that save her? No, a thousand times no. There is no love where force is the lever that joins a man and woman in marriage.

I consider the English system of making the man contribute to the support of the child a number of years more satisfactory than forced marriage, if we must call on civil law to adjust matters of this kind.

This system may not save the girl's name, but it saves her body and mind from being invaded by a man who does not care two straws for her only as she is a means of gratifying his lust.

The highest law is love and love worketh ill to none. Physical attraction is not love, though it is often mistaken for it. Go down into the depths of your own being, Helen, and find yourself. Your unworthiness to society and lack of virtue have no existence save in your own mind. You have simply exchanged the orthodox bell for one of your own creating.

Sometimes reading such works as Paine's and Ingersoll's cause too great a revulsion of feeling. They are like strong liquor to a total abstainer; they affect the brain and should be taken in smaller doses. The reader, however, as a rule is so fascinated that he burns the midnight oil to get more of it with the result that he finds himself in deep water. Like a mariner at sea who has lost his compass he is apt to get reckless and drive his bark on the rocks.

I am led to think this must have been Helen's condition, for neither lack of faith, delusive faith, nor the exercise of reason could have led her to the portals of death.

Reason leads to light, which is life.

SUSAN SWAYSGOOD.

Healdsburg, Calif.

Necessity is the argument of tyrants; it is the creed of slaves.—William Pitt.

"WHO IS THE ENEMY?"

Hugh O. Pentecost writes thus to Edwin C. Walker about the latter's new work, "Who is the Enemy: Anthony Comstock or You?" "Your pamphlet is a strong discussion of the question at issue that one could give to a conservative friend with some hope that he might read it through."

Dr. R. W. Shufeldt, biologist, author of several scientific works and of more than seven hundred articles on medicine, travel, science, sexual problems and other subjects, writes to E. C. Walker: "I thank you very much indeed for the copy you sent me of your valuable pamphlet, 'Who is the Enemy: Anthony Comstock or You?' I have read it from cover to cover with the utmost satisfaction and unqualified approval. It is one of the best and strongest things you have put out, and I am with you solid in both the letter and spirit of it. I prize the copy most highly." Ask for table of contents and specimen pages of "Who is the Enemy?" or send 20 cents to this office for the pamphlet.

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WHOLE NO. 1025

LIFE OR DEATH.

A soul, half through the gate, said unto Life,
 "What dost thou offer me?"—And Life replied,
 "Sorrow, unceasing struggle, disappointment; after these
 Darkness and silence."—The Soul said to Death,
 "What dost thou offer me?"—And Death replied,
 "In the beginning what Life gives at last."
 Turning to Life: "And if I live and struggle?"—
 "Others shall live and struggle after thee,
 Counting it easier where thou has passed."
 "And by their struggles?"—"Easier place shall be
 For others still, to rise to keener pain
 Of conquering agony!"—"And what have I
 To do with all these others? Who are they?"
 "Yourself!"—"And all who went before?"—"Yourself."
 "The darkness and the silence too have end?"
 "They end in light and sound; peace ends in pain.
 Death ends in Me, and thou must glide from Self
 To self, as light to shade and shade to light again.
 Choose!"—The Soul, sighing, answered, "I will live."
Philadelphia, May, 1892. VOLTAIRE DE CLEYRE.

SEX RADICALISM.

VIII. WHAT IS MARRIAGE?

The best way to be true to the future is to be just to the past. Whatever great defects we now see in the marriage and family system in its present form and as being ill-fitted to our present society, it must surely have been of use to our ancestors.

Even now we are not so far removed from the time when a common danger from flood, fire or human foe would make the small groups within the tribe or clan a very useful organization in saving life. Even a child could act as sentinel for its own family in times of constant warfare.

And if there were good reasons for early man to become a family man, there were additional reasons for early gentleman to be so. Instances of this can still be seen. The Highlander's wife and daughter draw the plough while he guides it. Such a one was "the laird"; all the pride of the family centered in him. The men fisher-folk of Newhaven, in Scotland, do no work on land; the fishwives draw the boats to shore, unload, and hawk the fish round Edinburgh in creels so heavily laden that not seldom it takes two railway porters to hoist the weight on to the fishwife's shoulders. The African woman is and has been for long ages a beast of burden. The hairy Ainu gentleman of northern Japan is clothed in embroidered robes made by his hard-working, plainly-dressed wife and daughters. And among ourselves contrast the work and short hours of a professional or small business man in his office with those of his wife in a small home—cooking, cleaning, scrubbing, washing, sewing, for many hours a day, and often having long spells of broken nights, too. Woman is the first slave and the last. Yet there is a power that will make this slave a queen in time to come.

What the essential points of marriage are in the mind of the orthodox may be noted when they are occasionally caught uttering home truths. After going through the mill of marriage, the average puritan woman's highest ideal of married life is of a settled home, social position and good upholstery. Not far removed from the type was the mother who, when hopes were expressed as to the welfare of her recently married daughter, replied cordially in the affirmative, adding, however, as an after-thought, "She can't bear her husband, but there's always a sum-

mat." And the man's standpoint is well given by Mr. Crosland, who in his last book condemns the wife in the same spirit in which Adam complained of "the woman whom thou gavest to be with me," when he found the apple which grew in his garden was indigestible—"she can't even cook," says he. For my part, I sometimes wish that woman were even less of "a cooking animal" than she is. Is it not largely this culinary knack that makes us slaves? At least I would say so did I not know that it is our unfortunate habit of being in love with our tyrants that is half cause of the trouble!

However it behooves sex-radicals to examine this mix up of love and cookery, marriage and its social functions. For the custom of home partnership cannot be suddenly abolished though it is being greatly modified.

Marriage in the legal sense may be dismissed in a few words. Only in the worst marriage failures or crimes are the legal bonds felt at all, for we are far more rigidly ruled and regulated by social unwritten laws.

The original principle of legal marriage is no doubt the ownership by the husband of the wife's person, and of every kind of servitude that she is able to render. In England and her colonies very little trace of this is left, and a man can now neither hold his wife a prisoner nor claim her earnings. In fact, the legal tie is chiefly felt as being a "knot there's no untying"; and this difficulty vanishes in America, which gives every opportunity for divorce. In most of the States a husband can still send a constable in pursuit of a fugitive wife, if he is foolish and brutal enough to do so; but public opinion less and less supports such doings.

The social utilities of marriage are still, however, many, though its uses are of a curiously different kind to the man and the woman. Perhaps the only advantage they get for certain in common is the gain of a certain amount of social respect, which to each, is some compensation for the loss of popularity which is experienced by persons of either sex when they cease to be prospective marriage partners. To this we may add the strong and abiding affection which persons of constant character always put into the marriage union, though it is not an essential part of conventional marriage.

What does marriage give to man? It gives him the services, without payment, of a housekeeper who has no interests apart from his; it secures him in the constant submission of a sex-slave, who, in case of his excesses, has no protection, either legal or social, and who has purposely been kept in ignorance before-hand of her obligations; it ensures him a careful nurse in sickness and old age. These would be very costly to him if otherwise obtained. The church, with the keen eye for the material side of things which characterizes it, formerly insisted on the wife promising to be "buxom [bowsome, obedient] in bed and at the board." The newer promise of general obedience, substituted, is perhaps more unreasonable as well as less candid, though it satisfies modern puritan delicacy. To gain the advantages of marriage the man need make but few sacrifices; nor if he leads a riotous life beforehand will he thereby fail to secure a good partner.

The woman obtains fewer advantages and has to make more sacrifices for them. In fact the chief gains of the married woman are due to the deprivations forced on the unmarried; for now she is not despised as an old maid, and may hope to be neither unmarried nor childless. If she is fortunate the domestic work

she accepts in marrying will not prove harder than the business or professional work she gives up. But it is almost necessarily more solitary and less varied; and her independence is considerably curtailed. She is, however, saved the anxiety of seeking for work.

The sexual association in its most intimate form is no doubt the crux of married life. In its health aspect, the fulfillment of it may be a trifle, but the omission of it is a tragedy. Even puritans recognize this, but only as regards man; yet there is no double standard in health laws, though there is in puritan morality. And the pair who treat this thing as a trifle have not attained to the fulness of life and happiness. In this, while married men almost always obtain satisfaction of a kind sufficient for health, a great many married women, probably more than half, fail to do so. Absolute sexual negation on the physical side of sex is but rarely the fate of a married woman. The case of Mrs. Carlyle is exceptional; she was never freed from it, and no doubt the hysteria she suffered was a consequence. A marriage of a contemporary, that of Ruskin, was dissolved owing to a similar circumstance; and his wife subsequently married his friend the painter, Millais. Such cases are rare, but false mating is frequent, and the woman usually suffers far more than the man from this cause.

The contest between the old and new ideal may here be seen. The puritans deny or forbid sexual reciprocity; and while they grudgingly allow enjoyment to the man, because this is obviously inevitable, they would deny participation in enjoyment to the woman, and teach her that her sexual submission must be bartered for material good for herself and her children. And all the sensual, brutish, coarse-fibred natures are on the side of the puritans, and the childish, undeveloped minds. The finer passionate forms of love are incomprehensible to them and they despise them.

And even when temperamental adaptation to begin with is, by a happy chance, complete, it may easily happen to the sensitive that a physical repugnance may arise and disturb happiness greatly, however carefully concealed by principle or affection. This is caused by the too close and exclusive association of marriage, the bad effects of which are well characterized by "Subscriber" in *LUCIFER* No. 1020.

We must make the conventional bond much lighter, and then sexual kindness, affection and courtesy will be there when passion weakens.

The poets have recognized the facts which the moralists have failed to see.

Love's wing moulted when caged and captured,
Only free he soars enraptured.
Can you keep the bee from ranging,
Or the ringdove's neck from changing?
No! nor fettered Love from dying
In the knot there's no untying.

Campbell.

Like chiefs of faction
Love's life is action—
A formal pact,
That curbs his reign.

Repose but cloy him,
Retreat destroys him,
Love brooks not a degraded throne.

Byron.

I believe that our path of both probability and practical improvement lies in recognizing whatever good there is in domestic partnership for many, while at the same time honoring all other forms of sexual and social friendship and love. With full experience and knowledge of life before choice, and with riddance of the inhuman exclusiveness now the rule in marriage, the home partnership should not be such a failure as it often is. And until all social love has room to grow and become stronger and more expansive, such a home partnership seems almost essential to many, amid the warring elements of our present society.

A gentle and pleasant evening of life seems hard to attain, for the man at least, in this cold world of to-day, without the settled comradeship of a home; and I believe for a long time to come the love and compassion of woman will wish to provide him with it.

Creep home and take your place there,
The maimed and spent among;
God grant you find one face there
You loved when all was young.

At least one friend in old age was the aspiration here ex-

pressed by Charles Kingsley. Our hopes may take a higher flight, but let us not fall short of his in attainment.

Bonded sex service in domestic partnership must be abolished. The power that has made our marriage system anything but utterly intolerable in its present form is the power of sex love. The varied forms of sexual comradeship which will blossom in the future will be developed and kept up by this same force of love.

DORA FOSTER.

INTELLIGENT SURVIVAL OF THE FITTEST.

I see that in *LUCIFER*, No. 1023, my good friend, William Platt, voices once more his horror at the present prevailing sterilization of marriage. This to him is the acme of social crime. I do not agree with him.

I believe there are very few healthy, well-sexed wives, well and happily mated, and financially able, who refuse motherhood. Few women to-day are sexually healthy and well mated, astonishingly few. But millions of mothers there are who are every way so unfit that their "unfaith" to the race is proved by their accepting parenthood, not refusing it.

The women who refuse motherhood are usually of these classes:

1. Those too sensuous and selfish to want the bother of children. It seems to me very well that these should not be mothers.

2. Those so poor, timid or pessimistic that they fear they will be unable to properly care and provide for a child, or feel life not worth living or giving. It is well, too, that these refrain. We do not want paupers or cowards.

3. Those on whom conception is forced by brutal husbands without their consent. These, too, are right. A child undesired should never be born.

4. Those who know themselves physically diseased and unfit. Refusal here is wise, motherly and kind. To consciously bestow weakness or disease on a child is a crime, and even the risk should never be lightly taken.

5. Those who feel their lives might more usefully be devoted to some other service than motherhood. And who shall say these are wrong? Here is where Platt's question comes in, but it seems to me a very foolish one. A woman who raises a large family is neither better nor worse than a woman who has deliberately avoided motherhood, if each is equally conscientiously trying to do her best service to humanity as she sees it. Because a woman has reproductive organs she is no more obliged to be a parent than she is obliged to be a singer because she has a voice. She may wish to devote herself to some great work to which she feels a call, and to which motherhood would be a hindrance. It is for her to decide, and her decision on such a matter is quite outside the pale of legitimate criticism.

I claim that the knowledge of contraceptives is a good thing and still better the knowledge of methods of sexual relationship that can satisfy without incurring risk of undesired pregnancy, and the sooner every woman in the world knows all about these things the better, Platt, Roosevelt and Bernard Shaw to the contrary notwithstanding. Where the seed is poor let marriage be "sterilized" to the limit. It is a proof of evolution that our women are using their brains, not merely their impulses and emotions about this matter. But the race is in peril, not of too few, but of too poor children, and I would briefly present a remedy.

Let us suppose that without other social change the State proclaims motherhood a profession, for capable women, and offers State education, State support and State compensation to those who will enter it. Suppose the State appoints a board of scientific examiners to examine every young woman candidate who offers, admitting none deformed, in poor health, lacking intelligence, or with a history of crime or hereditary taint.

Let these young women now be trained and educated for their profession by the best teachers procurable. Not in fancy "accomplishments," but in that which will make them really fitted for their sublime work. Let them be trained physically for practical health and usefulness—to ride, to run, to swim, to row, to dance, to sing, to work; not to the excess of muscle-bound limbs and hypertrophied hearts, but to normal fullness of life. Let their physical culture, like the *judo-jitsu* of Japan, aim to develop the finer muscles and bring the whole organism into harmony and health, rather than to rob the Peter of one organ to pay premiums to the Paul of another. And let each candidate

be taught a trade or occupation by which she can earn a livelihood and on which she must work several hours a day. This to the end that if she ever preferred to resign she would be able to support herself. Also that her practicality might affect her child and influence it to usefulness.

In mental education, after the sound rudiments, let the chief attention be paid to sexual education. Let everything that modern science knows about sex be taught her with utmost thoroughness, and especially let her know all that can be taught as to wisdom in the choice of a father for her child.

When ready to graduate, that is, to become a mother, she should be in perfect sexual and general health, symmetrical, graceful in development, well-read, with a mind scientifically trained, free, fearless, reasonable, practical in thought, and deeply imbued with the sacred seriousness of her calling. She should regard herself, and be honored by others, as one of the mothers of the nation, one of the begetters of a new and greater race, and always as a student and teacher of sexual science.

If of independent fortune the State should not be expected to support her, or compensate her, but it should guarantee that if her means failed she would be fully provided for. If poor, the State should provide her a home of her own, either a separate dwelling or rooms in an institution as she chose, food, clothing, medical attendance and nurses' assistance; pay her a moderate salary and a pension when too old for duty or incapacitated by accident. But she should, all her life, be under constant observation of the examiners, and required to make frequent and minute reports to them of her condition, that of her children, and of all new or interesting sexual facts observed by her. All her reproductive lifetime she should be required to keep up her physical training and mental education. If possible, as the years went on, she should become a highly accomplished, highly educated and brilliant woman, refined, artistic, philosophic, that her children might thus inherit from her. But none of these things should be "cramped" into her, or made a devitalizing drudgery. Health is first. A woman might be a fine mother who could never be an artist, or a scholar, and too much of the mental might weaken the physical.

When about to enter her profession she should bind herself, on her honor, never to have a child by a man "unfit." This requires explanation.

Parentage requires fatherhood as well as motherhood. Now every man who would be a father by one of these Professional Mothers should be required to procure a certificate from the board of examiners, showing him to be in perfect mental and physical health, a good citizen, and without hereditary taint. This certificate should be renewed annually by re-examinations. These men would constitute the "fit," all others the "unfit." A man unfit might perhaps be the lover of a mother, but he should never be the father of her child.

From the ranks of the fit, then, the mothers would be expected to choose their lovers, usually and always, the fathers of their children. Within this limit their lives should be left perfectly free, to be monogamous or varietal as they chose, to permit the father or fathers to be co-residents of the home, or to admit them only as visitors, as best suited the mother's ideal.

The children, if necessary, should be guaranteed food, clothing, education, until trained in some occupation to the point of self-support.

I cannot go into all details, but this is the general plan.

I have spoken of the "State" because I wanted to show it practicable under present conditions, if made legal. It could just as well, or better, be adopted under libertarian conditions, in some voluntary, co-operative form of society. The essential point is that the collectivity make motherhood a profession and guarantee the mother ideal conditions as far as possible.

In any case I would say there should be no interdiction upon the child-bearing of the outside "unfit," that being left to the moral sense of the community. If the Professional Mothers and Fit Fathers proved themselves as superior as I think they would, it would not be long before the conscientious part of the community practically left parenthood to them, as well as all the unscrupulous who preferred personal ease and pleasure to the care of a family—in other words, they would soon secure a natural monopoly, for outside competition would not be arbitrarily excluded.

There are millions of girls to-day who would love to be mothers of families, but they reasonably shrink from being bound to

a thoughtless or brutal man and obliged to bear children whether sick or well, fit or unfit, able or disabled, till death gives release. They reasonably shrink from bringing children into the world with poor prospect of properly providing for them, or probable certainty of their suffering great hardship. They reasonably shrink from even the pain of ordinary child birth. If these knew that they could have children under such normal conditions that parturition would practically be without pain or peril, without bondage to any man, with personal control of time and frequency, with the certainty of a comfortable home, personally controlled, of all necessary attendance, of the children being provided for, educated, and started fair in life, of having all this under conditions of honor, emolument and security, we would soon see how many girls would shrink from motherhood. I predict that four-fifths, at least, of all capable girls would eagerly enter such a profession, the remaining fifth being those so intellectual they would prefer some other profession.

The number of children born by any mother I would say should be left to her, but if her pay was increased a little for every child begotten, the chances are her family would not be very small. Beside the members of all professions seek fame, and the honor of bearing the largest number of finest children would be coveted. Resignation should be permitted at any time, however.

The effects in a few generations could not but be wonderful. The world would be filled with healthy, intelligent, well-behaved people, instead of the diseased, unbalanced, criminal multitudes now despoiling the face of the earth. While the cost of paying these mothers and supporting these families would be large, it would be repaid in the saved expense on asylums, workhouses, jails, hospitals, dispensaries and more than made up in the extra productive power of such efficient individuals over the poor workers now struggling to exist. Any single nation adopting this method under present conditions would produce such superior men that the others would be swiftly compelled to follow suit from military necessity alone.

The effect of the required "fitness" in the fathers would be tremendous also. Men would be proud to be able to display such a certificate, eager to be eligible to the love of such superior women, proud to be the fathers of their children, and would everywhere put themselves in training for the required fitness. The difference in morals would appear everywhere; drunkenness and venereal disease would largely disappear, and clean, athletic men take the place of the rotten lot now contaminating every society.

Nor could such a thing be without the ban being taken from sexual knowledge and its diffusion everywhere to the incalculable advantage of human progress.

In barbaric times the fit survived to propagate the race because no others could endure the hardships. But nowadays we carefully preserve the unfit and breed from them to the damnation of the race. But under this plan, which I have submitted, intelligent selection on one hand, and intelligent sterilization on the other, could produce a race physically, intellectually and morally superior to any ever on earth.

J. WILLIAM LLOYD.

To-day we Japanese have battleships, torpedoes, cannon. The China Sea reddens with the blood of our killed and of those we kill. Our torpedoes roar, our shrapnel shriek, our cannon breathe slaughter, and we die and are the cause of death. And you occidentals say to us: "You have won your rank; you have civilized yourselves." Centuries upon centuries we have had artists, painters, sculptors, philosophers. In the sixteenth century we had published in Japanese the fables of Aesop. Were we then barbarians?—Hayaashi.

"Rabbi, who is happier, the man who owns a million dollars or he who has seven daughters?" "The one who has many daughters." "Why so?" "He who has a million dollars wishes for more—the man who has seven daughters does not."—The Philosopher.

When writing on business of any kind, please do not forget to enclose a stamp for catalogue of books and pamphlets on sale at this office.

The Chicago Society of Anthropology meets every Sunday at 3:30 p. m., 17th floor Masonic Temple. Public invited.



MOSES HARMAN, EDITOR AND PUBLISHER.

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LUCIFER: ITS MEANING AND PURPOSE.

LUCIFER—The planet Venus; so called from its brightness.—Webster's Dictionary.

LUCIFEROUS—Giving light; affording light or the means of discovery.—Same.

LUCIFIC—Producing light.—Same.

LUCIFORM—Having the form of light.—Same.

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

THIRD SERIES. VOL. VII. NO. 24.

NOTES AND COMMENT.

RAILWAY MANAGEMENT.

Leaving Chicago at 9 o'clock Saturday morning, Oct. 15, arriving at the Union Depot, St. Louis, Mo., at 6:30 p. m., same day, one hour behind time, I found my way as best I could to the home of Dr. McCaslin, on Indiana avenue, having failed to meet friends at the depot on account of lack of punctuality on the part of the railroad management.

So far as I could see, there was not the slightest excuse for the delay of one hour in a run of about three hundred miles. The weather was simply superb, no storms, no floods, no unavoidable delays at crossings, etc., nothing whatever to cause the loss of one hour of time to each of, say, one thousand passengers—one thousand hours in the aggregate, or about one hundred days of working time, to say nothing of loss of time of friends waiting to meet the travelers at the point of destination, nor of further loss of time, by failure of making connections with other trains or boats, which would not or could not wait.

If this experience—with the management of the Chicago & Alton Railway—were exceptional it might be passed over in silence, but when it is known to be so common as to be the rule rather than the exception it seems time for the traveling public to speak out in language not to be misunderstood. At least such has been my own experience for many years, and that of my friends traveling over western and southern roads. With eastern roads I have had little experience.

Looking for causes, I can see none for the delay on my trip to St. Louis except that the iron horse, the engine, was overloaded—too many cars, too many passengers, for one horse. To put on another engine and another train would have cost money and would have cut down the day's profits to the railway management by so much. That is to say, the demands of commercialism, the ever-present, the all-controlling necessity that interest on money—dividends—must be paid at whatever cost of time, convenience or safety of the traveling public.

★ ★ ★

The subject of railroad management, or mismanagement, is too large to be elaborated at this place, and as the time for sending in my report of meetings, the fair, etc., for this issue of LUCIFER has expired I must excuse myself for this time, simply adding that the week has been filled very pleasantly by and in attendance of the sessions of the Freethought Congress, by social calls and by one visit to the great Louisiana Purchase Exposition. In our next it is hoped there will be something in the shape of an account of the two Congresses of Freethinkers, also of visits to the fair, and perhaps visits to localities in the vicinity

of St. Louis where attempts are now being made to practice the plans of those who hope to introduce the Co-Operative Commonwealth.

M. HARMAN.

St. Louis, Mo.

VOLTAIRINE DE CLEYRE

The news of the death of this staunch friend of freedom comes to us by way of the Demonstrator. We have not heard directly from her friends in Philadelphia since her death, but know that the end was expected. More will be said in a later issue. For the present we give the following from the Philadelphia Press of September 28:

"Voltaire de Cleyre, once nurtured of nuns, then successively atheist, anarchist, poetess and author, is dying in the Medico-Chirurgical Hospital from tuberculosis, aggravated by three bullets which a pupil in anarchy sent crashing into her body two years ago.

"For two weeks she has been lying listlessly, impenitent, upon her cot. Clergymen come and go and blue-robed Sisters pass noiselessly down the ward, but she merely turns her eyes, bestowing an indifferent glance.

"Friends of the creed she taught fearlessly and with the eloquence of defiance come every day and bring her flowers. Each day she tells them that her faith is changeless.

"From her home on Fairmont avenue, near Eighth street, where she has taught music and languages, she was conveyed in a cab to the hospital. When she learned that she had consumption she smiled and said: 'It is foolish to worry.'

"Dr. James M. Anders, who is treating the patient, is of the opinion that the disease developed from a general breakdown of the system. There was no hour in the day that she was not busy either with pupils or with her pen. She supplied prose and poetry at one time or another for every anarchistic periodical in this country and Europe. The disciples of the red flag have treasured her productions the world over.

"Reared in a convent conducted by Carmelite nuns in a Michigan village, she absorbed the reserve of her tutors and became trained in delicacy of expression, which, applied to the promulgation of the Anarchistic creed, became a two-edged sword of effectiveness. No champion of the faith in the three big cities, New York, Chicago or Philadelphia, made so many converts as she.

"In the spring of 1901 a youth of 17 years, Herman Helcher, became her pupil at music. He had really gone to her for the purpose of adding the accomplishment to his social repertoire. The woman infatuated him. He remained to adore her. For her sake he professed Anarchy and proclaimed his new faith bravely throughout the city. It was in vain. Voltaire de Cleyre sought converts, not sweethearts. She told him so. For a year he followed her and then, heavily armed, lay in wait for her opposite the Fairmont avenue house. He came up to her on Fourth street and fired three shots into her breast ere two pedestrians overpowered him. For weeks the woman hovered between life and death. When at length she grew better she was summoned to appear against her would-be slayer. 'Oh, let him go,' she said softly to the magistrate. 'He did not mean it.' They sent him to jail for seven years. He is still in prison."

RESTRICTING PEOPLE'S LIBERTIES.

James L. Cowles is secretary of the "Postal Progress League," 21 Park Row, New York. I see him in the New York World and Chicago Record-Herald. In the latter he says: "The development of our domestic postal service implies its extension over the whole field of transportation and transmission."

Exactly! And what will we get when we get merchandise and people transported by the United States? Of course, everything will be carried as the mails are carried now—according to certain "rulings."

Therefore, every package and every person not up to a certain supposed moral standard will be excluded, or, if carried, will be confiscated, fined or jailed afterward.

What will those now crying for "free mails" think of this? It will be only a more complete fastening of official tyranny upon the people.

The "Postal Progress League" makes no fight for "free mails." It wants the mail system extended to cover everything. Not a vestige of individual liberty would be left. Rather than this we better not only leave transportation where it now is, but we better get the mails in the hands of railroads and express companies also.

The first thing every such thing as a League needs to work for is the elimination of "executive orders," Comstockism, and petty sleuth work. Without this every liberty-lover must repudiate it.

Sykesville, Maryland.

FRANCIS B. LIVESKY.

A WOMAN PROTESTS.

In a recent number of our *Light-Bearer* the men are requested to "keep from the sex-question their profane and polluting touch." Consulting my dictionary, I find that profane comes from *pro*—before or outside—*fanum*—the temple; hence not initiated, ignorant, unlearned. Pollute is derived from *poller*—*forth*—*to wash*; to wash or smear over; hence, to soil, to defile.

Assuredly, then, the sex-question has been more profaned and polluted than any other question, for it has been handled most audaciously in all ages by those whose ignorance was densest, and it has been smeared over with floods of hypocrisy and of baseless theorizing. But I am not aware that such treatment of the question is characteristic of the columns of *LUCIFER*, nor that the men who write to our little paper are particularly or exclusively guilty in this regard. It seems to me the question has been treated, on the whole, with earnestness, sincerity, and a desire for real knowledge and understanding and the betterment of conditions. I am sure the women writers have displayed quite as much ignorance of physiological and biological fact as have the men. And as for washing the subject over with extraneous matter, with metaphysical theories and hysterical emotionalism—the men have no monopoly of that.

Of course, the writer who used those terms did not employ them in their derivative sense. Doubtless she meant to imply that men are too coarse and vulgar to deal with so sacred a subject, and therefore should leave it to the finer and "holier" sex. Her referring to men's writing on this line as a "pastime" further emphasizes her contention that it is a matter of little consequence to them.

And here I wish to enter a protest, a threefold protest; first, against the idea that the sex-question is any more sacred than any other question of human health and happiness; second, against the claim that women are purer than men; third, against the supposition that the sex-problem is of small moment to men.

There is a deal of nonsense valiant as to the sacredness of sex. This may be of value as an offset to the common idea of the baseness of sex, but the truth is neither here nor there. Sex is a simple physiological fact of animal life. Its human importance lies in the pleasure derivable from the natural function, and the havoc that may result from its suppression and misuse; as well as from its relation to the continuance of the race.

To those who have lost or discarded their orthodox God, but who must have something to worship, sex will do as well as anything else, and is attractive from the mystery of its processes and its profound psychological manifestations. But there is mystery in Nature everywhere. There is wonder and mystery in the glory of a mid-summer sunset, in the incoming tide, in a starlit sky, and in the profound emotions awakened in the soul of the beholder.

Yet all of these, and the beauty of flora and fauna, and the delight of sex are subject to the same natural laws. There is nothing in sex to set it apart from the other facts of life, or to remove it above the desire and the use of the lowest among us. There is nothing in sex to demand different treatment in investigation and argument from that accorded any other human phenomenon. We do not approach the subject of diet with bated breath and clasped hands and a holy hush and blush lest some common creature should profane and pollute it. And yet to errors of nutrition may often be attributed the worst crimes of adults and the inborn weaknesses of children. We have not got down to "bed-rock" until we have stripped the sex-question of its "spiritual" incubus as well as of its ecclesiastical and other authoritarian encumbrances.

As to the superior purity of women, that, too, is a myth. It probably originated in the ecclesiastical worship of the Virgin, and in the chivalry of the middle ages, which sought to atone for the enslavement of women by pretending to exalt them to a spiritual elevation. To-day this spurious worship is very much in the way of rational adjustment of human relations. All the absurd deferences to women as a sex belong on the rubbish heap of outworn superstitions.

These men who are so profane that they must be excommunicated from radical discussion of sex—who are they? They were all born of women. From women as well as from men they inherited their mental and "spiritual" qualities. They passed

their infancy with women, receiving their earliest impressions and tendencies in the home and school, largely with women. Where have they obtained their ideas as to women and sex? From men exclusively? Have the women with whom they have associated, both casually and intimately, had nothing to do with forming their ideas and ideals?

And these same ideas and ideals, how are they so inferior to those of women? Is it men or women who are most responsible for prostitution? Is it the men who insist on paying for a natural gratification of natural desires, or is it the women who insist on rejecting gratification until persuaded by some form of payment? Is it the men or the women who insist most strenuously that sex is vile and nasty? Is it the men or the women who do most to shroud the subject in obloquy, to bury it in ignorance; who seek to regulate a natural physical function by a hypothetical and impossible "apiritual" morality?

Balancing knowledge against ignorance, purity against hypocrisy, reason against superstition, frankness against prudery—say, have the women anything to boast of? Is it "pure" to be ignorant, undeveloped, physically and emotionally defective? Is it "profane" to be well-sexed, to have needs and to recognize them? Is it "pure" and "holy" to seek to thwart and to starve natural needs and functions? Is it "profane" and "vulgar" to seek to gratify them? Yet I submit the assertion that where men and women are equal in physical development, in knowledge and understanding, and in freedom from superstition, they are not found making claims of superior "purity," or fearing from each other profanation and pollution.

Furthermore, even were the men so unworthy, they cannot be excluded from the matter. It is their question as well as ours. The mere act of begetting a child is much less than gestation and parturition, it is true; but is that all of it? Is that man's only concern in the matter? Is the man's function no more than that of the stud-horse, that it is of such "infinitesimal consequence" to him? It is, then, of "infinitesimal consequence" to the boy to be brought up in ignorance of his own nature; lied to in behalf of "virtue" by his guardians; lied to in behalf of "vice" by his associates of school and playtime. It is, then, of "infinitesimal consequence" to the youth to find himself beset by desires and needs which he cannot satisfy without loss of self-respect, since all the "pure" women of his acquaintance ignore such needs, while he is surrounded by "impure" women whose trade it is to stimulate and to gratify such desires. It is, then, of "infinitesimal consequence" to the man that he may not enjoy fatherhood with honor unless he is willing to purchase and maintain for life a female slave, and bind himself to equal slavery. It is, then, of "infinitesimal consequence" to the father to find in the mother of his children ignorance, superstition, ill-health, a starved and apathetic nature. It is, then, of "infinitesimal consequence" to the man to be regarded as a mere means of support and adjunct of propagation.

Is it so strange that a man should presume to "meddle" with the sex-question? "Meddle," indeed! With what can he better "meddle" than with the health and happiness of himself, his sexual partner, his offspring? With what can he better concern himself than with the sexual sanity and purity of the race?

LENA BELFORT.

A PLEA FOR CALM DISCUSSION.

It appears to me that the cause might better be served if some of *LUCIFER*'s writers would restrain their asperity and refrain from personalities. In my opinion, greater good would result if a small part of the earnestness and energy which they devote to an exploitation of their powers of sarcasm were given to the promotion of the propaganda of liberty and reason. The piling up of words is not worth while except it strengthens the fortifications of Freedom. Furthermore, a less profound consideration of the personal problem might tend to an expansion of the mental horizon and bring the controversialists into closer agreement.

The foregoing is anent the argument engendered by Mrs. Whitehead's rather intemperate expressions. I have met Mrs. Whitehead, and I should judge she is one of those decided characters that are liable to incline toward dogmatism. Surely she has never given the question of which she writes the benefit of calm philosophic consideration, else she would not deliver herself of such illogical utterance. However, as our always temperate and tolerant patriarch of progress, Bro. Harman, has so well

said in the matter, "no one has a monopoly of truth and no one's views are wholly erroneous," I concur with Mrs. Whitehead in some parts of her contention, but with her assertion that "the settlement of the sex question belongs to women" (alone) I vigorously disagree. Also I regard her characterization of man's concern in the matter as "profane and polluting," as being itself a most pronounced profanity.

So long as there is differentiation of sex and a vital duality of the sexual function, there must imperatively be a division of responsibility in the solution of the sex problem. Otherwise we might expect a cessation of evolutionary process, and Nature's reversion to the hermaphroditic form of the protoplasm. It is reasonably certain that at the division of physical forms and functions in primordial life, there was also a division of moral duty.

In declaring that the settlement of the sex question belongs solely to women, Mrs. Whitehead makes an assertion that she at least has the wisdom not to attempt to prove. The facts of history and the philosophy of those facts render her position utterly untenable. While the obligation does not rest exclusively with either sex, the larger part is placed upon man. History gives no instance of the self-emancipation of any considerable class. The reason for this is readily discerned. It is one of the most pitiful penalties of servitude that the enslaved one learns to caress his chains and to consider his bondage as blessed. You will recall how many of the negro slaves refused to accept Lincoln's liberation, regarding the emancipation proclamation as a blasphemy, and insisted upon remaining with their masters. So woman, saturated with sex superstition, timid of new forms, her self-reliance reduced to latency, robbed of all intellectual independence, rejects freedom, clings to Tyrant Custom, kisses her shackles and prays to be spared deliverance.

For every woman who wishes to be free, there are a hundred men who desire that she shall be free. Thousands of men are unwilling masters. These exercise a domestic tyranny solely as a concession to woman's demands and to perpetuate her allegiance. Many men repress their impulse for gentleness because women mistake it for weakness and despise them for it, while they respect, admire, scorch the brute in their mates.

All that is needed to make woman free is to arouse in her a desire for freedom. In fact, the desire for freedom really constitutes the condition of freedom. No large number of persons can long remain enslaved without their consent.

The conclusion toward which the foregoing arguments infallibly gravitate is that without the aid of men, the sex question must forever remain an unsolved problem.

Dr. C. S. Wood, in his reply to Mrs. Whitehead, does not prove himself a logical disputant. He assumes that gratification of the sexual appetite is the paramount reason for the procreative act, and that its consequence is purely incidental. He must know, as well as anyone can tell him, that this is an argumental absurdity. He can find nothing in the entire province of philosophy that does not oppose the idea that an act is greater than its object, that the process is more important than its purpose.

Throughout all nature runs analogy's unbroken serial in unanswerable argument. With the sex appetite and with the gustatory appetite it is the same. Pleasing physical sensation is a bribe given by Nature to induce its creatures to perform those functions necessary to the preservation of life and the perpetuation of the species. Without the palate, man could not be depended upon to take food sufficient to properly nourish his body and prolong life to its normal period, especially as the acquisition of that food entails exertion. So, without that "pleasing sensation" which accompanies the culmination of the sexual act, there would be lacking a sufficient incentive to propagation, with the added duties and labors it imposes, and the race soon would become extinct.

Herein we perceive the sole utility of the sex appetite. Notwithstanding this, I am to a considerable degree a disciple of Aristippus, and I hold that a reasonable indulgence in rational carnal pleasures is necessary to the proper development of human character. I believe in aestheticism instead of asceticism as a means of self-discipline.

I would like to hear from Jonathan Mayo Crane on these points. He is a logical thinker and a convincing reasoner, and I am confident he will agree with me, as, indeed, will that sound old philosopher, Moses Harman himself.

WALTER HUNT.

VARIOUS VOICES.

We are always glad to receive calls from friends visiting the city. Take the Lake street elevated, stop at Ashland avenue, walk one block east, then one block north. Or take Fulton street electric car west and stop at St. John's place, alighting in front of our house. The Lake street electric and Paulina street cars also pass within a block of our residence.

[Full name and address of writers in this department can generally be obtained on application to the editor.]

J. A. E., Cripple Creek, Colo.—Outrages of a less virulent character still continue in Cripple Creek. Arrests of reputable citizens on the charge of vagrancy have taken place within the last few days; but even the assistant district attorney asked for acquittal.

P. V. O., Little Rock, Ark.—Inclosed find \$1.25 for subscription and postage on samples to names sent herewith. Will say that I am very much pleased with LUCIFER and its corps of writers. The women seem to understand the free womanhood question better than the men, for the reason that they are the ones most directly affected.

Belle Chaapel, Pa.—"I am always interested in everything in LUCIFER and miss it when it does not come; always read it through and feel that I can see many things more clearly now than I did before. It is certainly a great educator in a line of thought in direct need of the searchlight of truth. Enclosed I send a few names to which to send sample copies, selected from acquaintances and lifelong friends."

A. F. Hill, Boston, Mass.—Marriage laws of men are the cause of divorces and bells and misery on this earth. We can regard marriage laws the same as men made laws about human slavery. Woman should be free to select the man she wants to be a parent by her. See the population in prisons, hospitals and asylums for imbeciles, drunkards, criminals, insane, cripples, etc., made and born in lust or hate in slavery by marriage laws.

John Guntz, Jr., Wausau, Wis.—Your book notices, criticisms, etc., are first-class; keep on. I am waiting to get some next month, viz., "The Child of Love" and "The Sexuale Phylactera," or what the name is, I have forgotten. "The Child of Love" fairly made me fall in love with "Old Japan." Nothing is so sweet to me as the natural, as Nature; she is my mother; why should I feel ashamed of her or of myself? Thanks to the author for this work, and thanks to you for helping others to get it. I lend my books out and they will reach many, I assure you.

D. Webster Grob, Hagerstown, Md.—Though on some points I diametrically oppose your views yet on others I so heartily agree that I consider your work in the main extremely good, and therefore wish you and LUCIFER unbounded success, and often advise those whom I find inclined to be liberal minded in your line to subscribe for and read your paper and books, and am pleased to know that in some instances at least they have subscribed and read. . . . Personally I am as unorthodox in medicine as I am in theology. Nature-cure seems to me the only rational cure. My remedies are hydropathy, fasting, exercise and deep inhalation. I approve McFadden's "Physical Culture" and "Health and Beauty" magazines and books (New York City), and C. C. Carr's "Medical Talk" (Columbus, Ohio). They teach more fact and common sense in a day than all the orthodox physicians teach in ten years.

"Neither vegetables, plants, trees nor grass can grow without water, nor can animals thrive without it. Water is the great solvent in nature, preparing and dissolving plant food as well as animal food. Hence animals and men should drink plenty of water to be healthy and when sick it should be soaked into them through the stomach, pores and warm injections to flush and clean the bowels thoroughly and carry off rapidly all impurity. Exercise sets the blood in motion and helps the cleaning process. Fasting relieves the stomach of labor it cannot do perfectly any way when sick, and leaves so much more vitality to be used in the cleansing process. Inhaling much pure air also aids in purifying the blood and increasing strength. . . . As you are getting up in years you should study and observe the laws of health even more closely than in the past, so as to lengthen out your life and happiness to the utmost. . . . I enclose a few stamps I have handy to use as you prefer."

THE OLD SHOEMAKER.

BY VOLTAIRINE DE CREVEY.

He had lived a long time there in the house at the end of the alley, and no one had ever known that he was a great man. He was lean and palsied, and had a crooked neck; his beard was gray and ragged, and his eyebrows came too far forward; there were seams and flaps in the empty, yellow old skin, and he gasped horribly when he breathed, taking hold of the lintel of the door to steady himself when he stepped out on the broken bricks of the alley.

He lived with a frightful old woman, who scrubbed the floors of the rag shop and drank beer, and growled at the children, who poked fun at her. He had lived with her eighteen years, she said, stroking the furry little kitten that curled up in her neck, as if she had been beautiful.

Eighteen years they had been drinking and quarrelling together—and suffering. She had seen the flesh sucking away from the bones, and the skin falling in upon them, and the long, lean fingers growing more lean and trembling as they crooked round his shoemaking tools. It was very strange she had not grown thin; the beer had bloated her, and rolls of weak, shaking flesh lapped over the ridges of her uncouth figure.

Her pale, lack-lustre blue eyes wandered aimlessly as she talked. No, he had never told her—not even in their quarrels, not even when they were drunk together—of the great Visitor who had come up the little alley yesterday, walking so stately over the sunbeaten bricks, taking no note of the cheers, and coming in at the door without asking. She had not expected such a One; how could she?

But the old shoemaker had shown no surprise at the Mighty One. He smiled and set down the teacup he was holding and entered into communion with the Stranger. He noticed no others, but continued to smile, without speaking, into the dark, fathomless face. He was smiling still and the infinite dignity of the Unknown fell upon him and covered the wasted old limbs and the hard, wizened face, so that all who entered bowed and went out and did not speak.

But we understood, for the Mighty One gave understanding without words. We had been in the presence of Freedom! We had stood at the foot of Tabor and seen this worn, old, world-soiled soul lose all its dross and commonplace and pass upward, smiling, to the Transfiguration.

In the hands of the Mighty One the crust had crumbled and dropped away into impalpable powder. Souls should be mixed of it no more. Only that which passed upward, the fine white-playing flame, the heart of the long, life-long watches of patience, should rekindle there in the perennial ascension of the great Soul of Man.

PARTNERSHIP MARRIAGE.

Having but recently returned from a visit to the home of Frank Weiler and Myra Pepper, at Mitchell, S. Dak., a few lines may be of interest. I like to chronicle these propitious partnerships that are not dependent upon what some minister "jines together" and some "God" so often puts asunder.

Mr. Weiler is known to many as a wealthy, liberal worker in the cause of freedom and progress and now that he has formed a co-partnership with that bright, earnest, lovable Myra Pepper, they should enjoy the spice of life to their entire satisfaction, for both have been through the marriage mill and come out on top of experience hill. This means that experience is a dear and progressive teacher, and so these two friends have entered into a business partnership whereby the care and labor of a home, looking after the health of both, the talent required to do book-keeping, etc., all have a value in a woman-wife and put her in an independent state that is very gratifying to a freedom-loving woman. The purse is as free to one as to the other, and no questions asked. These friends have many plans to work out for the betterment of humanity, and I feel sure much good will result.

Now a word about the corn palace, which was quite a novelty. It was about 150 feet square. The designs were varied and worked out of natural colored corn, grasses and cereals. It required over 800 bushels of corn alone. The artist, Mr. Rohe of Lawrence, Kan., received \$10 per day. This is the sixth corn palace erected at Mitchell, and when comfortably seated inside and listening to the inspiring strains from the sixty musical artists of Sousa's band, it seemed something akin to heaven.

Each person is an artist in some capacity and sex cuts no figure. Happy is the one who finds out early in life the labor best suited to unfold the whole being. Will Socialism meet this demand? Perhaps. Anent the article of "Subscriber" in No. 1020, I will take twenty-five copies if you put it in leaflet form.

FLORA W. FOX.

SHALL WOMEN GO WEST?

Editors Woman's Journal:

In the last number of your paper Mrs. Charlotte Perkins Gilman advises the surplus woman of the East to go West in search of a husband. Her advice would be a slight modification of that of Horace Greeley, "Go West, young woman, go West."

Now, as a New Englander by birth, and a Westerner by many years' residence in different states, from Ohio to California, I wish to say something on this question. In the first place, I would rise to explain that there are great patches in the wild and woolly West that are wild and woolly no longer, and that pianos and autos, telegraphs, telephones, railroads, fine houses, all sorts of schools, and numerous graduates of the same of both sexes, are so common as to excite no comment except in the mind of the benighted Easterner who goes West to investigate, and occasionally is wise enough, like Walter Wyckoff of "The Workers," as his Imaginary West recedes from view, to grow "ashamed of that provincialism that thinks all the education and refinement are on the Atlantic coast."

But it would do the surplus woman no good to go to those places, as the men there are already pretty well mated, for good or ill as the case may be. She must go to the lumber camps and mines, the great ranches and shipping towns, to find the lonely man in any great numbers.

Does she want him when she finds him? That is the question. I think I can best give the answer by relating an incident illustrating the point, told me by a Massachusetts woman who has lived long on this coast and knows all the parties.

The man was also from Massachusetts. He came out to this coast and stayed till he had accumulated the usual number of wives; then he suddenly realized that he was lonely, and went back to his native state for a wife. Handsome, of fine physique, intelligent, educated, he had no trouble to find her. He brought her out here; then, after a short interval, returned to his usual ways. She endured the spree, the gambling and immorality, as long as she could,—then died. Again he crossed the continent, and reduced the number of surplus women in his state by one more. She went over the same road. When she had been in her grave a proper time, he made trip for the third time, bringing back a third woman, who, like her predecessors, was refined and well educated. At the time the story was told me, she still lived, but in a purgatory that completely shut the gates to any paradise of which she may have dreamed; and he, poor fellow, was cursing himself for having caused such misery to such noble women, and fighting a losing battle to free himself from the giant that gripped him.

Homes and marriages and reforming men and uplifting humanity are all right, but the woman who undertakes to do reform work by marrying a man will be apt to wish she had stayed in the East and dug clams for a living.—Emma Harriman in Woman's Journal.

Don't forget, good friends all, to send us names of independent thinkers—New Thought people, Rationalists, Agnostics, Spiritualists, Materialists, Free Religionists, Theosophists—to whom we may send sample copies of Lucifer, "Son of the Morning," "Herald of the Dawn," "Harbinger of the Good Time Coming"! We have some hundreds of copies printed extra each issue for the express purpose of sending them out as samples, and, if possible, we want several hundred new names each week, or each fortnight. And if with the names a few postage stamps can be sent to help pay the cost of wrappers and of mailing, all the better, but send the names!

Sexual abuse is the one source of woe that writers shun to explore, and the ill are generally suffered without an intelligent understanding. It is an evil thing to look upon the sexual relation as something vile or lowering. This puts it in the category with indulgence in alcohol or narcotics and has the influence to make individuals reckless after having once trespassed.—Dr. Wilder in "Stuffed Club."

"WHO IS THE ENEMY?"

Hugh O. Proteoet writes thus to Edwin C. Walker about the latter's new work, "Who is the Enemy: Anthony Comstock or You?" "Your pamphlet is a strong discussion of the question at issue that one could give to a conservative friend with some hope that he might read it through."

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WHOLE NO. 1026

SEX RADICALISM.

IX. WHAT MADE EMANCIPATION POSSIBLE?

This chapter in history might well be headed "The American Woman to the Rescue," so entirely is this epoch, in which all thoughtful people are earnestly desiring a science of sex as a guide to conduct, bound up with the circumstances, social prestige, and aspirations of the feminine portion of the great western nation.

Jane Hull has fought a good fight too, for the education and larger life of women, and thus also of men; and this in spite of every drawback of surroundings and tradition. The average Englishman has hindered her in every way; but according to a characteristic of that singular nation, that its exceptionally able men are distinguished by exactly the qualities in which the generality are lacking, the chivalry, imagination and clear-sighted logic of Shelley, John Stuart Mill, the still unknown medical author of "The Elements of Social Science,"—a book of many editions and often translated,—Edward Carpenter, and, to include an Irishman, Bernard Shaw, have been an inspiration both in and beyond their own country.

America, however, is the field in which the sex problem will be worked out both theoretically and practically. "Westward the course of empire takes its way," but it has been left for the conquerors of the most western continent to exhibit a conquest not before known in the history of mankind; for the character, the future, and the very existence of the American nations will be, and largely is, in the power of women. And if this power proves blind at first, and hostile to the interests of the race, the man's weapons—flint, rifle, treachery or diplomacy—will not avail him; the woman's weapons must be borrowed, patience and moral suasion, in the use of which man is yet but a child. He may hope to share the throne with her in guiding the destinies of mankind, but only on her own terms.

Trace the history of these things. We have the sturdy colonists of a northern race, with whom the moral equality of men and women was still a truth, and who believed in the religion of Jesus who also taught this moral equality, though the church had done its best to lower the position of women by ecclesiastical law, and to corrupt the religion it professed to hold and teach. With pioneers settling a new country, there is no talk about superfluous women; they are too valuable. Moreover, with a constant excess of men immigrants, women were at a scarcity value, and this they have retained ever since over the greater part of America. They have not succeeded in altering the iniquitous marriage laws in many of the states, but they have to a great extent got round them. The practice of divorce is certainly due to the influence of women, and is modifying marriage as it was never before modified. It is clearly the first expression of the demand of women for the right to own their own persons, and to bestow their favors where they see fit.

The stimulating climate of the new country, and its largely southern character, have certainly also had an effect on the Anglo-American temperament. And the careful observer, to whom nothing is a trifle, will also note various circumstances of heredity and of social custom which bear on the question. Among social conditions is the greater freedom in comfortable American homes resulting from the absence of servants.

At the same time has come the custom of limiting the family. This custom, practiced in various forms in many countries, has been adopted by American women with characteristic thorough-

ness. The men cannot reasonably complain of this. They denied citizenship to women and gave them no stake in the country, to borrow a phrase from conservatives, and told them that minding their own families was enough for them. The American woman replied with unanswerable logic: I can attend to a family of two much better than to a family of six or twelve. The men would now teach the women a different lesson, in the name of patriotism. But we will not help them to do it. I hope the scarcity of children will go on till maternity is honored at least as much as the trials and hardships of soldiers campaigning in war-time. It will then be worth while to supply the nation with a sufficiency of children. As Lois Walbroeker suggested, a world of the war and lust of men, regulated by men legislators, is not worth supplying with children. Be this as it may, it is certain that woman is mistress of the situation now that she can choose whether or not to exercise the maternal function; and that every civilized nation, having lost the power to enslave woman as mother, will be compelled to recognize her voluntary exercise of that function as by far the most important service of any class of citizens.

This control of the propagation of children has brought out another truth, which was also emphasized by the experience of the Onondaga community, though it was one that nature so clearly points to, that none save puritans could have been so obtuse as to fail to perceive it before.

This truth is the distinction between the amative and reproductive power of sex, or as Lois Walbroeker (I think) called them, regenerative and generative. The organs of each, in each sex, are distinct. The amative instinct is present in each sex, but usually more constantly and markedly in the male; and as regards amative power, I suppose it must be universally conceded that men make the better lovers. Whether the jealousy and tyranny of men have operated to suppress amateness in women, by constantly sweeping strongly sexual women from the paths of life into infamy and sterility or death, we do not know.

The puritans have concerned themselves chiefly with the propagative function. This, to borrow one of their own expressions, is the animal side of sex. Plenty of children is the plan of the lower animals, and of early man, to hold their own against outsiders. "Happy is the man who hath his quiver full of them." But we have now found other things better than our children to hurl at our enemies; and military skill first, and general scientific ability later, are more valuable than prolificness in the competition of races. Not children in quantity, but quality in children.

The yearning for children belongs almost exclusively to women; and the desire for maternity is not strictly speaking, an instinct. This feeling is never experienced at the same moment as sex-passion, (as Mrs. Whitehead recently seemed to imply), though exceptionally strong manifestations of passion may indicate to the reasoning woman a favorable period for propagation.

The recreative, inspiring side of sex in its most intense personal form has been the theme of poets and artists in all ages; and because it is not utilitarian and will not submit to rules, it is hated by puritans. No doubt its expression is more obviously important to the individual than to the race; and the puritan has not yet learnt that even if it may be only the individual who is directly defrauded when love is suppressed, the injury reacts upon society, and that race will soon be the poorer which remorselessly inflicts deprivation and suffering upon individuals.

This recreative "magnetic" function of sex extends over nearly the whole of life, while the procreative power belongs properly to a much briefer period. In its health aspect it is recognized by various writers, and is discussed, up to the limit of our present knowledge, in Dr. E. B. Foote's books. Dr. Alice Stockham recommends the Onelida method of its exercise in "Karezza." A more developed method of the same sexual art is described fully in "Right Marital Living," by Ida Craddock—that noble woman who was hounded to death by the arch mail spy.

While it seems unlikely that the Onelida method in its entirety will become universal, it has certainly been adopted with success by many. Meantime, the important lesson is being learnt that the regenerative, "magnetic" power of sex has its great importance, apart from the generative power. This philosophy was very well stated in "The Truth About Love" (New York, 1872), an important work which should not be forgotten, the authorship of which was ascribed to the late Mrs. Croly ("Jennie June"), an Englishwoman resident in America.

The twentieth century has thus brought the most civilized nations face to face with two problems, corresponding to the two functions of sex, the regenerative, recreative function, instinctively desired, and the generative, procreative function, socially desired. First, how best to use the power of sex love, and waste none of it; and secondly how to encourage and reward women in the reproductive function so that they may be willing to bear more than two children each.

The true solutions to these two problems will involve the emancipation of men and women from the sexual superstitions now causing so much misery, and pave the way to a yet larger issue—the right breeding of the race.

My next and last subject of the series will be "An Ideal of Sex Life."

DORA FORTNER.

THE FUNCTIONS OF GOVERNMENT.

Criticism of government by avowed Anarchists are likely to be regarded by the average person as being biased by an antagonism to government which may not be well founded. In view of Lucifer's recent experience with one branch of the government of the United States—the postoffice department—it is interesting to read the article on "Government" in the *Encyclopædia Britannica*, written by Edmund Robertson, L.C. D., professor of Roman law, University College, London. A cyclopaedia, by its very nature, is supposed to be fair and impartial, and no one will accuse Dr. Robertson of making the claims of government too strong. He begins his article with John Austin's statement "that a law is a command issued by a superior to a subject and enforced by a sanction or penalty."

Clearly legislation is not necessary to make such a law. It is merely the command of a superior to a subject. Madden is the superior and Lucifer is the subject; ergo, Madden's command is law to Lucifer.

"A sovereign is a person, or a determinate body of persons, to whom the bulk of the community is habitually obedient." According to that statement, obedience to law is merely a habit of the "bulk of the community." From the sovereign's point of view, a habit is bad when it does not enslave the "bulk of the community." Lucifer advocates doctrines which are new to the bulk of the community; it advocates the habit of thinking instead of the habit of obeying; therefore Lucifer's habits are bad, in the eyes of the sovereign, and he sees in it a menace to his existence.

"Besides commanding the conduct of individuals, besides regulating the various relations of members of society, government may be conceived of as merely the instrument of society."

"May be conceived of?" How admirably cautious that statement! Notice that Dr. Robertson does not say that government is—not even sometimes—the instrument of society, but merely that it "may be conceived of" as such an instrument. In other words, we can make the idea of government more endurable by conceiving of it as an instrument of society, but even the learned professor of Roman law has carefully refrained from making the statement that such a conception of it would be correct.

Two of the functions of government, according to the paragraph quoted above, are "commanding the conduct of individuals" and "regulating the relations of the various members of society." Nothing is said there about the "consent of the gov-

erned." Yet if the bulk of the community habitually obey such commands and regulations, that is tacit consent.

But Lucifer is opposed to "commanding the conduct of individuals" and to "regulating the relations of the various members of society." In fact, many defenders of government also deny its right to exercise these two functions, unless it be to a very limited extent. For this reason much legislation has for its object, not the regulation of the relations of the various members of society, but the restriction of the invasive tendencies of government. Men and women of intelligence know that commanding the conduct of individuals is detrimental to the individual as well as to society, except in cases where that conduct is invasive. They realize that it checks individual development and tends to degeneracy; that it is a menace to the development of society. Many persons who are not Anarchists believe that all attempts to regulate the relations of the members of society, unless such relations are those of master and slave, or are otherwise manifestly invasive, are unjustifiable and are fraught with grave danger to the welfare of the people. Hence these two functions are clearly invasive and are endured only by the sway of habit over the bulk of the community.

So strong is this habit that the bulk of the community in every government under the sky has imagined that its government was the best possible government. Dr. Robertson does not say this in so many words, but he does say: "Ideal constitutions have a suspicious resemblance to the constitutions with which their authors are most familiar. The political speculations of Plato and Cicero are based on the state systems of Greece and Italy. Cicero's ideal code in the treatise *De Legibus* is simply an adaptation of the Twelve Tables."

In discussing the logical or metaphysical account of the origin of government, Dr. Robertson says: "The phenomenon (sic) to be accounted for being government and laws, it abstracted government and laws, and contemplated mankind as existing without them." In similar manner the defenders of government point to the crimes which exist under government—ignoring the fact that nearly all of these so-called crimes are the result of governmental restriction—and imagine that these crimes would increase to an appalling extent if the cause of them should be removed. Dr. Robertson almost sees this fallacy, for he continues: "The characteristic feature of this kind of speculation is that it reflects how contemporary men would behave if all government were removed, and infers that men must have behaved so before government came into existence." But he himself infers, seemingly, that all contemporary men, or at least an enormous number of them, if they were not restrained by government, would behave as so-called criminals behave now. He continues:

"It is easy to see how this kind of reasoning should lead to very different views of the nature of the supposed original state. With Hobbes, it is a state of war, and government is the result of an agreement among men to keep the peace. With Locke, it is a state of liberty and equality—it is not a state of war; it is governed by its own law—the law of nature, which is the same thing as the law of reason."

Yet, think of it, this same Locke—dear old John Locke, the master mind of the England of his day—held that his theories of civil government were sufficient "to establish the throne of our great restorer or present king, William, to make good his title in the consent of the people, which, being the only one of all lawful governments, he has more fully and clearly than any prince in Christendom."

But, returning to the habitual obedience of the bulk of the community, it will be seen from Dr. Robertson's statements, that the nominal sovereigns are very careful to encourage this habit. He says: "However well it may suit the purposes of analytical jurisprudence to define a law as a command set by sovereign to subject, we must not forget that this is only a definition, and that the assumption it rests upon is, to the student of society, anything but a universal fact. . . . The absolute master of millions of men never dreams of making anything in the nature of law at all. . . . We shall have occasion to show that the popularization of government in England has up to this time been attended by a striking increase in the sphere of state action."

The nominal sovereign holds away by letting the people believe they are governing themselves. Notice that it was not Sovereign Roosevelt who commanded the Chicago postmaster to re-

use *LUCIFER* at second-class rates; it was a petty bureau lord, Madden. Of course, Madden defended himself by saying he was obeying the law made by the people; that *LUCIFER* did not comply with the requirements of the law in regard to advertising. But he refused to tell *LUCIFER* how much space it could give to advertising, and said it was not his business to do so. It is his business to command; it is *LUCIFER*'s business to obey. Mr. Madden is the officer of the bulk of the community who habitually obey.

There will be Maddens and Comstocks just as long as the bulk of the community keep up the habit of obeying them and believe that it is the proper function of the government to command the conduct of individuals and to regulate the various relations of the various members of society.

JONATHAN MATO CRANE.

SOCIALISM AND WOMAN'S EMANCIPATION.

Editor Lucifer: The two last issues of *LUCIFER* came to the new address on Monday last, the 17th. My reading of them had to wait a little, and so I have only just discovered Brother Kerr's reference to myself in his article on "The Economic Emancipation of Women." That is a subject in which, as a woman, I have always been deeply interested. In fact, I have felt that one of the chief reasons why I am a Socialist is that it seems to afford the only satisfactory solution to a difficult problem. Brother Kerr puts the matter so much better than I could that I feel I cannot improve on it. I did not know that the Socialist party in America was so extremely Grundy-ridden, but I have found that, drawing so largely from the foreign element, many of its members have a view of women considerably lower than that of the average American, not to say Socialist. There are some indeed whose only idea of the emancipation of woman seems to be that she is to go out to work and hand over the money to them. That is probably the exception, but it is true that so far as they are concerned, they are like the people Brother Kerr talks about who "really believe in the continuation of the present system" so far as concerns women, and do not realize that Socialism is concerned at all with their emancipation. This is, probably chiefly among the foreign element, for the native-born American has usually much better opinions where women are concerned, even if he is still as Brother Kerr says, Grundy-ridden.

Now as to the committee named in Brother Kerr's article, let me say Elsie Wilcox, Adeline Champney and myself have one qualification for the task in that all being I think mothers, we know our position practically. I have always read with care and generally agreed with what both my fellow nominees have written in *LUCIFER*, but I am pretty certain that Adeline Champney has not. If Elsie Wilcox has, such views on Socialism as would lead her to sympathize with much in Brother Kerr's article and I doubt if such a committee as he names would find enough common ground to work on. Certainly I think Dora Forster's name should be added, and why not Lillian Harman? If anything could be done, I would try to do my share, though out here in the backwoods with two small children I am somewhat handicapped.

AMY LINNETT.

Hot Springs, Ark., Oct. 21.

Dear Lucifer: In No. 1024 R. B. Kerr honors me by suggesting that I act with Adeline Champney and Amy Linnett in preparing a "manifesto demanding practical guarantee for the economic independence of women."

The wish does him credit and the subject is very near to my heart, but I fear there is little to be done at this time that will be effective. We women who believe in the justice of Socialism regard it as the only avenue of escape from the slavery that now binds us. And so fearful am I that by agitating any of our more advanced ideas we may frighten the timid conservatives and thereby lessen our chances of seeing Socialism established, that I hesitate to make any demand other than those already contained in the party platform. If we can once get control of the means of production and distribution it will be a simple matter to adjust the question of support for mothers and children. At least it seems so to me. But if we who call ourselves radical women push ourselves to the front and make such unusual demands we run great risks of defeating the entire project. It is better, I think, for us at present to "keep still and saw wood."

We can work quietly among our sisters, using every endeavor to arouse them to a sense of their position, to make them "class conscious" and to point out the best remedies for existing ills; but I fear the time is not ripe for an open demonstration of our feelings and convictions along sex lines.

Men are usually very hard to convince of the fact that a mother is nearer to her child than a father can possibly be, and so far as I can see, it would be utterly useless to attempt to make the average man see the justice of making the mother the sole guardian of her children.

I am doing all I can in my quiet way to open the eyes of individuals to such facts, but when I see the dense ignorance that clouds the minds of even advanced Socialists I am almost discouraged.

Before closing I want to express my appreciation of Lillie White's "Nor Psychic Marriage Laws." There is no set rule that can govern love. There is no royal road to happiness, and, as Mrs. White aptly expresses it, "it is a dangerous thing to meddle with the love affairs of others." Advice, warning, education, above all things, education may be given the fledglings who are passing through the vagaries of "Love's young dream," but after all each afflicted one must "work out his or her own salvation," and must learn from experience to a great extent. Liberty is the one thing needful.

ELAINE COLE WILCOX.

A WOMAN'S DECLARATION OF INDEPENDENCE.

I have read your little pamphlet on "Institutional Marriage" several times and will say that I think it not a bit too strong when you say that our present system of marriage is a curse and a slavery.

I have become acquainted with about 800 or 900 children in my eleven years of teaching and I would not be afraid to venture that not even one dozen of these children were conceived in love and planned for. Most children are accidental, few are welcomed, and loved into life.

I used to wonder why men and women ceased to grow after marriage but it is plain enough to me now. If marriage were what it should be, and what we free people hope it will be in time, it would be the beginning of the sweetest and best of our lives.

The sex problem is the great question of the age. I can see in my experience with the world, that it is the well sexed men and women who have accomplished things worth while. But how much of this precious energy is wasted, simply because we were not taught to honor and hold as sacred our sexual nature.

We were taught to think of the sexual needs as vile; the normal man and woman have yielded to their passion, at the same time feeling that they were committing a sin, hence they degraded themselves by such act and such feelings.

I know in the eyes of society I have committed the unpardonable sin, but I can bear the sneers and jeers of the narrow minded conventional people and prove to them I am still honest and true. I will be true to my soul's desires and guidings and endure bravely whatever comes. Fear does not belong to my vocabulary.

I shall do my utmost to live the pure, free love-life that I know to be right and good, no matter what others think of me for it. I have six sisters who are married to good, kind men, yet they do not own themselves any more than the slaves of the South did before the war; and they must every little while commit the crime of abortion or else have a large family of unloved and unwelcome children. And because I do not believe in this sort of a life society would deprive me of my right to the love relation and a child or two if I see fit to have them.

I simply refuse to live the, to me, unbearable life of the conventional married woman. I do not intend to harter myself for a home nor be deprived of the rights of a human being. I will have them at any cost.

I am young yet, and may live to see the day when women will have the brains and positiveness to demand liberty for themselves, in the love relation as well as in other things.

I shall go on and live my free life in spite of public opinion. I shall do my share towards liberating the world from its silly superstitious ideas of sex and marriage.

I will not be daunted by slurs and sneers and persecutions of the ignorant people who are bound by creeds and dogmatism, but it would be a genuine pleasure to meet some liberal minded people.

Mrs. W. M.



MOSES HARMAN, EDITOR AND PUBLISHER.

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LUCIFER: ITS MEANING AND PURPOSE.

LUCIFER—The planet Venus; so called from its brightness.—Webster's Dictionary.

LUCIFEROUS—Giving light; affording light or the means of discovery.—Same.

LUCIFIC—Producing light.—Same.

LUCIFORM—Having the form of light.—Same.

The name Lucifer means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

THIRD SERIES. VOL. VII, NO. 24.

GEORGIA REPLOGLÉ,

Anarchist, Atheist, Materialist, Freeloader and Beautiful Soul.

DIED, DENVER, COLORADO, OCT. 22, 1904.

DEDICATED TO HENRY REPLOGLÉ.

The doors have opened, they have shut,

And thro' their valves our friend has gone;

A gentle woman, brave and straight,

A friend to be depended on.

Life is a mystery to all,

The strangest part of life is death.

But deem you then that all is done

Because the lungs no more have breath?

But she was wise and she was sweet,

And, whether death be death or no,

She lived a life worth while and great,

And that is why we loved her so.

J. WILLIAM LEVY.

IN MEMORIAM.

Georgia E. Replogle passed into the unknown Oct. 22. Her life was a beautiful one, and despite the years of illness she never lost her beautiful character, her superb charity and patience. LUCIFER readers are numerous who knew her well; they will feel the loss as much as can be.

Her funeral was a beautiful one; her dear friends said the things they thought, read her favorite selections, sang her songs.

Now that it's over, that Our Georgia sleeps forever in the cemetery—under a beloved elm tree—where the mountains keep a vigil—we who remain have nothing left but the memory of her who lived so well, so beautifully. She cherished her friends—she loved nature, her life was a poem—to emulate her would be farcical—to remember her as she was is our boon.

Many who see this will say, "Dear Georgia," and, after all is said and done, can any better tribute be offered?

R. F. BUCK.

It is with a feeling of sadness for myself and for all who loved and needed "Our George," and yet with joy for her release from her long agony, that I give to our readers the news of the death of Georgia Replogle. She was one of my earliest and dearest friends; one who had a very great influence on my life. She was one to whom, as a young girl, I could talk of my hopes, my ambitions, as I could to no one else—one with whom I could "think aloud." Many years have passed since we parted, but it has seemed good to know that she lived and that I had her sympathy and her love. And now—well, she is released from her

suffering, and I know that if conscious existence continues, her true, loving spirit is the same.

Her enthusiasm for her work was so great that she ignored her physical needs, working long and steadily, with insufficient care for herself. The result was that she has been an invalid for many years, though continuing to work as long as it was possible to do so. Everything that could be done by her friends for her relief was done, but without avail—so now the end has come. A biographical sketch will probably appear in our next issue.

L. H.

VOLTAIRINE DE CLEYRE.

It is a source of great pleasure to me to be able to correct the statement that Voltaire de Cleyre is dead, which statement was made in LUCIFER No. 1025. When last heard from, she was slowly improving. I found the news of her alleged death in the Demonstrator, of Home, Wash. I do not know where it obtained the information, but probably from some daily newspaper. While I am very sorry to have prematurely announced her death, I am very glad indeed to be able to state that it was an erroneous announcement. May she live for many years to continue her work for the world, and may the years bring renewed health and augmented happiness to herself.

L. H.

JUST A WORD.

St. Louis, Nov. 5.—Contrary to expectation I am detained here beyond the time of going to press for No. 1026. To-night I had the pleasure of meeting and addressing the St. Louis Co-operative League at their hall, corner of Locust and Eleventh streets; subject, "Voluntary Co-operation vs. Compulsory Morality." The audience was not equal in size to the average crowds at the various congresses I have seen during the past three weeks, but in point of earnestness and of intelligent understanding of the basic causes of our social, political and economic ills I place the membership of the St. Louis Co-operative League far in advance of that of the larger aggregations—as I see and read them.

Tomorrow night I am invited to address an organization called "The Brotherhood," at the same place. Have been kept pretty busy the past week, too busy to put my notes in shape for publication, and now that the hour is here, the last half hour, in fact, in which copy can be sent to Chicago in time for next LUCIFER I must say good night, hoping to do better when No. 1027 goes to press.

M. H.

GETTING BACK TO THE WORLD OF REALITY.

Perhaps the most astonishing and wonderful feature, among so many astonishing and wonderful features, of Mrs. Whitehead's crusade against prevention of conception save by total abstinence, is her quiet and persistent assumption that only men desire association when children are not intended. Reading her communications, the conclusion is irresistible that she thinks men always are wholly responsible when there is association for non-procreative purposes. Seemingly, she actually believes, and wants the world to believe, that men have to use force of one kind or another whenever women join with them, except the one time, or perhaps as many as six times in life, when concrete results are desired and deliberately planned. Sam Walter Foss tells us of "The Man Who Knew Men"; certainly Mrs. Whitehead is not "The Woman Who Knows Women."

Does Mrs. Whitehead—excellent woman—always reason subjectively, or is memory playing her sad tricks? Has she no outlook? Knows she nothing of the objective world? Is it possible that the women of her acquaintance, without exception, or even a considerable minority of them, the women who are of average sexual development, are in fair health, are not misnamed, and are between eighteen and fifty years of age, furnish the data for Mrs. Whitehead's amazing assumption and generalization? If so—and it is a large "if"—then all that needs be said is that her experience with her sisters is out of the ordinary, is as astonishing and wonderful as is her preconception concerning the whole of womankind.

EDWIN C. WALKER.

The Social Science League holds public meetings every Sunday evening at eight, in Room 213, Masonic Temple, Chicago. Lectures and discussions free.

The Chicago Society of Anthropology meets every Sunday at 3:30 p. m., 17th floor Masonic Temple. Public invited.

BOOKS RECEIVED.

"The New Lights," a drama in four acts, by Hugh Mann, is intended to be a partial-historical sketch of a sect called the New Lights, or New Mennists, which was established early in the nineteenth century by schism from the Mennonites of Pennsylvania in the interests of greater religious purism. The adherents of this sect are non-resistant. They take no part in politics—not even to the extent of voting. They refuse to go to war; they also refuse to "go to law," even to recover stolen property. Like other sects, they regard themselves as the only true church of Christ, looking upon all other sects as heretical. Their children are not members by birthright, and, as they make no effort to proselyte, the sect is slowly dying out. The author assures us that the descriptions of dress, manner, and customs, religious doctrines and practices, are transcriptions from life. The incidents which make the plot are founded upon fact, and occurred in the generation preceding that of the author; but so little has the life of this exclusive sect changed in the past century that these incidents might have taken place within the past year.

In the course of the play two "maid servants"—Hannah and her sister Ellen, the latter a new arrival in the community—are discussing their respective masters and mistresses (a not unusual occupation) and their religion as well. Hannah is thinking seriously of embracing this religion, as her master is a widower—and interested in the welfare of the girl's soul. Which is also not strange or unusual.

Ellen—"He might treat you like Mr. Kichberger treats his wife."

Hannah (surprised)—"And how's that?"

Ellen—"Why, she never dares to set down to the table with him. She makes me eat with him, and she goes off by herself until we're done. Now, ain't that awful! What's the reason, do you think?"

Hannah—"Oh, that's what you mean! Why, she's been turned out o' meetin'."

Ellen—"Turned out o' meetin'! Well, what's that got to do with it?"

Hannah (solemnly)—"The scriptur's says, 'With such an one, no not to eat.'"

Ellen—"My! My! Does the scriptur's say that? There's a lot in 'em that I don't know anything about."

Hannah—"You'd better learn a little more."

Ellen—"My! My! And his own wife, too—and can't eat at the same table with him! But she sleeps with him."

Hannah (sententiously)—"The scriptur's don't say nothin' agin that."

Later it develops that Mrs. Kichberger's crime was her desire to have Venetian blinds at her windows, in which desire she "doubly sinned." She had been guilty of the lust of the eye and of disobedience to her husband. She had not been allowed to defend herself against the accusation because "the holy Paul enjoins upon women to keep silence in the church,—to let their husbands speak for them." And in this instance the husband himself was the accuser.

The book is interesting as a view of the narrow lives of the members of a narrow sect. It contains 51 pages, is beautifully printed and bound, and will be sent by the publisher, Richard G. Badger, The Gorham Press, Boston, Mass., for \$1.

"Who Is Responsible for the Colorado Trouble?" by Joseph Shatz Shatzke, is a statement of the case by one who claims that he was there during the trouble, and that he belonged to neither the Miners' Union nor the Citizens' Alliance. From the introduction we quote the following:

"There are people who claim they are doing a just act by exiling the miners from Cripple Creek or from Telluride. They claim the miners are a lot of murderers and dynamiters. I was up there from the 10th to the 20th of May, 1904. The striking miners seemed to get along very peaceably; they were assisted by the outside world; they had plenty to eat, and most of them claimed they were fighting for a principle. I am well acquainted all over the district—in fact, all over the state. Of course I was told, but never met the individuals, that there were people who belonged to the union who exercise violence against the non-union men. I was told they drove out a few non-union men from the camp. Suppose that is the case; a man who will try to use violence against his fellow men is very ignorant. A man must recognize the fact that he has no right to take life which he cannot give back. Did the Citizens' Alliance do any better; did it show a better example to the Federation? No, they did not. I believe in order. If I commit a crime I want to be tried by

a jury and if found guilty I want to be punished. But I do not believe in mob law. And there are some people who claim that the exile method was necessary for the public safety. I claim it was not. There was nothing in the Cripple Creek district to be destroyed by the miners, and they never had any intention to do so. I have been among them, talked with them, and the actions of the Citizens' Alliance is actually a disgrace to the American flag. I write the following without prejudice to either side and I hope the reader will be the judge and the American people shall see that such lawlessness and mob law shall be abolished, and law and order, liberty and justice, shall be established."

The pamphlet may be ordered from this office. Price, 5 cents per copy; \$2.50 per 100.

"Mother-Soul" is the title of a collection of poems pertaining to motherhood—the conscious joy of motherhood—by Laura Smith Wood. They are written in a style somewhat similar to that of Walt Whitman. Some of the titles are: "Every Stitch Is a Benediction;" "The Little Outfit;" "The Quickening;" "Unto the World a Child Is Born;" "Madonna;" and "I Only Know That It Is Well." An attempt to voice the inexpressible pathos of the loss of a little one is called "Gone"—

I stand apart—

I approach not—

My head is bowed—

The faint strange perfume in the room.

The tiny, tiny blossom in the long white baby clothes.

The silken petals of the casket enfolding.

And the pallor!

In an upper chamber a woman rests heavily on the pillow;

The blue veins show in her wrist.

She is not weeping—she is just tired, tired,—

Her Soul is away for a little while.

A man, alone, looks out over a new grave.

His eyes are wide and very still.

His cheek bones show.

And oh,—the void! the void! the void!

It may seem strange that I have given this poem after saying that the poems embody the joys of motherhood. But this is the only sad one in the collection.

The copy before me is inscribed "To Moses Harman, Noble Struggler for Woman. With Appreciation from the Author."

The price is not given, but I presume it is 25 cents.

J. William Lloyd announces the publication of the second edition of his "Dawn-Thought on the Reconciliation; A Volume of Larger Religion." "Touching with insight and solution all questions of life, love, soul, and society. Simple enough for a child to enjoy, deep enough to make a philosopher think. The largest creed, the most generous theory, the gladdest gospel. A book of Life. A Religion of Growth and Freedom." Edward Carpenter has written:

"I am much indebted to you for your book 'Dawn-Thought,' which I have been reading with great interest. I think you have expressed in short compass, and very pitifully, the philosophical ideas which have underlain the best modern literature. . . . and I don't know where I have found these ideas formulated so thoroughly, with a good deal of evidently original thought in places. . . . I think your expression of Separateness as the 'working fiction' of the universe is excellent. That is, of course, the keynote of the whole. And of individualities attaining to Divinity, all along different lines, and of Love as the process of growth: and of the reconciliation of opposites. . . . I like your treatment of Spiritualism. . . . Also your treatment of Sex."

"Dawn-Thought" is printed in old style antique type, on specially made paper, with rubricated initials and side titles and a half-tone portrait of the author. It is bound in green cloth, and is sold for \$1 by the author, J. William Lloyd, Box 511, Westfield, N. J.

Any of the foregoing books may be ordered of L. Harman, 500 Fulton street, Chicago.

When a writer once asked Mother Jones why it was she stirred up the women, she replied that it was because every drop of their blood was precious, that they were the inner life of the race, and that every nation was but the reflex of its women. "No nation," said she, "will ever get beyond the development of its women. Lift up the women, make them intellectual; thus will great sons be born, and men find true comrades in their wives."—Ex.

LOCATIONS FOR COLONY.

Bro. Harman: If the friends of Lucifer desire to make a home for the paper, and themselves, as has often been suggested and as I wrote you a short time ago, there is at the present time an opportunity for them to do so. I have looked up three properties near this city, one of 335 acres, mostly hill land, suitable for fruits or grains, while 100 acres of good bottom land can be used for vegetables, etc. About 100 acres cleared, the rest has wood enough on it to pay the cost of clearing. There are seven or eight small cabins and houses on this land that could soon be repaired, to house 12 to 15 families, two large barns, probably 50 by 100 feet each, one of them in good repair, the other not so good, probably the buildings upon this tract cost \$3,000 to erect. This tract lies six miles east of Santa Cruz, about two miles from Monterey bay half a mile from a good country road. This tract will not be suitable to divide into acre tracts but could be worked co-operatively to much better advantage. Price \$5,500.

Another tract joining the 335 acres on the east, has 160 acres; 60 cleared, no house, but a large barn. Water piped to where house was burned. A good view of bay and of this city can be had from this tract. Can be divided into acre lots if desired. Price \$7,500.

The third tract lies three miles east of Santa Cruz, 106 acres, all level land; all cleared and tillable. Is used at present as hay and stock farm. All fenced but poor fences. Santa Cruz, Capitola and Watsonville electric line passes through the center. Southern Pacific R. R. about 20 rods to the north of the tract. This land extends to the bay of Monterey and has perhaps 300 feet frontage on the bay. House and barn worth probably \$2,000. No fruit on the place but fruit can be grown, except grapes.

Under intensive farming one-half acre ought to produce all an ordinary family would need in the garden and fruit line, as crops can be grown here the year round. One mile from Capitola. Good county roads. Price \$150 per acre.

This last tract is a good bargain, taking a commercial view of it, as it is located favorably for an advance in price. A good place for a summer resort; and that might be one of the paying industries.

O. A. VENTRY.

Santa Cruz, Cal.

DEFENSE OF SINGLE TAX.

I think you will find the reason that children are not well born is that they have not their equal right to the land, the source of life.

Alfred B. Westrup thinks that our arbitrary money system is the cause of poverty. Money is an idea, just as a yardstick or bushel measure is an idea, each having a part in facilitating trade or barter. Under our land tenure if barter could do the trading fast enough without the use of money we would still have poverty. The land problem must be settled before we can have true freedom and then sex and industrial slavery will settle themselves easily.

The rent of land is the difference between valuable land and the best land to be had for nothing. As population comes to settle, or moves away, this rent rises and falls. It causes no labor effort, therefore is unearned. In political economy it is called "the unearned increment of value which attaches to land." Evidently this great public fund comes to us as cheap as air or sunshine.

But what do all governments do with this fund that of right belongs to all just as much as air does?

They make it private property. How?

By making land the same as a bat or peck of potatoes. But this breaks the fundamental law of rent, for this rent attaches to nature's bounty and is a public fund. Hence the landlord as such has a legal steal of public rent.

This legal steal of the rent is the least part of the crime, for it deprives the people of their equal right to land the source of life, and therefore our equal right to be well born.

Just tax this rent into the public treasury, making it impossible for any one to hold much more land than he can put to best use. Who but a fool would be burdened holding more than that?

When government collects the rent, year by year, he would soon tire of holding only for best use.

The Creator has given land abundantly for best use, but

not enough for land speculators; at least not enough of valuable land.

Land has utility everywhere but no money value attaches till people settle down to make homes, farms, etc. But this restoration of rent to the people eliminates the land speculator.

I have written enough for anyone to see that this restoration will give to each an equal chance to land and therefore put us in our right relation to the earth. Hence each child would be well born because it would have this great inheritance and no fear of poverty.

No fear of poverty means that each would serve the other for esteem, as that is the dominating desire when justice is done. Then our mothers and sisters would be truly free for the first time in the history of nations. No woman would scheme to feather her nest by capturing a rich man for she would have an equal chance to produce wealth with men, and would only marry or mate for love, and since there would be no worry about poverty, no matter if they had twenty children, therefore their children would be well born. All this is brought about by an economic reform which is simply to tax the rent of land into the public treasury instead of into private pockets, as is done now and always has been done in the past.

Settle the land problem and the race, the labor and the sex problems will be settled. People will be in their right mind because in their right relation to land, the source of life. Yours for justice,

C. B. FOSBER.

"WHAT FOOLS THESE MORTALS BE!"

[Beaver Falls, Pa., Oct. 23.—Dear Friend: Enclosed find editorial from the Minneapolis Tribune, a conservative paper, edited and managed by a Catholic. Several dozen more such editors and in a few years Anthony Comstock and his gang would have to "take to the tall timber." Yours truly,

E. K.]

After all we are not very wise in dealing with obscure but vital questions that underlie the very foundations of civilized society and affect the spiritual and moral health of the race. We wrangle in public over the responsibility of the law and its ministers for the disasters that overtake uncared-for youth in the congested and vitiated life of cities. Then we shrink in private from the frank warning and careful guidance of ignorant children and the social education of parents almost as ignorant.

We lament the domestic unhappiness that fills the divorce court with wrecks of families. We deplore the errors of hot young blood that wreck so much raw material for families before it reaches the supreme fulfillment of nature's purpose in marriage. But we send authors and publishers to the penitentiary when they try to naturalize in this country some of the scientific knowledge of the laws and conditions of vitality which European experience and investigation have gathered into books of supreme utility.

We pour out money like water to endow colleges and universities to teach everything under the sun from Sanscrit to making mud pies, excepting the knowledge of the laws and conditions of that on which the vitality and perpetuity of the race depend. We teach sons and daughters everything on earth except how to be fathers and mothers. We shun this supreme subject like the plague. We crucify those who would enlighten the ignorance of the mature and shield the innocence of the young.

We drive our sons to advertising harpries to be poisoned and fleeced. We throw our daughters into the streets with less protection from the temptations that assail youth than we give our domestic cattle. Then we denounce law and government for not doing the work we have lazily shirked, and think we can save children we have doomed to ruin by voting for some glib-tongued moral reformer for municipal office. "What fools these mortals be."

Don't forget, good friends all, to send us names of independent thinkers—New Thought people, Rationalists, Agnostics, Spiritualists, Materialists, Free Religionists, Theosophists—to whom we may send sample copies of Lucifer, "Son of the Morning," "Herald of the Dawn," "Harbinger of the Good Time Coming"! We have some hundreds of copies printed extra each issue for the express purpose of sending them out as samples, and, if possible, we want several hundred new names each week, or each fortnight. And if with the names a few postage stamps can be sent to help pay the cost of wrappers and of mailing, all the better, but send the names!

VARIOUS VOICES.

We are always glad to receive calls from friends visiting the city. Take the Lake street elevated, stop at Ashland avenue, walk one block east, then one block north. Or take Fulton street electric car west and stop at St. John's place, alighting in front of our house. The Lake street electric and Paulina street cars also pass within a block of our residence.

[Full name and address of writers in this department can generally be obtained on application to the editor.]

F. H. McGowan, Safford, Ariz.—I have been an interested reader of the discussion of the name, and think R. B. Kerr's ideas on that subject are O. K., as they seem to be on about everything else of which he writes. Inclosed find renewal of subscription.

Geo. E. Bowen, St. Louis, Kirkwood Station.—LUCIFER has lately assumed a mighty strength in the logic, the living force, of its well timed and well chosen arguments. When will the blind come out of the night they have adopted?....Am glad you could be here to reassure the timid, the uncertain, and bestow upon the awakening ones the aid of your wisdom, your patience and loyalty.

Wm. Fritz, Trenton, N. J.—About four or five weeks ago I sent you notice of death of Hulda G. Hancock of Vineland, who died Aug. 29 last. I supposed you would make mention of it in LUCIFER, but I have looked in vain for even one line of such notice. She was a well known radical and had many friends among LUCIFER's readers. Perhaps you will make some mention about it yet. If you can consistently I wish you would give me address and name of Mrs. "B. M." who has an article in last LUCIFER entitled "Will It Break Up Homes?"

W. H. Camden, O.—I see that the series of articles on "The Marriage Problem" continues in The Public. Post writes me that he expects to publish them later as a monograph. While he is not radical, neither is he ultra-conservative. I believe him to be honest, and he is undeniably able. I think we should welcome any concessions, however slight, from the conventional-minded as evidence of an awakening sense of right in the sexual relation. I but so recently succeeded in ridding myself entirely of the sex superstition that I know how to be lenient with those who still are benighted. However my conversion is complete.

Lona R. Mathers, Okla.—We have secured a little home here and think we can soon renew our subscription, as we can be permanently located for a few years. We feel that the old contributors to LUCIFER, as well as yourself and Lillian, are our dear friends, and long to have the paper coming on its regular visits once more. Enclosed find twenty-five cents in stamps to pay for a copy of LUCIFER and for a copy of "Motherhood in Freedom" and also "A Free Man's Creed." I well remember when "A Free Man's Creed" was called out by the death of May Collins, and when we were requested not to place LUCIFER on the reading table of our Free Thought Society at Wichita, Kansas.—when you so ably took up the controversy with the result that we were invited to return and place LUCIFER on the reading table again....We have met here Mr. Jacob Wise—the man who had to stand suit for mailing a postal card to a preacher—who gave us your present address.

[Very glad to hear from our old-time Wichita friends once more. They have spent several years in search of a better location for a permanent home, and now that they think they have found it we shall be glad to send them the paper regularly as of old....I was present at the trial of Jacob Wise at Topeka, Kan., for mailing a verse copied from the prophet Isaiah, for which offense he was imprisoned a short time and compelled to pay a fine of \$50, besides expenses of prosecution. He was tried before Federal Judge Foster, the same who had, some years previously, in the same court room, condemned me to five years in the penitentiary and to pay a fine of \$300, for publishing the "Markland letter," which letter was simply a manly protest against the crime of marital rape.—M. H.]

J. W. H., Bellingham, Wash.—I have often paid subscriptions to LUCIFER—for other people—and now I will send one dollar to have it sent to my own address, hoping to remain a subscriber so long as the paper retains its present size and name. The

contents of LUCIFER for some weeks past, as you have remarked, have shown a "revival of learning" of well spent effort at common-sense thought and expression along sex lines. Dora Foster's "Sex Radicalism" articles are fine; Little White in No. 1024 hits vital truth—but I can't name all the good things. In No. 1025 J. William Lloyd has some excellent ideas about motherhood—"Intelligent Survival of the Fittest," and a sufficient answer to William Platt's article. Regarding this topic of evolution, I agree with friend Crane that, speaking of those who have progressive ideas, or think they have, to place before other people, "all these efforts are a part of evolution." More, they help; are necessary! Every person who thinks he or she has possession of truths someone else has not, owes it to himself and humanity to try to explain, to educate, using their best judgment as to when and how. The effort will develop their own character and help along the general evolution of society to a higher, broader conception of natural law or nature's ways. As regards unprogressive Freethinkers who "do not see the use" of study and expression on sex lines, they are following their bent, doing the best they can, going as far as their inherited tendency, and ability or opportunity for development will allow. Many, like Livesey, who contend against government ownership or control of postal system, think all organization as at present constituted, is worse than useless, but is it so? Is it not all a necessary part of social evolution? Organization is necessary—the use the people make of it depending upon the development of the average mind. The same power, the same minds who control the wealth of the world—the railroads, the mines, the manufacturing—control also the governments at present. What difference then, if individuals, or a trust in private hands, handles our mail, etc., or a so-called "government" handles it, controlled by the same money power? Where do the capitalists get and keep their power? From the fact that the average mind has not evolved above the commercial idea—of being also a capitalist, of getting something for nothing in a customary manner! The average person is uninformed as yet along these lines. When the majority get their eyes open do you suppose capitalism will continue? No more than chattel slavery did. Yet so long as conditions continue wage and sex slavery, that slavery will, in some respects, get more degrading, until its final overthrow, just as a useless organ gets more in the way the less used till finally atrophied. Rational sex knowledge is highly needed by millions of people, but there is much religious superstition and commercial superstition to be eradicated before—well, before babies can be born with the proper mental trend to learn to understand what sex means."

LACK OF LOVE NO CAUSE FOR DIVORCE.

Editor Lucifer: The following is an extract from the court report of the Los Angeles Examiner, Oct. 18:

"My wife does not love me." That was the wall of George I. Machris to Judge Allen yesterday in his endeavor to secure a divorce from Myrtle E. Machris. The judge looked over the papers in the case and then frowned down on the attorney and plaintiff, and said: "The question of love doesn't enter into this at all. If this love question did enter into the matter of giving divorce decrees, 40 per cent of our marriages could be annulled and the very foundation of society would be undermined."

The Examiner adds: "That ended it. Machris will have to find some other ground for a separation."

Perhaps that is law, but is it common sense? If a man and woman form a partnership to raise children, and find they cannot work well together, they are at liberty to separate. No court can compel them to continue the partnership, and society would not suffer if they did. But when a man and woman form a partnership to raise children, and afterwards ascertain that mutual love—the only true basis of such partnership—no longer exists, and that society will be injured by the addition to its members of the ill-born offspring of such a loveless marriage, then courts and the church hold that annulment of marriage for such cause would undermine the very foundations of society. Neither judges nor clergymen satisfactorily explain such an anomaly, but possibly LUCIFER can throw some light on the subject.

W. N. STOCUM.

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Dr. R. W. Shufeldt, biologist, author of several scientific works and of more than seven hundred articles on medicine, travel, science, sexual problems and other subjects, writes to E. C. Walker: "I thank you very much indeed for the copy you sent me of your valuable pamphlet, 'Who Is the Enemy: Anthony Comstock or You?' I have read it from cover to cover with the utmost satisfaction and unqualified approval. It is one of the best and strongest things you have put out, and I am with you to the hilt in both the letter and spirit of it. I prize the copy most highly." Ask for table of contents and specimen pages of "Who Is the Enemy?" or send 20 cents to this office for the pamphlet.

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WHOLE NO. 1027

SEX RADICALISM.

X. AN IDEAL OF SEX LIFE.

It is unfortunately impossible to live an ideal life in the society of to-day; but the clearer our ideals are, the nearer we shall ourselves get to them, and the sooner will those who come after us be able to carry them out completely.

The great evils resulting from our present sex system fall under the heads of the three parts of that system, celibacy, prostitution and bond marriage; and while whole classes are the special victims of one or other of these nearly all their lives, each individual, even among the more fortunate, usually suffers to some extent from each. Instead of these three we should aim at securing that: (1) Education and training in sexual and emotional life should be combined with intellectual training for youth of both sexes; (2) men should not be driven to associate with hirelings by being forbidden intimacy with women of their own social standing, and women should be allowed to exercise the maternal function in comfort and honor, without the sex bondage which is practically a form of prostitution; (3) home partnership should not imply too close or exclusive association nor exclusive rights in the person of another.

I venture to make the following suggestions for an intelligent plan of life in relation to sex, based on the needs of three successive periods of life, contrasting them with our present methods. These three periods are, by a rough but sufficiently correct division, (1) beginning about the age of fourteen, (2) after twenty-one, and (3) after twenty-eight.

1. Celibacy with its ignorance and false mental and physical habits is forced upon our boys and girls after they have entered upon adult life, and this childish mental state is made compulsory upon all girls and women outside marriage, and without their own choice may be prolonged for their lifetime.

The whole of the bulwarks of hypocrisy and falsehood which the Puritans have raised around their system must be destroyed; and our first reform must be to abolish the Puritan idea that sex is sinful, and this will make it possible to give children necessary knowledge in their early years, and thus save them many misgivings when they reach the trying years of the first teens. The commonest decency and humanity should dictate that knowledge of health should be given at this juncture; yet under Puritan rule, and honor of ignorance, this is very often omitted or given too late, in the case of both boys and girls; and the instruction, when given, is unsympathetic, unintelligent, inaccurate and misleading.

I believe that boys and girls ought to have, and in the future will have, definite teaching, both theoretical and practical, in sex. It is not uncommon now for a father or elder brother to initiate a young man into natural sex habits by introducing him to a girl of lowly life, who however is not qualified nor expected to give instruction in this art of life. This is perhaps often the best that can be done, in the difficulties of Puritan surroundings; but who can doubt that association with a free woman and honored friend would be far better?

Sexual education was carried out successfully in the Oneida community. To train the young girl, to enable her to command her own passions, to tranquilize her emotions, she of her own free will was allowed to choose such of the elderly men for her partners as were personally most agreeable to her. * * * So also the young men. * * * These loves were social not propagative. (Truth about Love, p. 128.)

The youth, boy or girl, would be encouraged to choose an adviser and friend from among trusted friends of the family. How soon he or she should take the "first communion" of love would depend on temperament and inclination; but it should usually come not later than the age of sixteen. A girl should have one preparation for this first occasion; and surgical skill of a simple kind will save her suffering, and save her the unfortunate mental associations of pain. This should always be attended to, but rarely is. And the unpreparedness, both mental and physical, with which girls are allowed to plunge into all the doubtful chances and serious certainties of married life is among our worst social cruelties.

When the true idea of the responsibilities of love and friendship is fully established, it will be impossible to drift back into the carelessness which so many of us have suffered from, and seen and deplored.

The earliest friendships, though not the best, are made before the age of twenty; and this is also the time to form the intellectual habit of life which should be the counterpoise to the emotional.

2. Prostitution exists more especially for men between twenty and thirty, and according to Puritan rules is justified by their needs, though involving, also by Puritan rules, the degradation of large numbers of women. But the man who has in earlier youth formed love relations with one or more educated and responsible women, his equals, under a code of freedom, will not need to resort to prostitutes.

In another form, prostitution invades marriage; and the wife, even when engaged in maternal functions, has to render sexual service in return for maintenance of herself and her children.

Between twenty and thirty is the best age for many things; and these years, with their energy, will hold many projects and their fulfillment; but by far the most important one for women is maternity, and this period of life is the safest for it. A girl trained to know the responsibilities of love relations will have learned to exercise a wise choice in her men friends, and in her lovers, one or more; and she will thus be fit for the further responsibility of choosing well for fatherhood of her children,—a responsibility which many of us now see is so vastly important, and the principle of which has been long and courageously advocated by Moses Harman. No woman leading a natural life will be without associates, both men and women, at this time; but the cares of rearing and tending young children should not be combined with the daily care of having to wait on and amuse a man, as so often at present; nor should a man in ordinary daily work be troubled by having to live with babies.

Puritan society appears indifferent as to how men of twenty to thirty amuse themselves, but accords praise to those who are soonest driven into matrimony by their discomforts, and isolation from all cultured women. By social freedom in love, this isolation is made unnecessary.

We cannot lay too much stress on the value of friendship as an educational force, and as a means of forming strong social fibre. Friendship may be described as a bond of intellectual interests and of work in common, blended with sentiment, and differing from more distinctly emotional and sexual comradeship. It is the only true basis for the sexual relation. Yet it is made almost impossible, by our social laws, to form this link before the sexual partnership of marriage is entered into. One

of the worst crimes of Puritanism is that it throws discredit upon friendship between the opposite sexes, and practically makes it impossible. And it is a matter of the commonest observation that conventional marriage is hostile to friendship of every kind.

The poets of the past have been more clear-sighted than are the educationists of to-day as to the value of friendship.

Scorn no man's love, though of a mean degree;
Love is a present for a mighty king.

Most of our sex problems begin in false custom, but some are natural difficulties, and one of these needs special attention, as while it is not caused by custom, it is certainly increased by it. It arises from a divergence in the emotional tendencies of men and women. It seems strange that the quicker-thoughted sex should be slower in passionate feeling and in the culmination of natural association; but so it is; and I believe the difference arises from the only real mental difference between the sexes,—that women more readily respond to many different suggestions or mental stimuli in succession, while men have a tendency to greater concentration of thought. Each kind of mentality has its merits, and no less in sexual association; but since the sexes are to tread a measure together, the training of each should not be such as to increase the difficulty of their keeping in step. The woman has only known diffusive sentiment, and she is apt to fatigue the lord of her heart by it. To her all the pathway of love is beautiful, and she loves to gather flowers up to the very gate of the shrine. Her sense impressions are usually more diffused, and may involve all the nerves, and under some circumstances she experiences sex trance, a state which is probably more rarely felt or approximated to by men. The man concentrates his thoughts; and his experiences have usually accustomed him to seize his sex joys hurriedly. He loves in the same manner as some of our northern barbarians drink,—he tosses off the wine of life in one fierce draught, caring only that it quenches thirst, instead of sipping its delicious fragrance. More complete knowledge for both sexes, and more worthy experiences and training will do much to adjust this discrepancy.

3. While the intellectual life is well established in middle youth, the emotional life continues to develop much later. The age of twenty-eight to thirty seems especially to bring stronger and more intense feelings, though these, I believe, should not come in a sort of burst, as they often do with our celibate men and women, sometimes rushing them into ill-considered marriages.

It is doubtful whether the majority will or will not enter into home partnership, when not compelled by the disagreeable conditions attendant upon bachelorhood, which seem purposely promoted by Puritan custom. For those who have a genius and desire for domestic life, and I believe very many have, the age of twenty-eight or thirty seems the best for entering upon home partnership.

I believe no one who has deeply studied the philosophy of sex will endorse the view formerly prevalent that sex relations should be wholly and rigidly restricted to the one partnership. Little as we know of the exact nature of sex "magnetism," all experience goes to show that at least occasional variety is very beneficial, both mentally and physically. Great improvement in the standard of sex relations results; and while the frequency of the sexual association may become less, there is gain in its quality. All the domestic couples I have known, who have thus eliminated prejudice, jealousy and deceit from their lives, have reaped the reward of increased happiness.

To many, the best and least alloyed happiness of love comes in the later half of life, and the power of the love sentiment should be life long.

When we have a real desire for knowledge, we shall learn how to love, and how to go on loving throughout life.

DORA FORSTER.

Men are not superior by the accidents of race or color. They are superior who have the best heart—the best brain. Superiority is born of honesty, of virtue, of charity, and, above all, of the love of liberty. The superior man is the providence of the inferior. He is eyes for the blind, strength for the weak, and a shield for the defenseless. He stands erect by bending above the fallen. He rises by lifting others.—Ingersoll.

SOCIAL AND ANTI-SOCIAL ELEMENTS.

My Dear Mr. Marman:—In *LUCIFER* No. 1024 Mr. Bolton Hall makes the startling statement that I am "a keen thinker but no Socialist," with the obvious implication that the one excludes the other. My bump of modesty is not sufficiently strong to make me silly enough to claim that I can not think, and as I am undoubtedly a Socialist I submit the following definition from the text books, to alleviate somewhat Mr. Hall's embarrassment:

"Socialism is the belief that the next important step in progress is a change in man's environment of an economic character that shall include the abolition of every privilege whereby the holder of wealth acquires an anti-social power to compel tribute."

This brings me to the occasion that called forth Mr. Hall's suggestion; that is, my use of the term "profit," which Mr. H. supposes to be a compound of rent, etc., etc. Nothing of the kind. As a matter of fact I am very easily pleased as to definitions so long as they are consistent. My notion would be that product is divided into social and anti-social elements, and while rent, interest, profit and taxes are usually anti-social in effect, some forms of wages are also anti-social and so the use of these terms are not always exhaustive.

Lack of space forbids illustrating the matter, but I may say that FreeLand would eliminate all anti-social elements in product and thus eliminate all anti-social effects, which makes FreeLanders co ipso Socialist instead of anti-Socialists—what Mr. Hall seems to wish to remain.

ALEX. HORN.

SOCIALISM AND THE HOME.

The opponents of Socialism have lately been making a great outcry that Socialism will abolish the home and family. To justify this statement they quote passages from eminent Socialist writers, such as Fourier, Owen, Marx, Engels, Bebel, Eleanor Marx Aveling, Morris, Hyndman, Bax, Pearson, Carpenter, Grant Allen and Bernard Shaw. The following are some of the passages quoted:

"Abolition of the family! Even the most radical flare up at this infamous proposal of the Communists."

"On what foundation is the present family, the bourgeois family, based? On capital, on private gain. In its completely developed form this family exists only among the bourgeoisie. But this state of things finds its complement in the practical absence of the family among the proletarians, and in public prostitution."

"The bourgeois family will vanish as a matter of course when its complement vanishes, and both will vanish with the vanishing of capital." (From the Communist Manifesto, by Karl Marx and Frederick Engels, the founders of Scientific Socialism.)

"With the transformation of the means of production into collective property the monogamous family ceases to be the economic unit of society. The private household changes to a social industry. The care and education of children becomes a public matter. Society cares equally well for all children, legal or illegal. This removes the care about the 'consequences' which now forms the essential social factor—moral and economic—hindering a girl to surrender unconditionally to the beloved man." (From "The Origin of the Family," by Frederick Engels.)

"Man will be in a position to satisfy his strongest appetite as freely as any other appetite. The satisfaction of sexual desire will be exactly as much the personal affair of each individual as the satisfaction of every other natural desire. No one will have to give an account of himself in such matters, no outsider will have any right to interfere." (From "Woman in the Past, Present and Future," by August Bebel, leader of the Socialist Party of Germany. In this case I have translated from the original, in the others I have used the standard translations.)

Many passages like these have been quoted from other Socialists of international fame, but Marx, Engels and Bebel are so generally regarded as the most representative Socialists that it is enough to cite them in order to show the Socialist attitude to marriage and the family.

Socialists who take little interest in the sex question are greatly disgusted at the dragging of that question into the discussion by the old parties. Many indignant articles are being written, and a very typical one is that of May Wood Simons in the "Appeal to Reason" for Oct. 29. Mrs. Simons makes no allusion to any of the passages I have quoted, or to any of the similar passages which are scattered through Socialist literature. A reader of her article might be led to believe that on the sex question Socialists were the most orthodox and conventional people in the world. "Never yet," says she, "have I heard a So-

cialist man or a Socialist woman say that they stood for the abolition of homes or of the family." That sounds very strong, but it is really quite a safe statement. Home and family are such wide words that they will apply to any form of domestic life that is likely ever to be established. LUCIFER voices many kinds of sex-radicalism, but I do not think any contributor to LUCIFER would say that he stood for the abolition of homes or of the family.

When ordinary people talk about Socialism destroying the family, they mean the "bourgeois family"—that is to say, compulsory monogamy and individual maintenance of children. Socialism does stand for the abolition of these, as anyone can see from the foregoing extracts. Socialism stands for collective maintenance of children. This will probably be effected by giving the mother an allowance for the keep of each child, and by paying from the public funds all expenses of pregnancy and maternity, including wages to the mother for her time spent in such matters. When children are thus provided for, the relations of the parents will cease to be a matter of public interest, and individuals will be left free to make any sexual or domestic arrangements they please.

R. B. KERR.

GREETINGS AND SUGGESTIONS FROM A WORLD TRAVELER.

Cape of Good Hope, South Africa, Sept. 28, '04.

Dear and Respected Comrades:

I am delighted to again be the recipient of your most thoughtful kindness, which, alas! I so little deserve.

My long silence was due to many causes, which may be easier explained than quite understood by you, perhaps. The vicissitudes of life may well rank first; then lack of a fixed address due to travel in the wilds of the Gold Coast, Northern Nigeria, the Transvaal, Basutoland and Pondoland; Intellectual inertia produced by malaria—of which I nearly died—also to my utterly congenial surroundings; loss of a trunk containing your old address, and, what was more aggravating still, photos; then recently hearing of the suspension of LUCIFER and only within the last month of its reappearance. Friend Swartz apprised me of your whereabouts however, and I was on the point of writing when your very kind missive arrived.

I am amazed you have put up so long with the abominable climatic conditions of Chicago, and pleased to note your intention of perhaps launching out in the direction of a colony in California. Those who ridicule the colony ideal are usually, I have found, individuals who stick their elbows out too much, and so can't be really loved in the true comrade spirit. Jealous women, men of many prejudices and all "superior" persons generally come under this head. In a word it is they who are built wrongly, and not the ideal which they attack and instinctively feel themselves unfitted for.

It is truly refreshing after this lapse of time to again pick up LUCIFER and read your cheery, optimistic, but always well-weighed words. The dogged perseverance you display too in the face of almost chronic scarcity of funds and postal persecutions is beyond all praise. LUCIFER suits me personally "down to the ground." I know of no writers with whom I find myself in such constant agreement on such a variety of subjects as yourselves. Your extreme tolerance, unfailing urbanity and sound, broad views captivated me as far back as 1892; and every fresh display, such as footnote to Mrs. B. M.'s (New York) comments, page 142, in the No. 1019 issue, and editorial reply to M. G. W., in No. 1020, surprises as much as it pleases me, and I feel I want to shake you both by the two hands!

All the same, I am nevertheless convinced your capabilities and power for good in the world might be utilized to still better advantage. However, it is one thing to criticize, and quite another to be able to do even a quarter as well oneself what one points to as defective in another's work. Since you invite outside opinion, however, I would suggest that LUCIFER be made more of a World Paper, by only treating the one subject of Sex Reform, which the whole human race is at least curious about, if not interested in. Let "Liberty" and the "Demonstrator" continue the excellent work they are engaged in, namely that of all-round Anarchism, Individualistic Ethics, and Economics, for which but relatively few can ever be ripe enough to give ear. You will thus, it seems to me, better help the cause and at the same time advance true Anarchism—not labeled such perhaps,—under cover of Sex Reform. I find LUCIFER as it now stands a

veritable red rag to the bull, and so fail to make converts with it. Now this is poor policy, from any point of view, whatever. First things first! and one thing at a time, is safer procedure.

Get an individual first soundly saved on the great question of Sex, and I maintain he or she will be then the better prepared for a dispassionate consideration of other less basic reforms. Your journal run on such lines would hold an absolutely unique position in the world. Here in this Sub-Continent the people, to a larger extent than you suspect, perhaps, would support such a journal; so too in Australasia and all the English colonies, to say nothing of the great centers of Europe—for which it should later on perhaps be printed in Esperanto. Then would your treasury become as plethoric as it is now constantly depleted.

Think of the useful work too that might be done merely by establishing a means of communication between women who want to marry and women who are too much or unhappily married and thus giving both the opportunity of talking their cases over together. When we consider that fully fifty per cent of the women, who constitute the clientele of palmists and fortune tellers, are wrongly mated or unhappily married, it will at once be seen what useful work could be done on these lines alone.

A. WASTALL, Ex Editor

"Natural Food," London.

[Brother Wastall sends a postal order for one pound, English money, for LUCIFER and for some pamphlet literature to be used for propaganda work. Among the pamphlets ordered he selects "The Right to Be Born Well," "Creative Life," "What the Young Need to Know," and "A Sexual Creed." The first named is not yet published in pamphlet form, and the last named I have failed, after repeated efforts, to locate the author and publisher of. We are sending other pamphlets in the same line instead of these two.—M. H.]

COURAGE.

[Prompted by a communication in LUCIFER, No. 1026, entitled "A Woman's Declaration of Independence."] O Bravery! The heart of you is woman's last despair!

Crushed low beneath the waste of wars, the bonds of brutal lust,
When, at the last, her shame grows strong, defiantly to dare
Assume the right to live and love, and rise above the dust.

The curse of Commerce, though it wraps its luxury and ease
About the civil state we serve, is in the deadly blight
That shuts the mind in dungeons deep and chokes its starving
pleas,
When hopes oppressed by creeds and codes reach vainly for the
light.

O Bravery! To other brave, intrepid souls your cry
Comes like the music of the morn to famished lives that wait
Because the conscience that they wear through tortures can not
die,
But gathers from its misery the might to conquer Fate.

I hear them answer thro' the mists, O Bravery, your call.
I hear them laugh above their fright, cast all their schemes
away,
And bring allegiance to the Will, strong with the sense of Right,
To strike Old Superstition down, and give to Love full sway.

O Bravery! A woman's heart is just your virtue told,
And men must hear its message clear before they are re-
deemed.
Her's are the fortunes more than all the minted wealth of gold;
Her's is the title to the joys the struggling world has dreamed.
Geo. E. BOWEN.

The Chicago Society of Anthropology meets every Sunday at 3:30 p. m., 17th floor Masonic Temple. Public invited.

The Social Science League holds public meetings every Sunday evening at eight, in Room 913, Masonic Temple, Chicago. Lectures and discussions free.

Subscribers who receive more than one copy of Lucifer, when not ordered, will please use the extra copy or copies to induce their friends to subscribe, if only for a trial trip of three months for 25 cents. Stamps received in payment. As the paper weighs less than one ounce a copy can be sent to a friend in a common 2 cent letter, with an ordinary sized sheet of note paper.



MOSES HARMAN, EDITOR AND PUBLISHER.

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LUCIFER: ITS MEANING AND PURPOSE.

LUCIFER—The planet Venus; so called from its brightness.—Webster's Dictionary.

LUCIFEROUS—Giving light; affording light or the means of discovery.—Same.

LUCIFIC—Producing light.—Same.

LUCIFORM—Having the form of light.—Same.
The name Lucifer means Light-Bearing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

THIRD SERIES. VOL. VII. NO. 26.

SEX RADICALISM.

With this issue of the series of articles entitled "Sex Radicalism" is ended. In answer to questions as to whether this series will be put into pamphlet or book form we answer, yes, provided there seems a sufficient demand to justify the expense of pamphletting. It is therefore requested that all readers who desire to possess one or more copies of this exceptionally able and timely series in a more suitable form for preservation, will write us at once and say how many copies she or he will be responsible for. The price will not exceed thirty cents per single copy, or five copies for one dollar, and may be twenty-five cents per copy or six copies for one dollar.

By many very competent critics it is believed Sex Radicalism, by Dora Forster, will prove to be one of the very best booklets for missionary work among those who are now for the first time beginning to inquire for light upon the ethics of sex, ever issued from the radical press. M. HARMAN.

WORK FOR THE WINTER.

The near approach of the close of the year makes it proper and timely to inquire what can be done to extend and make more effective the work that LUCIFER and its workers are trying to do. Winter is a time of comparative rest and leisure, at least for most people living in the country, removed from the turmoil and bustle of cities and larger towns, and hence winter would seem to be the time most favorable of all the year for introducing LUCIFER and its pamphlet literature in homes where such literature is yet unknown, or but little known.

Another reason for special effort in this line is the fact that after a period of craze, or of semi-madness, such as always characterizes more or less the quadrennial conflict known as a "presidential election" in the United States, there naturally comes a period of reaction, a period of comparative sober thought, of calm and candid investigation concerning the basic causes of sorrow and suffering, of wrong and injustice to the great masses of people in this "land of liberty and plenty," as well as in all other lands called civilized.

For all thinkers who are not content to wait the slow process of "natural evolution"—so-called, unaided by man's intelligence, to remove or decrease the sum of human ills, now is certainly a propitious time to make a special effort, now that there is no distracting war of ballots or of bullets in near prospect in this country, except perhaps in the mining state of Colorado, where the election of a few weeks ago seems not yet decided.

That some of our friends have begun in good earnest the winter campaign of education along radical lines, the list of

LUCIFER's helpers, published in this issue, gives evidence. Most of those whose names appear in that list have sent names of friends to whom the paper or pamphlets are to be sent. Those who have sent money but not names are earnestly requested to do so at once.

Again the plan of getting up clubs for mutual improvement, in cities and thickly settled neighborhoods, is earnestly recommended wherever practicable. For a comparatively small sum a library of radical literature can be purchased for the use of such clubs. We are sending LUCIFER to many libraries, and have a large supply of back numbers that we should be glad to send to all applicants, for the postage alone; also many pamphlets for a very small advance over the cost of postage.

Shall we hear from you, friends of progress and of rational enlightenment? M. H.

MEANING OF THE ELECTION.

Having no time to write on matters political I select the following from an editorial in a late issue of "The Public," Chicago, as expressing, in good part, my own view:

"The landslide for Roosevelt is not for him affirmatively. It is for him only negatively. It spells democratic discipline of the Democratic party. This is abundantly evident from the fact that the overwhelming pluralities for Roosevelt come as the climax of an apathetic campaign. Had the people intended to express admiration of Roosevelt by their votes they would have made their admiration apparent in enthusiastic campaigning. But the absence of banners, and buttons, and parades, and window pictures, and such other tokens as a character like Roosevelt would call out from enthusiastic admirers, testifies that there was no enthusiasm for him. The enthusiasm was against Parker, not for anybody, and was manifested in the way in which that kind of enthusiasm always is manifested—in an overwhelming but resentful and silent ballot on election day.

"This landslide is very much like that of 1894, when the people rebuked President Cleveland at the Congressional elections, and for much the same reason. Cleveland had identified himself with the plutocracy, and in 1894 the Democratic majority of 41 in the lower House of Congress gave way to a Republican majority of 74. Parker comes forward the branded candidate of Cleveland, Hill, Belmont, McCarren and other plutocratic elements of his party, and he has gone down to the most disastrous defeat his party has experienced for thirty years."

That a desire to rebuke the Democratic management was one of the causes, possibly the chief cause, of the "landslide" is no doubt true, but that there were other causes scarcely less potent, tending to the same result, is very probable if not absolutely certain. What these causes were is a question upon which each thinker and observer will have his or her own opinion; also as to what the effect of the election will be upon the peace and prosperity of our nation and country. M. H.

LUCIFER IN ENGLAND.

A letter from J. W. Gott, editor and publisher of the "Truth Seeker," Bradford, England, says, in part:

"Please send LUCIFER for next six months to Mr. A. M. S. Cromwell Road, London. Stamps enclosed. Will you kindly see that I get LUCIFER regularly in exchange? I have put you down for twelve copies [of the "Truth Seeker"] free every month; so I hope you will try to find a sale for them in America. You might send sample copies of LUCIFER to the following: * * * All these names are of people interested in the questions dealt with in LUCIFER. I am running an advertisement of LUCIFER in the 'Answers to Correspondents' column, in the Truth Seeker."

Of the dozen or more contemporary foreign journals on our exchange list, none deserves more honorable mention than does the English "Truth Seeker." Having himself been "prosecuted for blasphemy"—blasphemy against the priest-born Yahvistic, or Jehovistic, superstition, Brother Gott naturally sympathized with the editor of LUCIFER when prosecuted for blasphemy against that other priest-born superstition known as sacramental or canon law marriage. During my last incarceration by the Federal authorities at Leavenworth, Kansas, one of the prison officials was an Englishman from Bradford, who seemed to be much interested when shown the ringing, manly protest by his brother townsman, J. W. Gott, against my prosecution and imprisonment under laws apparently enacted to bolster up the absurdity

irrational, the mythologic marriage code now dominant in all countries called Christian.

The dozen copies of the "Truth Seeker" spoken of in the above letter, have been received at this office—a splendid number truly, a double number, of sixteen double column pages, filled in good part with matter pertaining to the "International Free-thought Congress" held at Rome September 20 to 23, inclusive, to which Congress Brother Gott was a delegate. Though the pressure on our space is tremendous, just now, I hope to be pardoned for inserting just one paragraph from our friend's leading editorial:

"The magnitude and importance of the great gathering [at Rome] was mostly easily appreciated when, after the first sitting of the Congress, the whole of the delegates numbering nearly 4,000 from every civilized country in the world, formed themselves into a procession and marched through the principal streets of the 'Catholic City,' which were lined with a most orderly and apparently sympathetic crowd. The military band at the head of the procession led the way to Porta Pia, where some 10,000 people surrounded the platform from which M. Parnament, the indefatigable secretary of the International Free-thought Federation, made a great speech which raised the enthusiasm of his hearers to fever heat."

Among the contributors to this number of the "Truth Seeker" are George Jacob Holyoke, President of the British Secular League; Joachim Kaspary, who is writing a series of articles on the "Origin, Growth and Decline of Christianity"—very able and certainly of much interest to secularists; "Saladin,"—W. Stewart Ross, editor of the "Agnostic Journal," London; L. K. Washburn, late editor of the "Boston Investigator," and last but not least, Walter Hurt, of Camden, Ohio, one of Lucifer's appreciative friends and clear-headed contributors.

The price of Brother Gott's Truth Seeker is five cents per copy, or, to any one of Lucifer's subscribers only thirty-five cents for a whole year of twelve monthly numbers, if subscriptions are sent through this office.

Remembering with deep gratitude the fraternal sympathy and helpfulness extended by the editor of the Bradford "Truth Seeker" for and to Lucifer and its workers, I feel like urging our readers to reciprocate this kindness by sending for single copies of his paper and also for yearly subscriptions to the same. So sure am I that all will be pleased with their investment that I hereby agree to refund the money to any who may find on examination that the paper does not fulfill expectations.

M. HARMAN.

CONVENTION NOTES.

The three weeks (including four Sundays) lately spent in St. Louis and Edwardsville, Ill., represent perhaps the busiest vacation I have ever taken in my quarter of a century (almost) experience as editor and publisher.

In these three weeks I attended four National and International Conventions; spent three afternoons at the "Louisiana Purchase Exposition"—so-called, but really the greatest of all the international or world's fairs ever held, so far as authentic history allows us to judge; attended one grand rally of the Socialist party at the largest hall in St. Louis, with seating capacity of twelve thousand persons, most of which space seemed to be compactly filled. The Globe-Democrat of next morning, which paper is utterly opposed to the aims of Socialists, gave a fairly good report of the rally, saying in part:

"A mass meeting attended by over 5,000 men and women was held last night at the Coliseum under the auspices of the Socialist party, at which speeches were delivered by Walter Thomas Mills of Chicago and Thomas McGrady of Newport, Ky., a former Catholic priest, who, it was announced, would reply to Archbishop J. J. Glennon on the subject of free text-books for pupils of the public schools. * * * Mr. Mills spoke for an hour on 'Socialism.' He made a strong plea for a rational and impartial consideration of the principles of Socialism. He claimed that the Socialist party did not seek the destruction of the government, but sought to capture the control of the government for the benefit of the masses."

The contrast between the two leading speakers was very marked, not less in manner of speaking than in physical stature; Mills being far below the average in size, but a veritable electric battery of energy and impetuosity in arousing the enthusiasm of his audience. McGrady, on the contrary, is large of stature and calmly deliberate in utterance. The applause with which

he was greeted was not less emphatic than was that accorded the Chicago "little giant." His closing remarks on the school book question are thus reported by the Globe-Democrat:

"Socialism is opposed not by this church (the Catholic) alone, but by all churches and all religions, because the churches now, as always, have represented that conservatism which is based on superstition and ignorance. This move in St. Louis is a movement in favor of superstition and ignorance. The archbishop says, in substance, to his followers, 'we must not allow the people to think, for if they think, they will become Socialists.' We want every child, however poor, to have the same opportunity as the rich for an education, and if the church can't stand for that it must go down. If it can not stand for education, it can not stand for truth, and if it can not stand for truth, it has no right to exist."

Pretty strong language for one who still claims to be a churchman, as I understand the man called "Father McGrady" does. The Socialists—at least some of them—are now advocating the plans of supplying free clothing to the poor children, as well as free books and free tuition, all by the State. In connection with my report of visit to Leclaire College, I expect to have something to say in regard to the question of methods of educating the young, whether of rich or poor parentage.

Of all the conventions attended the most interesting to me was that of the aggregation henceforth to be called the "American Free-thought Association," formerly known as the "National Liberal Party." In point of numbers the attendance at the sessions of this organization was not large, only sixty-nine members being reported as present, besides the contingent of local sympathizers and of curiosity hunters. Of these, however, the numbers were doubtless much smaller than they otherwise would have been had the convention been properly advertised. Why this was not done I failed to find out. The location of the hall, the Freie Gemeinde, or German Free-thinker's Hall, was also unfortunate for convention purposes, situated on 20th and Dodier streets, an out-of-the-way place, though otherwise well adapted to holding large conventions.

The German Free-thinkers of St. Louis are numerous and prosperous. They own the building in which this convention was held, a large building containing two large halls and several smaller ones, besides school rooms, etc. The management generously gave the use of their halls, well lighted and furnished, to the two Free-thought conventions, the "International" and the "American Free-thought Association" free of charge.

Saturday morning, October 22, the convention of the "National Liberal Party" was called to order by its president, Dr. J. B. Wilson, of Cincinnati, late a delegate to the "International Free-thought Congress" at Rome, Italy. Lack of space prevents a full report of proceedings at the St. Louis congress, so I confine myself to what seems most important. Quoting from the report of the secretary, Morris Sachs, as published in the "Blue Grass Blade," Nov. 6:

COMMITTEE ON RESOLUTIONS.

"Dr. T. J. Bowles, Charles C. Moore, J. F. Linton, Moses Harman, W. C. Wagoner, Sander Soli and J. L. Peables.

A recess was taken till afternoon.

The committee on resolutions submitted the following:

"(1) Resolved, That it is the sense of the National Liberal Party that its organization should be preserved intact, and that it is the duty of its members to oppose all political parties that believe in special privileges or any measures that oppress the masses. Carried.

"(2) Resolved, That a pure democracy, or government of the people, is the ideal state, to the achievement of which all Rationalists should contribute their time, money and energies. Carried.

"(3) A minority report was submitted by Mr. Moses Harman of the committee, reading:

"Resolved, That co-operative individualism, otherwise called the co-operative commonwealth, eliminating all government of man by his fellowman, is the ideal state, to the practicalization of which all Rationalists should contribute of their time, money and energies.

"The minority report was not adopted.

"(4) Resolved, That justice knows no sex and that all Rationalists are in duty bound to aid in relieving woman of all her disabilities and placing her upon perfect equality with her brother man. Carried.

"Moses Harman offered a resolution to be added to the above. The resolution read:

"Resolved, That as Rationalists we recognize woman's primal right of control in the matter of creating new human beings, and in order that this right be practicalized we demand the

abolition of all laws that deny to woman the absolute ownership and control of her own person. Upon motion the amendment was laid on the table.

"(4) Resolved, That all Rationalists are in duty bound to oppose all wars except in self-defense and that the Hague movement for arbitration of all national controversies should be encouraged and promoted. Carried.

"(5) Resolved, That the National Liberal Party is in hearty sympathy with the Japanese people and that we believe that the triumph of Russia in the Japanese-Russian war would be a worldwide calamity to the moral welfare of the human race. Carried.

"(6) Resolved, That the beverage department of the liquor traffic is a great evil and that all Rationalists should labor for its abolition. Carried.

"(7) Resolved, That we deplore and condemn the practice and policy of President Roosevelt in seeking the aid of the ecclesiastical power of Rome for his reelection, by implied, if not expressed promises of special privileges in this Republic. Carried.

"(8) Resolved, That it is the duty of all Rationalists to oppose the horrible practice of lynching, and that we should use all legitimate means to suppress it, and further, we believe that all discipline for crime should be reformatory. Carried.

"(9) Resolved, That the aims and purposes of the late World's Congress at Rome to rid the world of superstition and ecclesiastical tyranny marks an era in the history of the race, and we hail with joy the glorious promise that dawned when this Congress convened. Carried.

"(10) Resolved, That Sunday as a holy day is absurd, and that the enforcement by the government in deference to the wish of priests and religionists should be combatted until every day in the week is regarded as equally sacred. Carried.

"(11) Resolved, That the exemption of church property from taxation is vicious and unconstitutional and a great injustice to a large portion of the citizens of this Republic, and we declare it to be our duty to make continued war upon this injustice until all church property is made to contribute a fair share of taxation for the support of the government. Carried.

"(12) Resolved, That all religious services in our public schools in deference to the demands of church dignitaries are a violation of the Constitution, an injustice to all non-believers in divine revelation and all Rationalists should exert themselves through the channel of legislation to have this practice discontinued in all the States and also in Congress, all legislative bodies and in the army and navy. Carried.

"(13) Resolved, Moreover, that we are unalterably opposed to the control now exercised by churches in the selection of text-books in the public schools. Carried.

"(14) Resolved, That it is the duty of all Freethinkers to encourage freedom of thought, freedom of speech and freedom of the press, and to assist in the defense of all persons or societies of whatever creed or party when persecuted for expression of religious or political beliefs. Carried.

"The following resolution was offered:
"Resolved, That we, as Rationalists, are unalterably opposed to all discriminations against foreigners in the matter of freedom of speech and of press on account of the accident of birth.

"Upon motion a vote on this resolution was laid over till next day. * * *

"Miss Elizabeth Wiley of St. Louis offered the following resolution:

"Resolved, That the name of this organization be changed from the National Liberal Party to the American Freethought Association. The resolution was adopted.

"Mr. Moses Harman of Chicago, thereupon favored the Congress with an interesting address."

* * *

The above list comprises all the resolutions offered and acted upon so far as I now recall.

It will be noticed, perhaps, that the secretary does not mention the subject of the address of "Mr. Moses Harman of Chicago," which address closed the proceedings of the first day. That omission I will now supply by saying that my talk to the Congress was in line with one of the resolutions recorded by Mr. Sachs as having been offered by me and "laid on the table" by the convention, viz:

"Resolved, That as Rationalists we recognize woman's primal right of control in the matter of creating new human beings, and in order that this right be practicalized we demand the abolition of all laws that deny to woman the absolute ownership and control of her own person."

My address—about one hour in length, and my reply to criticisms at the close, constituted, in reality, my defense and explanation of the amendment to resolution No. 3, that had been, earlier in the day, laid on the table by the convention.

From the reading of the secretary's report it would seem that no resolution offered by myself had been accepted. Such inference, however, is not sustained by the facts. The resolution in regard to "text-books" used in the public schools, was pre-

pared and offered by me in "committee of the whole," and was unanimously adopted. Also the resolution that reads:

"Resolved, That we as Rationalists are unalterably opposed to all discriminations against foreigners in the matter of freedom of speech and of press on account of the accident of birth."

This resolution was framed and offered by me as a supplement to that numbered "14," and was intended to apply to cases like that of John Turner, the English Anarchist, who was arrested and imprisoned for no other reason than that he had acknowledged himself an "Anarchist" when questioned as to his political belief.

This resolution, or supplement to a resolution, regarding freedom of speech and of press, called out the most animated, not to say heated, discussion that was indulged in by the convention. Those opposed to its adoption condemned it as favoring *Anarchy*. The impression that the "American Freethought Association" is composed of Anarchists "must not go out to the world"—or words to that effect, was the central contention of the opposition. The presiding officer, Dr. Wilson, could see no harm in the resolution. While not an Anarchist himself he confessed that his late experiences and observations in Europe had impressed him very favorably towards the people called by that name. Everywhere he found that the best informed, most influential and best behaved Freethinkers were avowed Anarchists. Dr. Bowles, of Muncie, Indiana, an ex-President of the "National Liberal Party," made the longest and most effective of the speeches in favor of my resolution. So determined was the attitude of the opposition, however, that on motion its further consideration was postponed till next day, and when called up in the regular order of business, Sunday morning, after a vigorous renewal of the conflict I had the satisfaction of seeing the "Anarchist amendment," as some would call it, adopted by an overwhelming majority of the members present and voting.

Let me take up the greater part of our space for this issue with my convention notes I defer the remainder of my report of this and other meetings till another time. M. HARMAN.

LUCIFER'S HELPERS.

Since last credit LUCIFER's office acknowledges receipts from Helpers as follows:

Geo. E. Dennison, 25c; John Orth, \$2; J. A. Wilson, 25c; Dr. L. M. Hammond, 25c; E. A. Stevens, \$1; James F. Clark, \$1; Dr. M. Rowe, \$5; Bertha Moore, \$2; Helen Philbrick, \$5; C. P. Betts, 75c; S. O. Bishop, \$20; Arthur Wastall, \$3; Social Science Club (Chicago), \$5.

If any have been overlooked who should receive credit for money sent to help LUCIFER, whether as direct donation to expense fund, or as price of subscription for others, they will confer a favor by calling our attention to the omission. Once more, good friends and co-workers, kindly accept thanks for timely aid in keeping the balance on the right side of the ledger.

MAMMALS AND BIRDS.

In No. 1023 Steven T. Byington says: "R. B. Kerr asserts that birds are a lower order of life than mammals." I did not. I said that "all zoologists place mammals at the head of the animal creation, and all place birds on a lower plane." Not being a zoologist, I did not feel qualified to express any opinion of my own.

As I have not access to any zoological library, I cannot give many extracts to prove the truth of my statement. The following should suffice, however. In Chapter 2 of "The Riddle of the Universe" Ernst Haeckel, one of the greatest biologists in the world, says that "the mammals are the youngest and most advanced class of the vertebrates," and gives the reasons for that view. In Wood's "Natural History" I find it stated, under the head of mammals, that "this class is naturally placed at the head of the animal kingdom as comprising those beings whose movements are most varied, whose sensations are most delicate, faculties most numerous, and intelligence most developed."

R. B. KERR.

When writing on business of any kind, please do not forget to enclose a stamp for catalogue of books and pamphlets on sale at this office.

The great thing in this world is not so much where we stand as the direction in which we are going.—Holmes.

VARIOUS VOICES.

We are always glad to receive calls from friends visiting the city. Take the Lake street elevated, stop at Ashland avenue, walk one block east, then one block north. Or take Fulton street electric car west and stop at St. John's place, alighting in front of our home. The Lake street electric and Paulina street cars also pass within a block of our residence.

[Full name and address of writers in this department can generally be obtained on application to the editor.]

Fred Weeks, Beckenham, Kent, England.—"Enclosed I send money order for \$1. Kindly send me 'The Right to Be Born Well,' as soon as published; 2 copies of 'Vice, its Friends and its Foes,' *LUCIFER*, beginning with No. 1917, for six months. It is through our friend A. W. that I am subscribing."

[This letter is inserted in part to show how *LUCIFER*'s subscribers can, with a little effort, do much to extend its circulation and its influence. If all would do as well as a few are doing our numbers would be doubled if not trebled before the opening of the new year.]

Vincent Pantin, Staple Grove, Beckenham, England.—"Many thanks for copy of *LUCIFER* received. I send you fifty cents for six months' trial. Will try to write you an article if I can find time."

[Not having a surplus of regular correspondents—though quite a "good few" regular subscribers on the other side of the "Herring Pond," *LUCIFER*'s readers would probably welcome an occasional letter from Vincent Pantin, provided said letters are not too long. During the life of the "Adult," the organ of the English "Legitimation League," we often got letters from our British cousins, but since the untimely demise of that valiant defender of the right of private judgment in matters of sex morality, as well as in matters of religious worship, we seldom hear from Bedfordshire, Dawson, Wastall, and other old time champions of advanced thought on these lines. It is sincerely to be hoped that, since our cousins aforesaid have now no "journal of sex" as the "Adult" was called, they will join forces with *LUCIFER* and help to make of it a strong international evangel of freedom and justice to women, and of the right of children to be born well, if born at all.]

Mrs. E. K. Preston, England.—"Mrs. K. will be obliged if Mr. Harman will not send any further copies of *LUCIFER*. While earnestly desiring freedom and justice for woman and good birth for every child she utterly repudiates Mr. Harman's proposed remedy of 'free love' instead of marriage, believing that existing evils would but be increased thereby."

[At the request of a mutual friend in British Columbia *LUCIFER* was sent on trial, twenty-five cents' worth, to Mrs. K. of Preston, England, who, we were told, was interested in questions pertaining to sex and marriage. Such letters as the above are by no means discouraging to *LUCIFER*'s workers. A woman who can write as Mrs. K. does, will probably not be long in coming to see that "freedom and justice for woman and good birth for every child" cannot be attained so long as mothers bow their necks to the yoke of institutional marriage, canon law marriage, an institution whose basic principles involve the surrender of woman's person to the irresponsible control of man; an institution whose etymology itself suggests the obliteration of woman's individuality, or its absorption in that of man—*mar*, "the husband!"—M. H.]

Geo. E. Bowen, Kirkwood, Mo.—"I have just been to church—with *LUCIFER*. Dora Forster's sermon is a splendid, sensible thing, and I fervently pray that it may, with others of the series, go into the homes and hearts of the land as a new and necessary bible."

"It has been a feast day for my hunger. I do not understand how honest minds can do without the substance and the sentiment you spread for them once a week, and for my own part I would like a daily delivery."

"In one of the communications I heard a cry to which all my nature responded, and it has pleased me to bring tribute to the spirit of independence so fearlessly declared."

"Here is not only an unconditional ultimatum, but it demands unconditional surrender from the hosts of Unreason."

"I send you the verses which I have named 'Courage,' although that is only one of the vital elements contributing to the force that could unflinchingly and unhesitatingly declare its purpose, ignoring exile, condemnation and the malice that persecutes in its blindness, all variant ideas or unauthorized conduct."

"If this new mother of Freedom is not a regular reader of *LUCIFER*, may I ask you to send the lines to her, unless they ap-

pear suitable for publication, in which event she may enjoy a marked copy."

"I was very sorry my engagements kept me from your lectures in St. Louis, but I am equally thankful that many others could be benefited. And I hope your visit was a source of pleasure and information to yourself."

"Are the Forster articles to be published in book form? I hope so."

[The series of articles by Dora Forster entitled "Sex Radicalism" will be published in book form if the money can be raised to pay the printer and binder. The above letter is a fair sample of many, giving voice to what seems a very general desire among *LUCIFER*'s readers to have this remarkable series of sex-reform articles reprinted in a more permanent shape. At least half the type has been preserved, so that the cost of booking the several chapters will not be so great as it otherwise would have been.]

"Old-Time Telegrapher," Carnegie Building, Pittsburg, Pa.—Here's 25 cents for *LUCIFER*; my mite for September to show the light in smoky, dark Pittsburg. Am distributing extra copies to friends and trust will do you good, and act as a calcium light on "the other side" of this "great" Carnegie town of steel (or steel). Have you copies of *LUCIFER* prior to No. 1913? If so, please send to me. Telegrapher C— of our office, located at "Press" newspaper office, after "calling me down" for my "free love" advocacy of the absolute ownership by men and women of their own bodies, praises Ella Wheeler Wilcox, a leading champion of the idea. C— (member of M. E. church), was much horrified by my showing to young girls Charlotte Eaton's book of poems—"Desire." Women are queer puzzles. They seem to enjoy chains, or wish to make poor man's life miserable by perpetual nagging, and where they have the right to vote the great majority are absent from the polls on election day. Modern marriage kills love, so that courtship is the happiest time. What do you think of Meredith's plan of limited marriage, say for ten years? What has become of our friends Maude Johnson and Kate Richards O'Hare?

[Limited marriage may be compared to limited restrictions on "Freedom of Trade," or to limited rule by state and church over Freedom of Choice in matters of religious belief or religious observance of holidays, etc. All limitations to freedom in exchange of commodities; all restrictions in regard to religious belief or observance, all denials of freedom in matters that concern the love-relations of women and men, are just so many invasions of the "right to life liberty and pursuit of happiness," for the defense of which right it is popularly supposed the war of the American revolution was fought. Maude Johnson and Kate Richards O'Hare are on *LUCIFER*'s list of subscribers. They can answer for themselves.]

H. Scott Bennett, State Parliament House, Melbourne, Australia.—"Many thanks for the sample copies of *LUCIFER*. Although I believe that an economic revolution must precede a change in the sex question yet I recognize the sincerity of your work and know only too well the persecution you must be subjected to. I cannot immediately subscribe for your paper but I am sending a small order for some literature. A subscription for your paper will come later. Please send Giordano Bruno, 5c; Rubaiyat, Omar Khayyam, 10c; The New Hedonism, Grant Allen, 5c; Institutional Marriage, 15c."

[The books are sent except Institutional Marriage, which is out of print. As there seems quite a demand for this booklet a new and improved edition will be issued, provided sufficient orders are sent in before Jan. 1st. * * * As to the economic revolution: Can a better argument be urged for this revolution than the need of better conditions for motherhood? Once get women to take hold of the question of economics, in the name of freedom for motherhood and better birth for children, and the economic revolution—a peaceful, bloodless revolution—could not long be delayed.—M. H.]

Helen Philbrick, Etna, Mont.—"Dora Forster: You say—No. 1925—'Woman is the first slave and also the last. Yet there is a power that will make this slave a queen in time to come.'"

"I suggest: The power will be man's love for the woman who, for love of him, will of her own free will keep secret from him no fact concerning the sacred relation (see 'sac' and 'sacrum') which is sanctified to his will, because of that deep and pure devotional love that she, the 'queen,' feels for him—her king, his 'spirit' in a present or future child, and which devotional love is warranted by his love for and devotion to her and to her spirit in said child."

"The principle which makes possible this 'power,' is justice to love, which, when meted as per partnership marriage (see Pepper and Weller, Mitchell, S. D.) will take from it the bastardie made by civil law and clinched by money value—Mammon, the 'root of all evil.' Can God, who or which is love, grow upon

a stalk the root of which is D-e-vil, the personification of hate and the opposite of love? Ask orthodox capitalism now wild to check divorce.

"Brothers and sisters who wrote to Helen, am I progressing?"

Abbie Walker Gould, Le Claire, Iowa.—The copies of *LUCIFER* containing the articles on "Sex Radicalism," which I asked you for some time ago came to me and I thank you for them. They are well written, and like Lawson's articles on "Frenzied Finance" in "Everybody's Magazine" should set the people thinking, if nothing more. I am a natural mother of four well raised children, by the term natural meaning I wished the children, as motherhood is the predominating element in my nature. (Guess I must have re-incarnated from a hen—who knows?) I had few rules, but an ideal which I supplemented by "Suggestion," and help of my angel friends, and all is well. You have had a martyr's time in free speech for truth; so has my friend, Leroy Berrier of Davenport, Iowa, whom of course you know. It is easy to put one behind the bars for supposed errors of law—but for what the law of retributive justice shall do for the Anthony Comstock in another phase of their existence, I would not like to exchange shoes with them. "Truly they cannot escape until each has paid his uttermost farthing." I hope you are well. With best wishes.

Volney Abbey, Wathena, Kan.—I hope you will be able to publish Dora Forster's articles in book form. They are the best I have seen for many a day, and I want a few for missionary work.

"WHO IS THE ENEMY?"

Hugh O. Pentecost writes thus to Edwin C. Walker about the latter's new work, "Who Is the Enemy? Anthony Comstock or You?" "Your pamphlet is a strong discussion of the question at issue that one could give to a conservative friend with some hope that he might read it through."

Dr. H. W. Shufeldt, biologist, author of several scientific works and of more than seven hundred articles on medicine, travel, science, sexual problems and other subjects, writes to E. C. Walker: "I thank you very much indeed for the copy you sent me of your valuable pamphlet, 'Who Is the Enemy? Anthony Comstock or You?' I have read it from cover to cover with the utmost satisfaction and unqualified approval. It is one of the best and strongest things you have put out, and I am with you solid in both the letter and spirit of it. I prize the copy most highly." Ask for table of contents and specimen pages of "Who Is the Enemy?" or send 20 cents to this office for the pamphlet.

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1027

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WHOLE NO. 1028

THE RIGHT TO BE BORN WELL.

CONTINUED FROM NO. 1022.

In her reply to President Theodore Roosevelt's anathema against those who refuse or neglect to become parents of large families of children, Lady Florence Dixie, of Glen Stuart, Scotland, says, in part:

IMPORTANCE OF SAFE AND RESPONSIBLE PARENTHOOD.

"Motherhood should not be forced either on the unwilling or the unfit, or by the unfit; and it does not follow that because men and women marry, they should commit the crime of bringing unhealthy offspring into the world. To produce a diseased child is an act of cowardice and therefore immoral, and the time shall come, when the production of diseased human beings shall be looked upon as a sin against society. The first consideration by man should be health. Parents have no right to bring diseased human beings into the world. Thousands of men and women who desire to live together and to marry, are nevertheless unfit to become parents. Thousands are unable to rear even of healthy offspring more than one, two or three children, and do justice to these children. It is ridiculous, therefore, to say the least of it, for President Roosevelt to anathematise such men and women, as refuse to burden society and themselves with superfluous offspring. What should be a greater reproach to parents than an unhealthy child, and what greater disgrace can there be than to be parents of such? Yet the world is teeming with cripples and diseased children, whose existence is a reproach to humanity and a curse on society.

REPRODUCTION OF THE UNFIT BY THE UNFIT.

"Too long have these facts been ignored by mankind, throughout which license runs rampant. What greater crime is there than the horrible custom of child-marriage permitted in India by the great British Government? What more disgusting act than the reproduction of the unfit by the unfit? What crueller more callous than to give life to a child, to which you can neither give health nor happiness after production? And what object is there in the creation of thousands of human beings merely to live, suffer and die, leaving behind them their legacy of disease and misery? It seems to me that men in Mr. Roosevelt's position, before lending the weight of their influence to words so rash, impulsive and unstatesmanlike as those promulgated by the President in his letter to Mrs. Van Vorst. What should constitute the object of life? My answer is happiness. Can that be attained by women constantly in a condition of pregnancy? Can it be realized by diseased human beings? Can it be enjoyed by those who lack the means of making life one of comfort and enjoyment?"

Few, if any, writers of the present day have had better opportunities for observing the bad effects of bringing children into the world without first securing conditions that will make it reasonably sure that birth will be a blessing and not a curse to all concerned, than has the writer of the paragraphs just quoted. Another Englishwoman exceptionally well qualified to give advice and instruction upon the subject of parenthood is Agnes Benham, of Adelaide, South Australia. From her book, "Love's Way to Perfect Humanhood," lately issued from the press I take the privilege of quoting a few characteristic paragraphs:

THE INITIAL BLUNDER OF THE AGES.

"It cannot be too clearly or too strenuously pointed out that mothers, not necessarily wives, are reckoned in Nature's great comical scheme; and man, in putting wifehood first, has made the initial blunder of the ages, and one that more than anything else, has thwarted Nature's own plan for improvement, and hindered the rapid progress of the race. In all the vast domain of Nature we see no one entity, flower or animal, subsidiary to another to the extent of merging therein its own identity and yielding its right to individual expression for itself—nowhere, that is, outside of Man. . . . Among the whole animal creation, a woman is the only female who may be called upon to give life reluctantly to another when she has not life enough to maintain her own existence; and men are the only animals who weaken, burden and oppress, and so render unequal to themselves the mothers of the race.

RESPONSIBILITY OF FATHERHOOD.

"Scarcely a man in a million can say that he has honestly considered the great responsibility of parenthood; that he has looked upon the great work of procreation as a solemn thing demanding the utmost consecration of preparation and purpose. . . . Man respects not the springs of life, but corrupts them at their source.

DEFEATS EVOLUTION.

"I have shown that Man, in all artificial marriages sets aside the principle of free sexual selection, prevailing in all the kingdoms of life below him; in which, as a rule, absolutely free choice is left to the female of the species. That in doing this he interferes, with what serious results we can only guess at, with the greatest principle of Evolution (sexual selection). Nor has he yet attempted, in any efficient way, to apply his reason, or the methods of scientific research, to grapple with the problem of how to have the best children born, even within the pale of legalized marriage. Yet, in applying himself to this most supreme question, he will learn how to attack and render nugatory all the evils that afflict the human race. For he will bar them at the very fountain head of Being.

LIGHT—LOVE.

"But, as in order to bar darkness we do not attempt the impossible task of chasing shadows—we simply bring forward Light, so in endeavoring to avoid evil we act with positive Love—Love that is directed, when we think of becoming parents, to securing in every possible way the chances for happiness of our children.

UNWILLING MOTHERHOOD.

A cruel wrong is perpetrated upon a woman when she becomes an unwilling mother. How far-reaching its consequences none can say, since it may blast the whole earthly life of the babe who is born under its awful shadow. Is it possible that a man can ever realize the dreadful feeling of despair that comes over a woman when she first knows that she is enceinte against her will? The emotions of a trapped and tortured animal must be nearest akin to those she feels. Nature's due instinct of cherishing and tenderly providing for the little life so bound up within her own is turned oftentimes to the deadliest hatred and she will shrink from no danger, not even from the risk of death to herself, to get rid of what she regards as an unwelcome burden.

AFTER CONSEQUENCES.

"With regard to the after consequences, should the attempt at destroying the unborn be unsuccessful, they are likely to be

far more disastrous to the child than even to the mother herself. Dr. Holbrook says: "Some of the most wayward persons I have known were born of mothers who tried unsuccessfully to destroy them before birth."

THE CASE OF GULTEAU.

Quoting the words of Dr. Barrington Elliot, our author here introduces one of the most noteworthy as well as most terrible of all the historic cases of bad prenatal influence and their effects upon the unborn, that of Charles J. Guiteau:

"His father was a man of considerable intellect and integrity, though there was evidently an insane tendency in the family. The children were born quickly (in quick succession), his mother was weak, they were in poor circumstances, and she was forced to work harder than she would have done for want of means to get proper help. Before the birth of the particular child she had resorted to every possible means of procuring abortion but without success, and during the latter part of her pregnancy she had brain fever. When the child at last came into the world it was weak and puny, and for many months its life was one continual wail. Guiteau's whole life was full of contradictions. There was little controlling power in him, no common sense, and not a vestige of remorse or shame."

Commenting on this oft-quoted historic case the author of "Love's Way to Perfect Humanhood" adds:

"We can trace in this one instance somewhat of the working of cause and effect. But who can tell what adverse prenatal conditions may not have been at work ere such terrible moral outcasts as Deeming and Butler, and many others who may be classed in the same category, were ushered into this world? As well send a rotten ship to sea, laden with precious cargo, as launch forth a soul upon life's rough ocean so poorly provided for the voyage. Is it any wonder so many become not only moral wrecks themselves, but the source of infinite danger to others? In China, if a man commits a public crime, they have a peculiar custom of holding the schoolmaster responsible, and cut off his head for not having taught the man better. Perhaps we also, bye and bye, may look a little nearer home for the cause of social mischief than even the schoolmaster."

Evidently the writer means that the first schoolmaster for every child is the mother herself, and it may be added that the first schoolhouse is the crèche—the little crib that every mother carries beneath her heart, in which crib the child grows and receives impressions for the first nine months of its mortal life. This is the first and vastly the most important of all school-houses, and in this house—over this school—there is practically but one teacher, the mother herself. That the mother organism, mental and physical, itself receives impressions from a vast number and variety of sources is a matter of secondary or incidental moment to the child, since no impression from the outside world can reach the embryonic pupil except through the mother organism.

The temptation to quote other paragraphs from "Love's Way to Perfect Humanhood," and also from the pamphlet entitled "President Roosevelt's Gospel of Doom," is very great but the selections just given must suffice for this issue.

M. HARMAN.

[TO BE CONTINUED.]

Don't forget, good friends all, to send us names of independent thinkers—New Thought people, Rationalists, Agnostics, Spiritualists, Materialists, Free Religionists, Theosophists—to whom we may send sample copies of Lucifer, "Son of the Morning," "Herald of the Dawn," "Harbinger of the Good Time Coming." We have some hundreds of copies printed extra each issue for the express purpose of sending them out as samples, and, if possible, we want several hundred new names each week, or each fortnight. And if with the names a few postage stamps can be sent to help pay the cost of wrappers and of mailing, all the better, but send the names!

When writing on business of any kind, please do not forget to enclose a stamp for catalogue of books and pamphlets on sale at this office.

MORE THOUGHTS ON SEXOLOGY.

I agree with C. S. Wood, M. D., as against Celia B. Whitehead, that it is the pleasant sensation that is sought and not conception. I doubt if there is a child in the world today because it was really wanted or thought of at the time of conception.

But there is a "possibility and a desirability" of the conjugal embrace not being allowed to go beyond the bounds of a love embrace and become propagative. In this sacramental blending there should be no haste, no animality, just a quiet exaltation of the entire being of the two. The nervous spasm called the orgasm is avoided, therefore all danger of conception is forestalled. This alone is immeasurably desirable to woman and should be equally so to man. Given abundant time and mutual reciprocity the exchange becomes satisfactory and complete without emission or crisis by either party. When people once learn how to enjoy the sexual association according to this method they will not wish to do otherwise excepting by design for the purpose of securing offspring."

I do not altogether agree with Mrs. Whitehead and Mrs. Walsbrooker that the sexual question and the settlement thereof belongs wholly to woman, for, like Adeline Champney, men are necessary to my happiness. I do not know and do not want to know how to get along without them, and to leave them entirely out of the greatest of all questions would be a very unfair, impossible and undesirable thing to do. I vote for woman and man to confer together and come to a satisfactory understanding and agreement concerning this most important and far-reaching question of sexual association, the flower of love. Some men expect love to bloom into a perfect flower with no bud to begin with. There is a cause to produce the bud—the caresses that should always precede the culmination. Women enjoy caresses from the men they love. The moss rose-bud when about half open is much more beautiful than the full blown rose. So it is sometimes that women need the caresses and other endearments from men with no thought of the sexual act, and men must learn self-control, and learn that the time has come in the evolution of the race for women to rule in the kingdom of love, not unjustly and unkindly, as man has hitherto done, but lovingly, for the good of humanity and the immediate good of man as well as woman; and man must learn that to woman there are bushels of other things that go to make up the sum total of love besides the sexual act, and that this act per se is not love, but lust, the greatest enemy and greatest hindrance to love, and must be controlled before man can love in the way woman must be loved to be fully satisfied.

The endearments must be an every-day business, and without which the sexual act is worse than nothing to woman and the love act an utter impossibility, for the love act can be only between lovers. No one seeking physical relief need ever try the love act: it is not for them. The old erroneous doctrine that semen is waste matter, and must be thrown off, is now by sex radicals supplanted by the more rational idea that, if retained during sex relation, it renews the body and mind, and man is never justified in throwing it out of his system unless to beget children. Every time he does so he throws away that much mental or physical strength.

I agree with Mr. Harman, our Moses, that we all are part of evolution and are in duty bound to do what we can to help bring about a better state of affairs on this earth and in this life, and that part of the work to be done before we can hope to have a better humanity, and consequently a better world, is to teach men and women that there are two distinct methods of sex association—primarily, the love relation, which builds up, renews, regenerates the mind and body of the participants, and secondarily, the propagative, to be used only when a child is really wanted.

The wrongs that have grown out of a misuse of the sex nature, more than anything else cause me to believe that there is no intelligent power higher than man and woman. No intelligent power would make a humanity and endow it with a sex nature and let it use that nature to create the idiot, the insane, the murderer, the thief, the deaf, dumb and blind, the deformed and all the other human failures.

There is no intelligent power above man. But evolution, that irresistible force in nature, of which humanity is a part, will in time create a new heaven and a new earth, wherein dwelleth righteousness; and humanity, now endowed with reason, must be free to solve all the problems of life.

SARA CRIST CAMPBELL.

THE SUPPRESSION OF THE SEXUAL IMPULSE.

It is a German Philosopher who says:

"It is a voluptuous illusion which leads the man to believe he will find a greater pleasure in the arms of the woman whose beauty appeals to him than in those of any other; or, which, indeed, exclusively directed to a single individual, firmly convinces him that the possession of her will insure him excessive happiness." (Schopenhauer, Bk. 4, chap. XI, IV).

It is an American hedonist who says:

"I am to a considerable degree a disciple of Aristippus, and I hold that a reasonable indulgence in rational carnal pleasures is necessary to the proper development of human character." (Walter Hurt in *LITERARY*, Oct. 27, 1904).

It is not without design, perhaps, that the word "character" is qualified by the word "human." And yet unless man and the lower animals are subject to different developmental processes, that which is true of my friend Walter Hurt is also true of my pet Thomas Cat. I too believe that "throughout all nature runs analogy's unbroken series," but I do not believe that sexualism is in any way contributory to the development of character. Neither do I believe that the "sex and gustatory appetites are bribes" given by Nature to man for the preservation of the species. When we speak of Nature in this way, we personify her; and nothing is more certain to the mind of the consistent anarchist thinker than that Nature is wholly unconscious and thoroughly ateleological. If Nature bribes man with the sex appetite, she also bribes the animals; and if she bribes the protozoa to feed and propagate, then why should we not say she bribes the rivers to run to the sea, the stone to fall through the air and the vine to clamber about the oak? Does not Nature act the same in both the organic and inorganic, the conscious and unconscious worlds?

I think man takes his food and nearly everything else he can get hold of for the same reason that the Pole attracts the Needle, and what that reason is no one can say. The tendencies of Nature manifest themselves to us in the form of desire or will or inclination. Behind this we can not go. We can not conceive of Nature teleologically, for by that very conception we would put an end to Nature. Purpose has altogether to do with the temporary. Man has his limitations and therefore his purposes. He seeks money in his youth that he may spend his old age comfortably. But Nature being indestructible and therefore incapable of change is through and through without purpose or design. She accomplished nothing when she brought my friend Walter Hurt and my pet Thomas Cat into the world. They came for the same reason that water runs down hill and fire burns.

Hurt contemplates Nature entirely from the subjective plane. He does not seem to realize, which is no discredit to him, as there is nothing so difficult as a true metaphysical insight into Nature, that Nature is brainless and therefore thoughtless, a blind and perpetually moving automaton that is ever the same *secula seculorum*. Reason and with it design and purpose are peculiar to the brain alone. I find all three of these in "A Plea for Calm Discussion." There is the same difference between myself and Nature, in one sense, as there is between myself and the typewriter. Now, if the typewriter were an automaton, producing *Ma* spontaneously, despite its voidness of sensibility and intelligence, it would exactly parallel the process of Nature in her production of puppies and philosophers. It is nothing that we cannot conceive of the possibility of unconscious causation, for we can not conceive of the ultimate possibility of anything. For me to understand why matter exists, it would have to cease to exist that I might observe the process of nothing being converted into something; and even after that had taken place there would remain the process to be explained.

In my opinion, a rational regulation of the bowels is as conducive to character-development as rational carnal indulgence; and yet I conceive there could be such a thing as a constipated philanthropist, suffering with hemorrhoids. After thorough self-examination I find that I am impelled to the sexual the same as I am to cigarettes, philosophizing or anything else with which I dissipate time. It might be truly said that carnal indulgence is conducive to health, but never to morality. For if the problem of ethics is the removal of misery from the world, it is evident that the basis of morality is the very reverse of this—the absolute suppression of the sexual impulse. Of course, this will never

be done, as sexual desire is the very pith and fibre of our nature. We are the restless marionettes of lust that ceaselessly tortures the race the same as government, ecclesiasticism, *et cetera*. Lust is the source of cruelty and therefore tyranny, and so long as man is moved by the charms of woman he will wish also to stand on the neck of his fellow man. Sexual passion is the very essence of man's imperialistic tendencies; and until the multitude learns the lesson of asceticism slavery and murder will rule the world. The most refined passionate regard for woman is but a sublimation of the coarsest, and marriage is not very far removed from rape. The goal of our endeavor therefore should be the abolition of marriage, and after that should come the suppression of all sexual desire.

I myself am not going to do anything to bring such desirable conditions about for the reason that it is not worth while to sow seed in the desert. Existence is here and here to remain. The sexual impulse like gravity will never do away with itself. Nature produces conscious ratiocinative man, and then reveals her masterpiece to him as an utterly worthless, suffering incarnation of misery. An intelligent Cosmos would gather up its dollrags and throw them away, but it will not as it is nothing more than a blind and indestructible congeries of forces, where

Upon a dim, stupendous throne,
Mist-enshrouded, reigns alone
The monarch Death. From out the West
Deepening shadows still invest
His dominions of silence, of peace and of rest—
Within huge darknesses where flow
Unrippled streams that stretch afar,
Through vastnesses where never blow
Revivifying winds. No star
Gleams in upon the gloom, but flares
The sombre light of Ruin's countless years. (Original).

The truth standing out like the lighthouse o'er the sea of storm is that man is born to hope, to suffer and to die. It is even as I myself once wrote:

There is a sadness that pervades our thought,
A boundless and impenetrable gloom,—
Sublime despair that ruined Hope hath wrought
In its vain efforts to o'erreach the tomb.
Nor can the charnel soul within the womb
Of fruitless Time escape its agony,
Arising from the universal doom.
Unless it learn to love its misery
And cherish that which writhes the heart all-bitterly.

Pain ever visits men in countless ways,
And starless blinds upon the heights of woe,
Prometheus-like, the human soul. The days
And nights, an endless stream, forever flow
From misery to misery, and blow
The scorching winds along a desert waste
That blights possession in the moment that we taste.

It is only when we turn from the sorrow and vanity of all human existence to the contemplation of the beauty of the unconscious world that life becomes at all tolerable through our partial forgetfulness of it, an idea to which I strive to give expression in the following original lines:

The mountains have a glory of their own,
The seas a grandeur and the stars a true
Sublimity. There's beauty in the stone
By Genius touched—in sounds our yearnings woo
To their divinest phrensy, which like dew
Upon the bosom of the sleeping rose,
Bring peace unto the tempest and renew
The soul, all-wearied, as it ebbs and flows
Like waters 'neath the storm that shifts it as it blows.

There's beauty in the gleam of placid lakes,
A loveliness unaffailing in the maze
Of flowery woodlands, and the tangled brakes,
Where man is not, the scenes beyond all praise.
The dying sun that wraps him in a blaze
Of glory—giant Viking of the sea—
Is grander far beyond the mightiest days
Of Greece and Rome, whose titan empery
Within the dust e'en claims the homage of the free.

San Antonio, Tex.

JAS. ARMSTRONG, JR.

For men in earnest have no time to waste in patching fig leaves for the naked truth.—Lowell.



MOSES HARMAN, EDITOR AND PUBLISHER.

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LUCIFER: ITS MEANING AND PURPOSE.

LUCIFER—The planet Venus; so called from its brightness.—Webster's Dictionary.

LUCIFEROUS—Giving light; affording light or the means of discovery.—Same.

LUCIFIC—Producing light.—Same.

LUCIFORM—Having the form of light.—Same.

The name *Lucifer* means Light-Bringing or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

Third Series, Vol. VII., No. 27.

Liberty Group will give their third social and dance Christmas eve in Stange's hall, 235 So. Western avenue.

The Chicago Society of Anthropology meets every Sunday at 3:30 p. m., 17th floor Masonic Temple. Public invited.

The Social Science League holds public meetings every Sunday evening at eight, in Room 913, Masonic Temple, Chicago. Lectures and discussions free.

The West Side Liberty Club will give a concert and dance Dec. 17, at Ruch's hall, 222 W. 12th street, for the purpose of maintaining a reading room. By order of committee.

The Single Tax Banquet at Kinsley's Restaurant, Nov. 30, was a great success, in every respect. Prominent among the speakers on this occasion was our old-time friend and subscriber, J. Warner Mills of Denver—subject, the True Cause of the Troubles Between the "Miners' Federation" and the "Citizens' Alliance" So-called.

RENEWALS AND SUBSCRIPTIONS.

Many of our subscribers and helpers do not need to be reminded that *LUCIFER*'s continued existence depends mainly on prompt renewals and on new names to the list, but lest any should forget, this paragraph is here inserted. It is *expensive* and *troublesome* to send out statements to such as fall into arrears, and therefore we ask all our subscribers, whether regular or "trial," to note the number written or printed on the wrapper of their paper, and if not convenient to pay now they will confer a favor by notifying us by postal whether they wish to have the paper continued to their address. It is very desirable that we begin the new year with a clean balance sheet, and, as just intimated, our hope of making such clean balance depends mainly upon our subscribers and patrons.

According to my belief, the supreme thing for every man to do is to be absolutely true to himself. All consequences, whether rewards or punishments, whether honor and power or disgrace and poverty, are as dreams undreamt. I have made my choice. I have taken my stand. Where my brain and heart go, there I will publicly and openly walk. Doing this, is my highest conception of duty. Being allowed to do this, is liberty.—Ingersoll.

WHAT OF THE FUTURE?

The near approach of the winter solstice, marking the close of the solar year, makes it timely and proper to ask,

"What of the night, Watchman?"

What can be done during winter—night of the year in the northern hemisphere of the earth's surface, to make *LUCIFER*, our Son of the Morning, to shine more brightly than ever before, and prevent all possibility of an *occultation* or eclipse, such as occurred in March and April of the current year.

First, perhaps, I should ask,

What of the changes that have been proposed and discussed quite extensively during the past seven or eight months?

Speaking for myself alone; speaking as an individual worker and not as the autocrat of *LUCIFER*, I wish to say that, having taken plenty of time to consider the pros and cons in regard to the proposed changes,

First, in name of paper;

Second, in frequency of issue;

Third, in shape or form of issue, and fourth, in price per year—after giving, as far as possible, an impartial and unprejudiced hearing to all the arguments advanced for and against change in any or all the particulars named, I have formed a definite and decided opinion as to what would best promote the health, efficiency and longevity of the paper I have made my life work for nearly twenty-five years.

What that opinion is I prefer not to say in this issue, and for two or three reasons:

First, I wish to give all a chance to revise or change their vote, if they wish to do so.

Second, I wish to give those who have put off sending in their vote a little more time to make up their minds. Only today I received from California an elaborate argument from a physician and author, in favor of a change in name.

Third and chiefly, perhaps, I wish, while we are talking of changes, to have a consensus of opinion in regard to the suggestion made by many of *LUCIFER*'s earnest workers, notably by Bro. Wastall of London, South Africa, in last *LUCIFER*, in favor of still greater concentration upon one line of reform, namely, that of Sex Ethics. As it is very probable that many readers have not seen this letter from Bro. Wastall, or have lost or given away the paper containing it, I herewith reproduce the part that urges greater concentration of effort. After highly commending the work of *LUCIFER*'s editors and saying, "I feel I want to shake you both by the two hands," he proceeds thus:

"All the same, I am nevertheless convinced your capabilities and power for good in the world might be utilized to still better advantage. However, it is one thing to criticize, and quite another to be able to do even a quarter as well oneself what one points to as defective in another's work. Since you invite outside opinion, however, I would suggest that *LUCIFER* be made more of a World Paper, by only treating the one subject of Sex Reform, which the whole human race is at least curious about, if not interested in. Let 'Liberty' and the 'Demonstrator' continue the excellent work they are engaged in, namely that of all-round Anarchism, Individualistic Ethics, and Economics, for which but relatively few can ever be ripe enough to give ear. You will thus, it seems to me, better help the cause and at the same time advance true Anarchism—not labeled such, perhaps—under cover of Sex Reform. I find *LUCIFER* as it now stands a veritable red rag to the bull, and so fail to make converts with it. Now this is poor policy from any point of view whatever. First things first! and one thing at a time, is safer procedure.

"Get an individual first soundly saved on the great question of Sex, and I maintain he or she will be then the better prepared for a dispassionate consideration of other less basic reforms. Your journal run on such lines would hold an absolutely unique position in the world. Here in this Sub-Continent the people, to a larger extent than you suspect, perhaps, would support

such a journal; so too in Australasia and all the English colonies, to say nothing of the great centers of Europe—for which it should later on perhaps be printed in Esperanto. Then would your treasury become as plenteous as it is now constantly depleted.

"Think of the useful work, too, that might be done merely by establishing a means of communication between women who want to marry and women who are too much or unhappily married and thus giving both the opportunity of talking their cases over together. When we consider that fully fifty per cent of the women, who constitute the clientele of palmists and fortune tellers, are wrongly isolated or unhappily married, it will at once be seen what useful work could be done on these lines alone.

"A. WASTALL, Ex-Editor
"Natural Food," London."

That the question of methods of work is a vital one to success will be readily conceded, and that upon no point is it more necessary to have substantial agreement than upon the question of concentration, on the one hand, or of diversity on the other, will also be conceded. For this reason I now ask brief replies to, or comments upon the suggestions of Brother Wastall.

Once more, in regard to the first four questions named in this article, I would suggest that if changes are to be made in any of these particulars, the nearer these changes can be made to, or after, the beginning of the new year the better. M. H.

THE LAST OF THE JOHN TURNER CASE.

To the Editor of The Truth Seeker:

As treasurer of the Free Speech League and the Turner Fund Committee, I am now able to report that all matters relating to the John Turner case are at last settled, and in accord with the action of the last meeting of the committee I now offer a report of what use was made of the Fund collected.

The contributions were acknowledged, as they came in, in various liberal papers that aided in encouraging them, and it would be asking too much of your space to print them in detail again. So, also, of the numerous items of disbursement; but the following summary gives a sufficient idea of the cost of defense, as audited by the committee:

For John Turner and family.....	\$425.50
For halls and meetings.....	180.00
For secretary's postage, etc.....	174.54
For collector's expenses.....	185.90
For printing.....	355.60
For attorneys' fees and court charges.....	1,614.31

\$2,965.85

The total of expense account also represents the total income, and for this expenditure, together with much personal effort, we report as results: some publicity, considerable opposition aroused to such restrictive immigration laws, and the adverse Supreme Court decision which practically says of the law that excludes John Turner, "that's all right."

It is generally well to know the worst, which now amounts to this, that foreigners have no rights here that Congress may choose to deny to them.

The only remaining assets of the Turner Committee are about fifty copies of the pamphlet of Darrow's brief for the Supreme Court, which contains much of use to all who have occasion to defend the rights of opinion, free speech, etc. These are now offered at 25 cents per copy (of which it takes 10 cents to mail them), and any little income thereby will be turned in to the small fund of the Free Speech League.

E. B. FOOT, JR., Treasurer.

New York, November 2, 1904.

[The above report was overlooked else it would have been given to LUCIFER's readers much sooner. First and last we have given considerable space and time to the "Turner case," regarding it as one of the most important ever brought to the attention of liberty lovers in the United States. In San Francisco last winter, and at the congress of the "National Liberty Party" (now the American Free Thought Association) in St. Louis, I did what I could to secure public protest against the un-American and reactionary methods adopted by the Federal government at Washington, in its treatment of John Turner, an Englishman, whose only crime was that, when asked for his political belief, he acknowledged himself an "Anarchist."—M. H.]

VOLTAIRINE DE CLERVE.

Voltaire de Clerve, the well-known radical poet, free thought and anarchist lecturer, is lying dangerously ill in Philadelphia, and in very straitened circumstances. Her life and works are known to a great many readers of the LUCIFER and to them we believe it unnecessary to do more than to mention this fact. To those to whom they are not, however, we would say that she has given seventeen years of her life with pen, voice and whatever way she could, to the cause of freedom and human progress. Possessed of ability, honesty and high moral courage, she never swerved from the hard and stony path which all idealists are compelled to travel. Devoting herself unceasingly to the uplifting and enlightening of the human family without hope or thought of reward, except that feeling of exhilaration that comes to the soldier of progress, it was inevitable that now in the hour of physical disability, she should find herself penniless and helpless. Her friends in Philadelphia have rallied to her assistance to the best of their ability and have placed her in a hospital where she is receiving medical attendance and the best of care. The expenses are considerable and as their means are limited, this appeal is issued in the hope that many friends till now not aware of her condition, may know it and render that assistance which is necessary and which we believe they will gladly give. Miss de Clerve is too ill to be consulted in the matter, so the appeal is issued without her knowledge. The situation is so critical, however, that we have no alternative. She would be the last to say or imply that any obligation, moral or otherwise, rests upon anyone to assist her because of her devotion to the cause of freedom. We feel, however, that most of us have done far less than she and we must rally in the hour of need round a fighter who has fought so strenuously in that cause. Contributions can be sent to either E. G. Smith, 210 E. 13th St., New York City, or to N. Notkin, 1322 S. 6th St., Philadelphia, Pa.

FRIENDS OF VOLTAIRINE DE CLERVE.

ANOTHER WOMAN'S "DECLARATION."

Three cheers for you "(Mrs.) W. M.!"

Is the *handie* a badge of servitude?

I have but one fault to find with you, and that is you did not sign your full name.

Sing it out, sister! You have nothing to be ashamed of.

Like some of the sisters I think most men have a good deal to learn. Minding their own business is the *biggest*. Even our most radical do and say some very odd things.

One said his love for his sweetheart gave him the right to go into her presence any time he wished.

But! And his love for her might give him the right to knock her down any time he wished.

Another said, "Oh, I don't care if my wife associates sexually with other men, but I don't want to know it." The same man would not take a lady out, although she asked him to do so, because another man was living in the same house with her and was her lover. Another man's property, you see!

It is these would-be free people that hurt the cause of freedom.

Elsie Cole Wilcox makes me smile when she says she is afraid "to speak out in meeting." She says "Liberty is the one thing needful." Yes, dear sister, but liberty is an idea that has no place in the mind of the average Socialist. All the "prosperity" in the world will never root out of the minds of governmentalists the idea of ownership of the body. I know a good many Socialists but none that are free, or even who know the meaning of that word.

The only demand that any woman can make, or has the right to make, is freedom for herself. This she takes, if she wants it; if not she remains a slave—a slave to public opinion, religion, authority, or man-made laws of any kind or of all kinds.

Freedom cannot be given; you must take it. The laws that now hold women in a grasp of iron will never recede. The mind must break them.

As for myself I take freedom. If I wish a sex mate I ask him—no other. He has the right to comply or refuse.

I make no love contracts. That I love a man to-day is no sign I will love him forever, or even to-morrow.

In this I believe I am right, and say as much at any time or place, and am not afraid to sign my name.

LYDIA R. TOWN.

705 Utah street, San Francisco, Cal.

BOOKS RECEIVED.

"Desire" is the title of "a collection of passionate prose-poems" by Charlotte Eaton, recently published by the G. W. Dillingham Co. Ella Wheeler Wilcox calls the work as that of "the feminine re-incarnation of Walt Whitman." Certainly there is a similarity both in the form of the poems and the subject matter, which consists of the glorification of the body and of love. "The Voluptuary," a picture of one who does not properly respect love and himself and others, may be taken as a specimen of Mrs. Eaton's style.

"I looked in the face of the Voluptuary,
The coarse red flesh, huge jaw, bleary eyes, the edge of the eyelids swollen.

The great body bent towards me, desiring me, the hands soft, the palm lines broken,
And I talked with him on equal terms, on the themes that most appealed to him.

And I saw that he had no conception of happiness beyond the gratifying of the senses.

And that nothing was sacred in his eyes, because all things appeared to him through this medium.

And that when no longer engrossed by the questions relating to the brute nature,

His eyes wandered, his fingers drummed upon the table, he was distraught, ill at ease.

And I saw that all the beauty of the world had no actual existence for him.

That love, chivalry, devotion to an ideal, were as sounding of brass in his ears.

Mere trifles to be discounted as having no weight in the life of each day.

And I saw that the arts, the delights of literature or of meditation, the philosopher's joy, or that of the scientist, who lives in the thought of generations to come,

Had not entered into the dull fiber of him, even as a suspicion; and my heart yearned in pity over the great creature before me, as the

Heart of a mother might at a monster birth—
For I saw that the brain was still in the elementary state, though he numbered the years of full manhood.

And that the body so perfect in growth, vigor, and proportion, was as the strength of the ox, unchastened by the needs of an awakened intelligence."

When Mrs. Eaton speaks of the "gratifying of the senses" she uses the term erroneously, for she certainly means that the Voluptuary gratifies one sense to the extent that he is unable to appreciate the enjoyment which may be obtained through other senses.

The price of the volume, bound in cloth with gold lettering, is \$1.

"The Cripple Creek Strike," 1903-1904, is a story of the strike and the causes leading up to it, by one who should be very well qualified to write it. Emma F. Langdon, the author, issued the Victor Daily Record, the organ of the miners, in defiance of the seventy-five militiamen who attempted to prevent its appearance by raiding the office at night and taking the workers, including Mrs. Langdon's husband, to the "bull-pen." Mrs. Langdon took her place at the linotype machine and set the type and the paper appeared the next day. For her defense of liberty of speech and of the press, representative citizens and city and county officials of Teller County gave her a gold medal, and the Western Federation of Miners made her an honorary member of their organization.

The book contains 250 pages of matter, from which it is difficult to make brief selections, as the entire work is important. The cause of the struggle is given in a statement of President Moyer of the Western Federation, from which the following sentences are taken: "The facts are that the legislature of 1899 passed an eight hour bill; the Supreme court declared it class legislation and unconstitutional. Notwithstanding this, the representatives of organized labor went before the men who were working twelve hours in the smelters and urged them to wait and a future legislature would do something for them. The eight-hour constitutional amendment was carried by 40,000 majority, 79,000 votes being cast for the amendment. The Fourteenth Colorado Legislature went into session pledged to the enactment of an eight-hour day. The representatives of the mill and smelting trusts went into session with them. The result was no law was passed. Upon this legislature I place the responsibility of the present trouble. Had this legislature performed its duty there would now be no strike in the Cripple Creek district."

Failing to secure the constitutional amendment, the men struck for the eight hour day. All the officials who did not

favor the mine owners were forced from their positions by the militia and the so-called "Citizens Alliance."

The book contains 50 illustrations, including portrait of the author. It is well bound in green cloth, with gold lettering. Mrs. Langdon compiled the book, set the type, read the proofs, made the pictures from which many of the illustrations are made, folded the books, and at the same time attended to her house work and did sufficient work at her trade to pay the greater part of the expense of halftones and press work. Such industry and enthusiasm are certainly worthy of encouragement, and I hope many of our readers will purchase the book. The price is \$1, with ten cents for postage, and it may be obtained of Mrs. Emma Langdon, Box 1408, Denver, Colo. L. H.

QUESTIONS FOR THE FREE WOMAN.

I have read the "Declaration of Independence" by Mrs. W. M. I believe every woman should be as free as she wants to be. I hope Mrs. W. M. read Mr. J. M. Crane's letter on the five kinds of "barnacles"—men who prey on feminine nature, or no doubt she understands men in general. I have been surprised to hear men, pillars of churches, on leaving the women folks after a dinner, begin to boast about their affairs with women; tell how grateful "old maids" are for attentions. The better sort of mechanics and others will talk after this fashion: "That was a fine girl you had at the dance." "Yet bet; and I can do thus and so whenever I like, too."

Now, the most radical women never speak so of men. While I admit all the rights to freedom that women want, I fear I never could love a woman of whom men could thus speak. I question whether it is worth while for women to place themselves in such a position, it being doubtful whether they can judge of a man that will do so or not. Under present conditions therefore, I think women should be slow to invite the "slurs and sneers" unless a vital interest is at stake. Women must hold the respect of their mates if they want love, and as men are now educated they do not love very long, and seldom respect, an unconventional woman. There are good men now, but I have spoken of the rule. If Mrs. W. M. gained the love of one of the few, and if freedom would lead to conditions that would give him pain, would she give up the freedom for a desirable union? I ask to get the position of women in general on this point. Jealousy is still painful to even good men. NEMO.

OTTAWA, KANSAS.

Dear Friends of Lucifer and Liberty:

Again I greet you. Time flies, and ideas change, and progress moves onward always. Entering the new year, or rather closing the old year, we have materialized my childish, girlish and womanly dreams.

When a little girl at my mother's knee reading of Jesus and his remarkable cures by the drugless system I longed to be like him and ever dreamed of curing the sick. As I grew older I constantly kept building air castles of large commodious rooms, well aired, well lighted and exposed to the sun's rays.

Friends, my dream has materialized. New Year's day Dr. J. E. Roberts of Kansas City, Mo., will deliver a lecture, here in our dream house, and open up the hall. We are now occupying the building though not finished—22 rooms with bath house with four tubs, steam heated, gas lighted.

My main work is on nerves. I give the "Rest Cure." Charges within the reach of all. There is no need of anyone suffering with Nervous Prostration who can come here and be cured. I make specialties of Rheumatism, nervous trouble, stomach and bowels. I treat successfully female troubles. I cure appendicitis, rupture and other troubles too numerous to mention. Write me. ETTA SEMPLE.

Natural Cure Sanitarium, Ottawa, Kansas.

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Government is a misapprehension; all control should be within the individual, not without.—Dr. J. H. Tilden.

VARIOUS VOICES.

We are always glad to receive calls from friends visiting the city. Take the Lake street elevated, stop at Ashland avenue, walk one block east, then one block north. Or take Fulton street electric car west and stop at St. John's place, alighting in front of our house. The Lake street electric and Paulina street cars also pass within a block of our residence.

Lena Selde, Twisp, Wash.—I enclose \$3.25 for Tokology by Alice B. Stockham, and for renewal of my subscription to LUCIFER. When I read of women murdering helpless innocent little babies to hide disgrace I wonder how much longer we are to live under the false ideal that motherhood is a disgrace and taking human life an honor, and I wish for more papers like LUCIFER.

H. M. Addison, Adelaide, S. Australia: "I agree with Pope: For forms of government, let fools contest; whatever is best administered is best. Our Commonwealth, and also our (S. A.) State government is being carried on by a bare majority of two in the Commonwealth and of one in the State. The moderate Socialistic party seems to be the coming power. We shall get no progress from the conservative capitalists. We are coddled almost to death by grandmotherly legislation. All our doings must be regulated by act of Parliament. It would be a good thing if they would leave us alone and not create any new sins—or laws, but codify and consolidate what good laws we have and repeal the bad. We have had eight consecutive bad seasons for pastoral and agricultural purposes, which have left us would do better were they to give this question earnest study. In a rather poor condition, and all these ills are attributable to socialistic legislation—so the capitalist says. As regards sexual matters South Australia is the most barbarous and prudish of all the States. The marriage law is a disgrace to civilization, being worse than the law of England. If you like to send me some 'clips' and say fifty LUCIFERS I will see that they are distributed. But your papers would be looked upon as emissaries of the Devil by 99 out of every 100 of our people. You are a few centuries ahead of your time."

J. Al Wilson, A. P. A. W. 1020, Pittsburg, Pa., Carnegie Bldg.: "In looking over my file of LUCIFER from 1914 and 1915, which fact is due to my enthusiasm in the spreading of the 'light.' Kindly send me these numbers and the ten semi-weekly of numbers prior to 1913 as per previous arrangement. The word 'light' recalls, to memory that cities are reforming 'red-light' districts by turning on electric white light, but might not the woman part be prevented by sex-freedom of both sexes? by liberty of action cutting out 'butting-in' of third parties? doing away with unwritten laws of custom? The church—responsible generally for human slavery, 'kicks' on divorce and socialism on plea of the breaking up of the family, seemingly with the desire to give the unhappy world all the 'hell' possible, so it will the more long for the heaven held out in the great unknown hereafter. In Allegheny county in September sixteen suicides and six murders; 200 in jail and morgue and hospitals overpopulated; city governments of Pittsburg and Allegheny corrupt with 'graft' and other evidence of capitalism—all amid hundreds of church spires, high-pay preachers that would be horrified if facts forcibly stated by you, were called to attention, blind to results of narrow-minded selfishness in relations of men and women. . . . Our Lisbon Brother of Ohio—I 'entered' this world of 'hard-knocks' in same county—the newspapers state has transferred 'spirit-fruit' to the Socialist town of Harrison-Debs. Suggest, LUCIFER and 'Spirit-Fruit' form a 'fruit'—the Fulton and Lake combine. Let Harman and Bellhart be our uncrowned Kings—Lillian the Queen and 'Underground' disciples of free people willing to fight for courage of convictions, in all cases, just as the brave abolitionists did for the black slave. . . . Bernarr Macfadden, the physical culture reformer, says that weakness is a crime. Yet the existing (for all time in past) mode of work and living creates weak men and women and when weak to the incurable point, over the 45 year dead-line, suicide the only release, for the Gompers-Mitchell union declares against pensions for veterans of civil life and that it will never do at all for the people to own the earth but continue to labor for Carnegie, Edward, William, and Czar (who prays before murder) and keep up the work of talking simple life and acting in practice the strenuous one of strong against the weak. . . . Will remit \$50 coming pay-day and \$25 monthly thereafter. . . . Brother Moses: first opportunity visit village East Aurora to meet Hubbard. Imagine a man of democracy—long hair, bare headed, blue flannel shirt, 50 muslin suspenders, blue jean pants. Get copy Hubbard's latest book, written as only he can write—"The Man of Sorrows."

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LUCIFER.



THE LIGHT-BEARER.

ENTERED AT THE CHICAGO POSTOFFICE AS SECOND-CLASS MAIL MATTER.

PRICE FIVE CENTS. CHICAGO, ILL., DEC. 22, E. M. 304. (C. E. 1904.)

WHOLE NO. 1029

CO-OPERATION, NEW THOUGHT, SPIRITUALISM.

I still enjoy *LUCIFER*, and give enjoyment to many others by distributing (to receptive, open minded people) the Light Bearer. The paper improves continually whether Moses or Lilian stands at the helm. Surely I am not the only one who realizes a constant sense of gratitude that despite all the discouragements of the past, the little messenger calmly and bravely goes on its way rejoicing.

Since my coming to San Diego two years ago I have written to *LUCIFER* but seldom, because always where I enter there is immediately "something doing." Sometimes it "suits the company," sometimes not—that seems to make little difference. Like the brook I "go on forever." Just because there is a message: First to woman—to "Come forth." Second to humanity, "All Life is One." Third to competition, "Make way—stand aside—for co-operation." The rapid advance in these lines within the past five years amid the pains of social travail should make every one glad to have given even a little push to the trend of events toward freedom and toward the knowledge that all the resources of nature are ours, and can belong to no one person or set of persons, though he or they exhibit deeds, conveyances or titles of ownership mountains high; they all emanate from authorities as irresponsible as themselves.

We have here a branch of the Rochdale Co-operative Association about a year old, not so large as others in the state but beginning to do a fair business. The Co-operative Exchange met with a serious delay last summer when each of the sub-managers and the manager also fell ill or, from sickness in family, were obliged to close the four depositories in the city. My own health is so much improved that the "vibrations" again begin to take hold among various people and in several directions, reaching only after the good and useful things that for want of the know how and a "market," positively go to waste. Men have lost fortunes raising oranges and lemons to rot on the ground. Other fruits have suffered and gone to waste for like cause. Every one was depending on railroads, dollars and corporations, instead of working for each other. While admitting the wisdom which says "To thine own self be true," they are trying, yes—struggling to be true to every imaginary requirement outside of their own individuality.

San Diego is called a great Spiritual center. Indeed all along the Pacific coast conditions seem to be favorable to the "New Thought" in its many forms.

Harry Gaze has been here teaching "How to Live Forever"—an excellent and manifestly true teaching, but "strenuous" for those of us who have not spunk enough to keep hold of the "life line" every day and hour in living as we should. Many will die the old fashioned death all at once and find it necessary to come back to re-incarnate, that is, to hunt a new body; too lazy, or indifferent to keep the present one in repair constantly—making it better, a "fitting temple for the Holy Spirit." Too bad! A few may survive, even the "one hundred and forty-four thousand"—a loving, goodly "company."

Benjamin Fay Mills has been here too, refreshing our weary spirits with his beautiful interpretations of the "Sermon on the Mount," assuring us that we are all divine—not poor worms of the dust awaiting the wrath of an avenging God.

Mr. Mills drew immense crowds of hungry souls as he has stood in the east (I hope you heard him, my dear *LUCIFER*

friends) and recently he has, with Mrs. Mills, visited San Diego again with the same success.

Mrs. May Stevenson of Stockholm, has been giving lectures on Hindoo Breath Culture accompanying them with practical lessons in the physical movements accompanying the theory, which seems a great help. Both men and women attended in large numbers though of course the women outnumber the men, being more anxious to learn how to live aright.

Mr. and Mrs. Reginald Cobbett of London, Eng., are here giving lessons in Truth and Healing, and are making a favorable impression.

Beside those mentioned there is Miss Francis A. Rand of Denver, and several others, giving lessons in the knowledge of discarding the errors (diseases) of the body and mind and uplifting humanity toward health and happiness.

You will not be surprised to hear that all these people believe in *Lucifer* or, if they have not seen the paper before (most have) in its teachings. They are also found to be Socialists in principle even confessing, laughingly, to dreadful anarchy, that mild philosophic anarchy that leads to the true liberty, with the principle "No government of man by man." All reforms or, rather, all forms of moral and spiritual growth, are near akin,—all come, by howsoever devious ways, out into the broad sea of toleration and universal brotherly love. But, as the old play has it "They who say and not do are not worthy of good company," and thus, for lack of courage, many remain in other "company."

LUCIFER readers in San Diego were much disappointed that you did not extend your trip down the coast a little further when in Los Angeles, but we hope you will come here yet and "line up" with the others who bring us life messages.

Among them must be mentioned the Resident Theosophists led by Katherine Tingley, in their beautiful home in Loma Land across the bay west of San Diego. Every Sunday night free entertainments are given in their beautiful "Isis Theater," in this city by the students of Point Loma. These include classical music, noble essays, fine floral decorations (with a favor for each seat) beside a wonderful demonstration of children taught perfect self-possession, distinct enunciation, vocal expression in music and in essays, far beyond those of their years who suffer the careless, crowded methods of our public schools.

The "Raga Yoga" school established in the city is largely patronized by liberal progressive people who see the superiority of their natural methods and, who decline to comply with the compulsory vaccination of the public school law. To my Colorado friends I beg to say we hope to see them at our next Colorado quarterly reunion in San Diego, February 22nd, 1905.

Our recent meeting at Mission Cliff Pavilion was attended by about eighty people nearly all of whom had lived in Colorado—a few crossed the plains to Denver in 1860, their secretary, myself, among the number. A merry Christmas to *LUCIFER* and all her readers and friends.

ALBINA L. WASHBURN.

1309 2nd street, San Diego, Cal., Dec. 1st, 1904. The "Bella Vista" "King's Daughter's Boarding Club."

I am ignorant of any one quality that is amiable in a man which is not equally so in a woman: I do not except even modesty and gentleness of nature. Nor do I know one vice or folly which is not equally detestable in both.—Swift.

ON LLOYD, PREVENTION AND MOTHERHOOD.

The difficulty of distance makes me rather late in dealing with my good friend J. William Lloyd's remarkable "reply" to my test question on the preventive question. Mr. Lloyd starts off by indicating that he is going to defend the sterilizers against my onslaughts. Very well, then, how does he do it? He divides them into five classes: Class 1, selfish and sensuous. Class 2, poor, timid, and pessimistic. Class 3, slave to brutal husbands. Class 4, diseased and unfit. Class 5, those who feel that their lives might more usefully be devoted to some other service than motherhood.

Save us from our friends! What would the sterilizers have said if I had ventured to say that four classes out of five among their ranks were the poorest specimens of humanity? What a howl would have been raised! Yet here is their own advocate calmly classing them up as selfish, sensuous, timid, slavish, and diseased, and the sterilizers, without perceiving the sarcasm of it, feel perfectly happy in the notion that their advocate is chawing me up! Poor, deluded sterilizers! There is nothing more terrible than a candid friend.

But Mr. Lloyd goes further—and fares worse. I could do no better than quote, "There are millions of girls * * * who reasonably shrink from even the pain of ordinary child-birth. If these knew that they could have children practically without pain or peril, without bondage to any man, with personal control of time and frequency, with the certainty of a comfortable home personally controlled, of all necessary attendance, of the children being provided for, educated, started fair in life, of having all this under conditions of honor, emolument and security, we should soon see how many girls would shrink from motherhood."

What a cowardly ideal of life is the sterilizer's! Every difficulty or shadow of difficulty must "with certainty" be removed from the path—otherwise they "reasonably" shrink! How could such mothers hope to produce any but the poorest-spirited offspring? And this is the Anglo-Saxon race, that once grew the stronger in proportion to the difficulties encountered!

If Lloyd is right in his description, by all means let the wretched creatures sterilize. But is he right? Is it possible that a large mass of women has anywhere sunk so hopelessly low? I think not. I think infinitely better of the race than does the gifted author of "Dawn-Thought." That is where we differ, he and I. Now, let the above be quite understood. I am as keen as any one for improved conditions—that's one thing. But whatever the conditions may be, I must to my inmost soul abhor this whining talk about "reasonably shrinking." Neither Lloyd nor Harman nor myself nor anyone else has ever done anything by "reasonably shrinking." I hold and have always taught that the greatest crime of all is cowardice in the face of life; and when Lloyd realizes this (as he is great enough to do) he will be mortally sorry he ever invented these weak good-natured enervating phrases about "reasonably shrinking."

WILLIAM PEATT.

London, England.

SEX AUTOCRACY.

I am still at a loss to understand Mrs. Champney. Words are used more or less, as to their meaning, in accord with the subject in hand. That sex autocracy has existed and does exist in our marriage code, giving man legal power over his wife's sex is quite evident, but Mrs. C. certainly has too much sense to even suppose that woman can exercise such autocracy over man, and "equal autocracies" are not impossible in the sense that I used the phrase—equal rulers of their own persons.

"Man's attempt at sexual autocracy." (It has been more than an "attempt.") "This cannot be accomplished by the autocracy of woman unless two wrongs make a right."

If it were possible for woman to become a sex autocrat there might be some sense in the above, but those who stop to think or who know anything of man's nature, know that he cannot be forced into such a relation with a woman for whom he has no desire; therefore, nature has made it impossible for woman to become a sex autocrat.

"The power to consent or refuse is mere self ownership." Yes, and for woman the greatest thing possible, so far as her sex is concerned. It is the one great demand that thinking wo-

men are making, and I have never known of their asking for more.

True, when we find men who write on this subject continually urging upon us our responsibility in selecting the father of our own children some of us feel that that is woman's business, not man's; that it is his business to see that he makes himself fit for fatherhood. If man wishes to urge responsibility upon any one, let it be his own sex. When we object to what seems an intermeddling with our business, an implication that we do not know enough to choose for ourselves, I am more than surprised to find a woman jumping to the conclusion that we repudiate man—think we can do without him.

But so far as responsibility is concerned I do repudiate the idea of our coming to this life simply to perpetuate the race. Our responsibility is to ourselves, and if we make the most of ourselves possible, nature will see to it that like produces like.

LOUIS WATSON.

MARRIAGE AND DIVORCE.

Bishop Seymour's verbiage in a recent Sunday Examiner, thanking Hearst for his "symposium on Marriage and Divorce," is as amusing as it is illogical, and as sad as it is hypocritical. In the first place the Bishop's friend Willie did not take out a license for his lover, until he conceived the idea of boasting and boasting himself as fit for President—Mrs. Grundy controls lots of votes.

The Right! Reverend! Lord! Bishop! Seymour says: "Our Blessed Lord's fiat, the Supreme Lawgiver, is entirely ignored," referring to divorce and the Church God, so the Bishop, and the very arch-Bishops tell us, is Almighty, and he—He—cannot stop that which the Bishops are attempting to stop, so, of course they consider themselves more mighty than the Almighty, and intend trying to make those who detest each other live together, and prevent those who love each other from coming together—dampfoolishness—Jesus was born without a license, at least so the parsons say, and of course they know. In the name of LOVE, the greatest power in the universe, what right has a parson, through the state, to poke his nose and tongue into any love making of others?—If any more laws are necessary as to marriage and divorce it is, to stop parsons' fees for the one, and lawyers' fees for the other—keep close to nature and be happy, break natural law and pay the penalty, there is no dodging that, like the churches do their taxes—let the other fellows pay them, is the Christian maxim. The Bishop says: "The minister of the Gospel, I maintain, ought to be a protector of child-life in its innocence and purity"—the ought here unfortunately stands for ought, for sad to say, the last census shows 1,750,178 children employed by exploiters of Labor, and this is because the church upholds the sale of land, and USURY, and considers the command "In the sweat of thy face shalt thou eat bread" as perfectly preposterous for parsons, and so, others follow their wicked example—they tell their sheep that "God is Love," and the way of salvation is so plain that "a wayfarer man though a fool cannot err therein." Love cannot be taught, and a special deceptive theological training is unnecessary to guide, even a fool, for what then do parsons receive their pay? The arch Bishop of Cant, who attended the convention, from England, has \$75,000 a year, and two palaces—oh! the poor carpenter and fisherman!

Science proves, but asserts nothing.

Theology asserts, but proves nothing.

KINGHORN JONES.

717 Mills building, San Francisco.

Subscribers who receive more than one copy of Lucifer, when not ordered, will please use the extra copy or copies to induce their friends to subscribe, if only for a trial trip of three months for 25 cents. Stamps received in payment. As the paper weighs less than one ounce a copy can sent to a friend in a common 2 cent letter, with an ordinary sized sheet of note paper.

WANTED—A copy of Helmsen's Rights of Women and The Sexual Relations—bound or paper cover. Also a copy of James G. Clarke's poems—a copy containing his famous poem, "Swing Inward, Ye Gates of the Future." A fair price in cash or literature will be paid for one or both these books. Address this office.

THE MARY TODD EPISODE.

Editor *Lucifer*: The following correspondence between the Editor of the "Home Page" of the Chicago American and myself, may possibly interest your readers. Yours for truth and progress.

LOUIS J. LIVINGSTON.

"Editor: Home Page: As a student of Sexology, the most striking thing to me about the Mary Todd episode and its discussion is the gross and lamentable ignorance regarding a fundamental and vital question of life that underlies, not only all human love, but the greater part of all the misery and the happiness in the world today. And that is the sex question. And in all the discussion the greatest ignorance is displayed by the two persons (besides the lovely and ingenious heroine) most concerned—the ignorant and foolish mother and the pedantic and soulless female who tries to show the young loves how to shoot.

"To quote Dr. Havelock Ellis, the eminent English sexologist: 'I regard sex as the central problem of life. The question of sex—with the racial questions that rest on it—stands before the coming generation as the chief problem for solution. Sex lies at the root of life, and we can never learn to reverence life until we know how to understand sex.'

"Again quoting a Viavi lecturer: 'Sex is a foundation fact, and there will never be a thoroughly healthy individual in social life until sex is talked, taught and written of, without fear and without reproach.'

"Ignorance of this mighty question—the central sun of existence—is the breeder of the five monsters of our civilization—Disease, Insanity, Prostitution, Intemperance and Crime. I think a page of your paper devoted to the science of sexology would help greatly to dispel this appalling ignorance and would be greatly appreciated by people who think. It would be a God-send to humanity if men of immense wealth and philanthropic instincts like Andrew Carnegie, would endow chairs of sexology in the leading colleges and universities of the world."

To those of your readers who are interested in this greatest and most absorbing of all life's questions I would recommend such publications as "The New Hedonism," by Grant Allen; "The Vindication of Sex," by Helen Williams Post; "The Majesty of Sex," by Nancy McKay Gordon; "Love's Coming of Age," by Edward Carpenter; "What the Young Need to Know," by Edwin C. Walker; "How to Live Forever," by Harry Gaze; "The Lovers' World," by Dr. Alice R. Stockham; and the bi-monthly called *LUCIFER* ("The Light-Bearer"), published in your city.

"The sweet and beautiful pleadings of this lovely child of nature (Mary Todd) are nothing more nor less than indications of that great law that attracts or holds together, not only individual beings, but every atom in the entire universe.

"The letter from a mother of Battle Creek, Mich., in your issue of the 21st, is one of the best that has been published, because the mother who wrote it evidently knows the fundamental truths of sex.

"LOUIS J. LIVINGSTON.

"Author of 'A Sexual Creed.'

"Champaign, Ill., Nov. 22, '04."

(To this letter the following answer was sent.)

"Hearst's Chicago American, 214-216 Madison street, Chicago, Ill., November 23, 1904.

"Dear Sir: Thank you very much for submitting the enclosed, but we do not believe that it is exactly matter for a newspaper. Your contention is no doubt very true, and your object is praiseworthy, but this is a subject better suited to a magazine of social topics than a daily paper, we believe.

"Respectfully yours, Chicago American."

OUR EXCHANGES.

The temptation is always very great to quote at length from our exchanges, but space forbids. Prominent among the magazines that thus tempt, is "Physical Culture," (N. Y.) edited and published by Bernarr McFadden, who seems to lead the other editors at the present time in writing, speaking and working for reform in habits of eating, of clothing and of physical exercise. From the November number, "Timely Talks on Current Topics," the following paragraph in regard to "The Apple" so fully coincides with my own experience and observation that I must make room for it:

"This efficacious fruit is not prized half as much as it should be. It has not been recognized yet as a valuable medicinal food. The apple is an excellent brain food, because it has more phosphoric acid, in an easily digestible shape than has any other fruit known. It excites the liver, promotes sound and healthy sleep, and thoroughly disinfects the mouth. Also, it agglutinates the surplus acids of the stomach, and helps the kidney secretions. It obviates all possibility of indigestion, and is one of the best preventives of diseases of the throat. Like the lemon and the orange, the apple is an invaluable antidote for the craving of those who are addicted to the alcoholic habit. Eat as many apples as possible. Eat them at night, just before going to bed. Store a barrel in your cellar and you will be the gainer in good sound sleep and in general health."

Among contributed articles in the November "Physical Culture" I note one from Mrs. Grace Edwards, on "Educating the Child Mind to Be Pure—How a Mother Should Meet the Questions of Her Child."

"Mothers," says Mrs. Edwards, "take your children to nature. Show them how universal is sex. Many insects live only to reproduce their kind and die. . . . The writer knew nothing of such subjects till the age of fifteen, while visiting a physician's family she had access to a large medical library. . . . I can cite other cases like my own. One girl of fifteen asked a young man with whom she was driving, the difference between a bull and a cow. Another of the same age was delighted at the supposed fighting of a rooster and his hens. A third young girl was about to be married. Her mother, never having taught her anything on the subject of sex was convinced that she ought to be told something before the wedding day arrived. The poor girl was shocked, declared that she would not marry, that she would never submit to such an indignity. For some weeks she refused to see her lover, but finally was reconciled and married. . . . How shall a mother teach her children—boys as well as girls—these all important things?"

Physical Culture is published monthly at one dollar per year, 29 E. 15th street, New York City.

RADICAL THOUGHT FROM A CONVENTIONAL SOURCE.

The following, entitled "The Great Leap in the Dark," is from the Saturday Evening Post:

The young man in Pennsylvania who is bringing a breach of promise suit for \$5,000 against his ex-lady-love pleads his cause eloquently, but scarcely in a manner to bring conviction. "I have spent considerable money in giving her a good time. Too many girls become engaged in order to have a good time, and after they tire of the novelty they break the engagement. She threw me over without any reason."

On this man's own testimony it is hard to agree with this last assertion. One of the things a girl likes least in a husband is an idiot, and what else can one call a man who, to save outlays in ice cream and buggy rides, would tie himself for life to a woman who does not love him? If all her worldly goods were but five thousand dollars and thirty cents, she would look like the thirty cents in refusing to pay the five thousand. The fact of the matter is that breach of promise cases, even when brought by the woman, are fast becoming a thing of the past, and with the best of reason.

Past generations, it is possible, thought of marriage as a woman's great and only vocation, and considered that a broken engagement was not only a loss in itself but a handicap for the future. In that it was supposed to brush some of the bloom from maidenly innocence—innocence being sadly confused in their philosophy with inexperience. But nowadays a girl is no longer looked at askance who remains single; and our philosophy of the heart is becoming at least tinged with sanity.

It is a difficult business, this marrying and giving in marriage. Emotionally and physiologically, the proper time to marry is still sixteen. But intellectually (and financially) it is often thirty. The ideal husband or wife is the one who combines the heart of adolescence with the wisdom of maturity. How solve the problem? *Experientia docet!* The broad jumper tries many a preliminary run before taking the surest leaps. And shall one be denied the same careful preparation for the great leap in the dark? The truly wise and wholesome human being begins falling in love at three, or thereabouts, and should be encouraged to continue until, so to speak, the vaccination takes. Of course, an engagement is a serious matter. Broken engagements will always be most serious. But they are never really tragic; and the man or woman who wins a mate with large wisdom and experience in the ways of the human heart has abundant cause to congratulate himself.



THE LIGHT-BEARER.

MOSES HARMAN, EDITOR AND PUBLISHER.

PUBLISHED FORTNIGHTLY AT 800 FULTON STREET, CHICAGO ILLINOIS.

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Hereafter *Lucifer* will not be sent to subscribers after expiration of subscription except by special request. Please compare number on your wrapper with that on number of paper, and if your subscription is about to expire notify us if you wish to continue to receive *Lucifer*.

S. H.

EASTERN REPRESENTATIVE:

E. C. WALKER, 244 WEST 142D STREET, NEW YORK CITY.

LUCIFER: ITS MEANING AND PURPOSE.

LUCIFER—The planet Venus; so called from its brightness.—Webster's Dictionary.

LUCIFEROUS—Giving light; affording light as the means of discovery.—Same.

LUCIFIC—Producing light.—Same.

LUCIFORM—Having the form of light.—Same.

The name *Lucifer* means Light-Bearer or Light-Bearing, and the paper that has adopted this name stands for Light against Darkness—for Reason against Superstition—for Science against Tradition—for Investigation and Enlightenment against Credulity and Ignorance—for Liberty against Slavery—for Justice against Privilege.

Liberty Group will give their third social and dance Christmas eve in Stangel's hall, 235 So. Western avenue.

The Chicago Society of Anthropology meets every Sunday at 7:30 p. m., 17th floor Masonic Temple. Public invited.

The Social Science League holds public meetings every Sunday evening at eight, in Room 913, Masonic Temple, Chicago. Lectures and discussions free.

THE DYING YEAR.

Before this number of *The Morning Star* reaches its readers our old mother earth will have reached and passed the point in its annual journey round the sun, known as the Winter Solstice, which term, as all our readers know, means "Sun Stand." That is, the earth reaches a point in its orbit at which the sun ceases to sink lower towards the southern horizon at midday, and seems to remain stationary so far as its southern "declination" is concerned; then, two or three days later, it begins perceptibly to return northward towards the zenith.

Of course this phenomenon is visible only in the northern hemisphere of the earth's surface. In the southern hemisphere the reverse of this takes place. There is a Solstice, a Sun Stand, but it is a mid-summer instead of a mid-winter solstice. The sun ceases to advance toward the zenith and begins slowly to decline at midday, towards the horizon, until in six months more, or on the 21st of June, it will have reached its winter solstice for the southern hemisphere, and the summer solstice for the northern hemisphere.

* * *

Those of our readers who happen to know that *LUCIFER's* editor was a teacher in public schools for more than twenty-five years of his life will perhaps pardon this recreation to pedagogics. Our attention is usually so closely riveted upon matters that concern our relation to mother earth that we forget all about our relation to the great central orb, from which heat, light and life are alike derived—our great father, the Sun.

Yes, it is well for us, as I think, that these milestones—solstices and equinoxes—exist in nature, and that our attention is thus diverted, for a time at least, from such subjects of thought as the battles of ballots and of bullets, that are fought to decide who shall be greatest among us; who shall rule and who

shall serve, on this third or fourth class planet called Earth. The contemplation of the study of "Man's place in Nature," would help, as I think, to give us juster, more rational as well as more humane views of life, as well as more exalted, more elevated and more elevating ideas in regard to the cosmos, the universe, of which we are integral parts.

Apropos to this little pedagogic talk about astronomy the writer of these lines would send to all who take interest in *LUCIFER's* welfare:

A hearty Christmas greeting, and also best wishes for a happy and prosperous New Year.

M. H.

SEX RADICALISM.

Subscriptions for the booklet, "Sex Radicalism," by Dora Forster, continue to come in, but not as rapidly as could be desired. We ought to have at least three hundred copies engaged before the work of printing and binding is begun. As before said, the price will probably be 25 cents per single copy or six copies for one dollar. Please let us hear soon, from all who would like to have one or more copies of this exceptionally fine series of essays, for home use or for distribution as presents among friends.

MONOGAMIC MARRIAGE—AN ILLUSTRATION.

BY JOHN VINTON POTTS.

My Dear Mr. Moses Harman: Yours of the 8th inst. is just at hand. It is kindly and appreciative; and your explanations are satisfactory.

There are some things in your paper I admire, as the spirit of free expression you advocate, and the right of every human being to be well born. But we may not agree as to methods of securing desirable ends. And there are some things in your paper at which I am horrified! To me it is amazing to what extremes men and women will go on the sex question!—the most sacred relation in life, and yet the most abused. The remedy lies in proper instruction, restraint, not suppression, and Direction. There is a Divine Ideal. To this we must come. Liberty and not license is just the key to the solution of the Problem of sex relation. A woman is not a slave in her normal state, nor are all men fools. But there are fools on both sides of the house.

On the basis of free and fair discussion you may continue my subscription to *LUCIFER*.

But I am a monogamist. I think monogamy agrees with Nature, Reason, Revelation and Experience. Louis F. Post, in "The Public," has recently in my judgment, argued this case well and conclusively. His series of articles deserves publication in book form.

The Ideal home, and the aggregate of human happiness lie in monogamous relationship. The history of the world, I think, proves this. Promiscuity is abnormal. The contrary has never been demonstrated, except in fiction. An ounce of fact is worth tons of fiction.

I am the third in a family of ten children by one father and one mother. So I am told. I think I have good reasons to believe the statement, though I cannot swear to the facts in court, as I wasn't by when some of the more important circumstances occurred. But we were brought up together in the belief of these facts—that we were the children of one father and one mother, and that we ten were full brothers and sisters, six boys and four girls. Seven of us are still living. Ann died in infancy; William at twelve, and Charlotte, a few years ago, at a ripe age. My parents both lived till the children were grown, and settled in life, the youngest married with two children. Father died first. Mother lived a healthful old age, as erect and brimful of life as a romping girl of eighteen years, till her last sickness. There is not an invalid or a fool, or abnormal in the family. Physically we are a vigorous race. I am in my sixty-ninth year, and I think I am well kept for a man of my age. Yesterday, I read and wrote from 4 a. m. till 9 a. m., when I took breakfast; then walked a mile, put up a cord of four foot wood, till 5 p. m.; then walked back a mile; visited a friend with a large family, where I took supper, retiring about 9 p. m.

Having had a nourishing sleep, I am now writing this letter at 4 a. m. of the above date. My senses are all acute, except that I have worn glasses since I was forty years old. With care, I may round out a century. What I am doing any of the other six in the family living can equal in their respective lines of work. We all believe in and practice monogamy, and this personal history is given simply as an illustration.

We are one instance of many millions.

North Robinson, Ohio, Dec. 10, 1904.

REPLY.

The writer of the above article is a clergyman by profession or vocation, also an editor, or at least has been such, as shown by a bound volume of "The Monograph," a monthly journal with his name as editor and publisher. From press notices quoted in this publication I infer that Mr. Potts is a man of influence, respect and honor in his town and county. I mention these in explanation of the apparent prominence given in *LUCIFER* to one who confesses himself "horrified" at seeing "some things" in our paper. Space is too limited to justify giving much of it to those who are wholly out of sympathy with the general purpose for which *LUCIFER* is published, knowing full well, also, that the great majority of those who assail our motives and our methods would not extend to us a like courtesy in their papers or their pulpits, and that they would do nothing to sustain the paper whose doctrines and methods they condemn.

Rev. Mr. Potts is not one of these. Evidently he wishes to pay for the privilege of being heard through the mediumship of *LUCIFER*'s columns. He has been a paying subscriber for some months and simply asks a fair share of space with other subscribers and supporters.

As compared to many of our opponents Mr. Potts is fair and courteous. As for instance, compared with the editor of the "News Letter," San Francisco, whose personal attack upon myself and the paper I represent, was republished in these columns about a year ago; also, as compared to a more recent attack printed in the columns of the "Public School Journal," Nov. 15, '04, Cincinnati, Ohio, the publisher of which journal (a large and apparently influential publication) printed therein two columns of what might truthfully be designated a tirade of personal abuse and misrepresentation of the work and aims of *LUCIFER*. It may be all right with these people to make the statements they do on hearsay evidence—the writer of the attack signs his name "Plute Jim," which seems to be the nom de plume of a prominent writer in the "Household Club" Department of the School Journal, it may be all right to assail the character and work of persons unknown to them, on hearsay alone. "Plute Jim" confesses that he never saw a copy of *LUCIFER*, never saw its editor and adds "I trust my friend, and he in turn trusts his memory for the simple facts,"—but if such writers and such journals are an honor to journalism and to manhood and womanhood, then I for one have yet much to learn in regard to journalism, and also as to what constitutes honor among men and women.

Returning from this digression to the matter in hand, it seems, in the first place, that a little definition of terms would not be amiss. Brother Potts evidently considers that there are but two methods of sex-relationship, "monogamy" and "promiscuity;" he himself defends monogamy and, by implication, makes the charge that *LUCIFER*'s editor and contributors defend promiscuity.

Monogamists may rightly be divided into two classes—First those who advocate voluntary monogamy, and second, those who uphold compulsory, law-enforced, or authoritarian monogamy. If I mistake not the majority of *LUCIFER*'s readers and supporters belong to the first of these classes. They believe in and practice, as the highest and best ideal, "one woman to one man, and one man to one woman;" this arrangement to last as

long as love sanctions the union. But they are opposed to all meddling by outside parties. They want no priest or magistrate to give them permission to live together, nor judge to give them permission to separate when love ceases to hold them together.

This is voluntary monogamy. The other kind needs not to be described. It means in short, that the church, or state, or both, must give permission to unite and live as sex partners. It means that state and church hold a prior right, a right of "eminent domain," so to speak, over the reproductive organs and capabilities of women and men, and especially of women, and that if sex-association occurs between two persons of opposite sex without "license" from one of these authorities, then such association is "whoredom," "concubinage," "fornication," "adultery" or "prostitution," no matter whether love sanctions the union or not.

★ ★ ★

Against such assumption of authority *LUCIFER*'s writers and readers, without exception almost, are in a state of revolt, open or secret. If they conform to custom, if they submit to law, canon or statute in this regard, it is not from any respect or love for the law, but simply to save themselves from persecution or prosecution, or both.

With that old bachelor apostate from Judaism to Christianity, named Saul of Tarsus, commonly known as "Paul the Apostle to the Gentiles," our friends and helpers believe it right that "each should be a law unto himself," or herself, in matters of religious belief and religious observance, also in matters of food and drink, and also in matters of sexual companionship, or love relationships. With Herbert Spencer, also, they agree that each and all should have the right to do as they please so long as they do not invade the equal right of others.

As to "promiscuity:" The dictionary meaning of this word is "common," "indiscriminate," etc. It means *without selection*—"first come first served," so to speak. In any of these senses the word promiscuous does not apply to *LUCIFER*'s writers and readers, so far as I know.

But while the word promiscuous does not apply to *LUCIFER*'s friends it must not be inferred that they are all monogamists—voluntary monogamists. Some of them believe that select variety in sex associations is better, more rational, more physiologic and hygienic; more distinctly human, than is monogamy, whether temporary or life-long.

★ ★ ★

The space of this reply will not allow further elaboration. For myself I can only say that I do not dogmatize. I am not an oracle, on this subject or on any other. I am simply a student, a pupil, in life's great school. I refuse to be tagged or labeled, whether in matters of religion, of politics, of economics, and least of all do I submit to a tag or label in regard to that most important of all human relationships, the sexual, except, perhaps, to admit that I am a *Libertarian*, not a "libertine," in the common acceptance of that word. I believe in liberty, first, last and all the time—equal liberty; non-invasive liberty; liberty joined to and with an intelligent sense of responsibility for one's acts.

With Macanley I would say, "The cure for the evils of liberty is more liberty," not more law.

With Carl Heinzen I would say, I believe in "Free Love," and with him I would add, "This term is tautological, since there can be no love that is not free. As well speak of wet water or hot fire." Hence I prefer the phrase, Freedom in Love, rather than Free Love. If any one chooses to call me a "free lover," in the true and only scientific sense of these words, I shall not object, but inasmuch as so many people associate licentiousness and "promiscuity" with this term I prefer, as be-

fore said, not to be tagged, even with this the most honorable of all possible names.

"Freedom" and Love! add one word more—Wisdom, and we have a trinity, a creed that surpasses all others.

Freedom, Wisdom, Love, let these guide; "these three and the greatest of these is love"—paraphrasing the words of that greatest of all the Christian oracles and propagandists, quoting from the best of his letters, that known as "First Corinthians," xiii chapter and 13th verse.

M. HARMAN.

LUCIFER'S HELPERS.

During the month that has passed since last credit this office has received special aid from the following persons:

Lydia R. Todd, \$2; J. Warner Mills, \$5; Mrs. M. B., 70c; W. H. Breeze, \$1; E. Humbert, \$1.25; Robert Nargang, \$1; O. B. Smolensky, \$1; Ella Kautz, 20c; Lena Selde, 10c; James Beeson, 65c; F. E. Leonard, 50c; Henry C. Roberts, \$1; Dr. Sarah Boland, 12c; W. W. Carter, \$1; Mary M. Harrington, 12c; Joseph Bean, \$1; Ira Culp, 25c; A. Whiteman, \$1; Louisa Roser, \$1.

Again, thanks, good friends, for co-operative aid. Most of these helpers sent names to whose owners they wished to have LUCIFER sent, for a longer or shorter term. Those who failed to send the names are requested to do so as soon as possible.

SUBSCRIPTIONS AND RENEWALS.

Many of our subscribers and helpers do not need to be reminded that LUCIFER'S continued existence depends mainly on prompt renewals and on new names to the list, but lest any should forget, this paragraph is here inserted. It is expensive and troublesome to send out statements to such as fall into arrears, and therefore we ask all our subscribers, whether regular or "trial," to note the number written or printed on the wrapper of their paper, and if not convenient to pay now they will confer a favor by notifying us by postal whether they wish to have the paper continued to their address. It is very desirable that we begin the new year with a clean balance sheet, and, as just intimated, our hope of making such clean balance depends mainly upon our subscribers and patrons.

NEW BOOKS.

From the far off Antipodes comes "Love's Way to Perfect Humanhood." While some of our readers may be disposed to doubt if anything good can come from a land settled a century or two ago by English "convicts," I do not hesitate to say that no book of greater value to the earnest thinker and worker has reached this office within the year now closing, than is this unpretentious yet very neatly printed and bound volume. The book is written and published by one of LUCIFER'S old-time subscribers and helpers, Agnes Benham, of Adelaide, South Australia.

The "introductory" begins with this question:

"Is there any subject under heaven so close to our interests, and so important in its bearings upon our health and happiness, and the whole conditions of our very existence, as the question of the right relation of the sexes and of the propagation of children that may be truly called well born?"

Continuing the author says:

"Looking at the far-reaching and vital issues involved, one would think that all sources of knowledge would be laid under contribution for our help—that all the lessons that could be gathered from past history, all the facts of our present everyday experience, would have been long ago gathered and compared, and the highest reasoning and most careful deductions of science employed and brought to bear upon them, that we might have all the information possible to be obtained, and then that our best efforts should be made to have it, not widely alone, but universally disseminated, whatever else was neglected.

"But no! The generality of us are not yet awake, by any means, upon this point, though here and there some are stirring themselves. But what fatal charm has held us back so long? Is it indifference to the highest and holiest theme that could possibly engage our attention? Or is it some superstitious notion that 'delicacy' forbids the general instruction of the people upon these most vital topics? And yet, for lack of such knowledge the people perish! For want of this knowledge our girls

drift into matrimony with the haziest notions, as a rule, of what marriage means, physically, mentally or spiritually. They know what it means socially—that is all."

Elsewhere, in speaking of the opposition encountered by those who propose changes in our codes of sex ethics:

"But who imagines our laws are perfect now, or thinks that marriage laws are less imperfect than the rest? Yet any attempt to alter them, on the part of advanced thinkers and reformers, is met not only by opposition but by mud-throwing and execration from those who ought to know better.

"There is a reason for this, and it is that marriage is the last stronghold of superstition. [Italics mine.—M. H.] On all other subjects, religion included, we allow free discussion. Only with regard to marriage do we say that it is dangerous to entertain any thought of liberty—dangerous to throw the searchlight of free investigation and of inquiry upon the matter."

From these extracts the reader will be able to form a fairly correct estimate of the drift and scope of the book, "Love's Way to Perfect Humanhood." Price is not given; presumably it is one dollar, American money, and so sure am I that any one sending a dollar to Agnes Benham, Grenfell street, Adelaide, South Australia, will be pleased with the book and satisfied with the price, that I hereby offer to pay back the dollar and take the book, paying all postage or express charges on the same.

M. H.

VARIOUS VOICES.

We are always glad to receive calls from friends visiting the city. Take the Lake street elevator, stop at Ashland avenue, walk one block east, then one block north. Or take Fulton street electric car west and stop at St. John's place, alighting in front of our house. The Lake street electric and Paulina street cars also pass within a block of our residence.

Dr. L. Mann Hammond, Rosedale, Kan.—"I see the voting is still going on, and it is with bated breath that I open every number of LUCIFER, for fear that its head (in more ways than one) is gone. And when I see LUCIFER at the top I breathe free, and think perhaps this voting is only to get opinions. Surely it is none of our business. The editor has stood responsible for his child ever since it was born, even to the extent of going to prison for it. And now I think it is very poor taste to ask him to change his chosen name. If without any pressure from the outside he should change the name, that also would be none of our business. For myself I should feel lonesome without the old heading LUCIFER. It is said 'A rose by any other name,' etc., but why any other name? I have seen but one suggestion that I like, and that was to call it The Biologist." It is now more of a scientific paper than one of protest, as at first. It has evolved from the old lines sufficiently to be called "The Biologist," should the editor so wish. But I should dislike to see the present name cut in two—"Lucifer" dropped and "Light Bearer" stand. Let there be a marked change, a name that would show the evolution, as the Caterpillar next comes Butterfly. In the case of the paper, "Biologist."

"But LUCIFER suits me as long as the present editor lives. Would like to see it in magazine form, as it is better to preserve, and a monthly. Shall always take it, no matter at what price, but think it will reach more people at one dollar per year than at two dollars. Will take two copies.

Time changes all things, but LUCIFER deserves to stand as long as Moses Harman stays on earth, and then others may carry on the same work under another name. That would then be their business."

F. W. Mitchell, S. D.—"Concentration? Yes, I say publish a paper devoted exclusively to Free Love. Do not antagonize the politician, the Christian Capitalist, nor any creed, body or thing, and I predict in a short time preachers will be advocating free love in the church pulpits. People need it. If there were such a paper published right now, I would not hesitate to spend \$20 and more to lay it before preachers, politicians, bankers, merchants, in barber shops, everywhere I felt it would do good * * * Love and happy homes is what all crave. Yes, people need it! * * * Already Freethought has become so respectable preachers are preaching it and declare the discovery belongs to the church. Same will soon be true of Free Love, and all radical studies, including anarchy. But one thing at a time goes best. Yes, concentrate in one publication which will reach the bankers and all the richest and most influential people of

the land. These feel the need of love and happy homes the most of any. These make the world move * * * Macfadden, (N. Y.) evidently has injected much of *Lucifer* into his publications. He says much of sex, you notice. * * * I am impressed that rich men suffer more the spirit of discontent, that they crave more love and happiness than do any other class. I repeat, you dish them up an exclusive Free Love paper, right away, quick!"

W. S. Hammaker (late President International Freethought Congress, St. Louis), Pratt, W. Va.—"Please forward a copy of *Lucifer* as sample, with prospect of patronage. Have read part of a copy some time ago. Send any other sample Freethought literature you may have no other use for. We are confident Freethought is growing, but unfortunately it is kept too much a secret. Such are the usage-education, slavery to superstition, etc., that men and women just go on without frank confession of Freethought—living hypocrites but not bad. * * * We must hope and be patient; and work as best we can toward the mark of higher development; more real education; a code of moral ethics well defined, that would have the courage to destroy the bad and endeavor to build up the good."

Ida M. Brooks-Miller, Lewiston, Idaho.—"I just got the first number of *Lucifer* that I have seen for some time, and appreciate it doubly, because I have just cut loose from the fetters of conventionalism which have held me in bondage and blighted my life so far. I think the article by Dora Forster is the best thing I ever read, and I deeply regret that I have missed the other articles of the series, and hope you will bring it out in pamphlet form. I shall want to handle it. It seems to me as I consider this subject that if freedom in love were in practice there would be very few or no sexual crimes, and that there would be much less poverty. Am I right? I am obliged to suspend my paper (The New Life) until I can recuperate my funds, but will go on with it as soon as I can."

Don't forget, good friends all, to send us names of independent thinkers—New Thought people, Rationalists, Agnostics, Spiritualists, Materialists, Free Religionists, Theosophists—to whom we may send sample copies of *Lucifer*, "Son of the Morning," "Herald of the Dawn," "Harbinger of the Good Time Coming." We have some hundreds of copies printed extra each issue for the express purpose of sending them out as samples, and, if possible, we want several hundred new names each week, or each fortnight. And if with the names a few postage stamps can be sent to help pay the cost of wrappers and of mailing, all the better, but send the names!

"I hold it that a little rebellion now and then is a good thing, and as necessary in the political world as storms in the physical. Unsuccessful rebellions indeed generally establish the encroachments on the rights of the people which have produced them. An observation of this truth should render honest republican governors so mild in their punishment of rebellions, as not to discourage them too much. It is a medicine necessary for the sound health of government."—Jefferson (Letter to Madison, 1781).

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